The full appendices from the Companion Bible, printed separately.

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Dr. E. W. Bullinger
# Appendixes To The Companion Bible

By

E.W. Bullinger

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

This Is Appendix 1 From The Companion Bible.

I. THE LAW (Torah).

A| GENESIS. The beginning. All produced by the Word of God (Genesis 1:3). Israel as a "family" (Genesis 15:1).

B| EXODUS. History. Israel emerging from Families and Tribes to a Nation. Called "Hebrews" according to their "tongue."

C| LEVITICUS. Worship. Jehovah in the midst. He, Israel's God; and they, His People.

B| NUMBERS. History. Israel, now a "Nation," numbered, and blessed as such (23, 24).

A| DEUTERONOMY. The end. All depending on the Word of Jehovah. Israel regarded as in the "Land."

II. THE PROPHETS (#bi'îm).

A| JOSHUA. "The Lord of all the earth" giving possession of the Land. Government under Priests.

B| JUDGES. Israel forsaking and returning to God; losing and regaining their position in the Land. "No king." Bethlehem. Failure under Priests.

C| SAMUEL. Man's king "rejected"; God's king (David) "established."

D| KINGS. Decline and Fall under the kings.

D| ISAIAH. Final blessing under God's King.

C| JEREMIAH. Human kings "rejected." David's "righteous Branch" "raised up."
EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of His Land and city "Jehovah-Shammah."

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

III. THE PSALMS (K' thubim Writings).

PSALMS. T'hillim. "Praises." God's purposes and counsels as to His doings in the future.

PROVERBS, that is to say, Rules: Words which govern or rule man's life. God's moral government set forth.

JOB. "The end of the Lord" shown in Satan's defeat, and the saints deliverance from tribulation.

CANTICLES. Virtue rewarded. Read by the Jews at the Passover: the Feast which commemorates the deliverance from Pharaoh, the Jews' oppressor.

RUTH. The stranger gathered in to hear of, and share in, God's goodness in Redemption. Read at Pentecost, which commemorates God's goodness in the Land.

LAMENTATIONS. "Alas!" The record of Israel's woes. Read at the Fast of the ninth of Abib.

ECCLESIASTES. "The Preacher." The People collected to hear of man's vanity. Read at the Feast of Tabernacles, which commemorates God's goodness in the wilderness.

ESTHER. Virtue rewarded. Read at the Feast of Purim, which commemorates the deliverance from Haman, "the Jews' enemy."

DANIEL. "God's judgment." Here are shown the final defeat of Antichrist, and the deliverance out of "the Great Tribulation."

EZRA-NEHEMIAH. Men who governed and ruled God's People in their resettlement in the Land.
CHRONICLES. *Dibrae hayyamim.* "Words of the Days"; or, God's purposes and counsels as to Israel's doings in the past, and until the time of the end.

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Genesis: The Foundation of Divine Revelation.

This Is Appendix 2 From The Companion Bible.

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


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Genesis Finds its Complement in the Apocalypse.

This Is Appendix 3 From The Companion Bible.

GENESIS.
1. Genesis, the book of beginning.
2. The Earth created (1:1).
4. Sun, moon and stars for the Earth's government (1:14-16).
5. Sun to govern the day (1:16).
6. Darkness called night (1:5).
7. Waters called seas (1:10).
8. A river for Earth's blessing (2:10-14).
9. Man in God's image (1:26).
10. Entrance of sin (3).
17. Man's religion, art, and science, resorted to for enjoyment, apart from God (4).
18. Nimrod, a great rebel and king, and hidden anti-God, the founder of Babylon (10:8,9).

APOCALYPSE.
1. Apocalypse, the book of the end.
2. The Earth passed away (21:1).
3. Satan's final rebellion (20:3,7-10).
4. Sun, moon, and stars, connected with Earth's judgement (6:13; 8:12; 16:8).
5. No need of the sun (21:23).
6. "No night there" (22:5).
7. "No more sea" (21:1).
8. A river for the New Earth (22:1,2).
9. Man headed by one in Satan's image (13).
10. Development and end of sin (21,22).
11. "No more curse" (22:3).
12. "No more death" (21:4).
14. Man restored (22).
15. "Right to the Tree of Life" (22:14).
17. Man's religion,luxury, art, and science, in their full glory, judged and destroyed by God (18).
18. The Beast, the great rebel, a king, and manifested anti-God,
19. A flood from God to destroy an evil generation (6:9).
20. The Bow, the token of God's covenant with the Earth (9:13).
21. Sodom and Egypt, the place of corruption and temptation (13, 19).
22. A confederacy against Abraham's people overthrown (14).
24. A bride sought for Abraham's son (Isaac) and found (24).
25. Two angels acting for God on behalf of His people (19).
26. A promised seed to possess the gate of his enemies (22:17).
27. Man's dominion ceased and Satan's begun (3:24).
28. The old serpent causing sin, suffering, and death (3:1).
29. The doom of the old serpent pronounced (3:15).
30. Sun, moon, and stars, associated with Israel (37:9).

the reviver of Babylon (13-18).
19. A flood from Satan to destroy an elect generation (12).
20. The Bow, betokening God's remembrance of His covenant with the Earth (4:3; 10:1).
22. A confederacy against Abraham's seed overthrown (12).
23. Marriage of last Adam (19).
25. Two witnesses acting for God on behalf of His People (11).
26. The promised seed coming into possession (11:18).
27. Satan's dominion ended, and man's restored (22).
28. The old serpent bound for 1,000 years (20:1-3).
29. The doom on the old serpent executed (20:10).
30. Sun, moon, and stars, associated again with Israel (12).
The Divine Names And Titles

This Is Appendix 4 From The Companion Bible.

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

II. JEHOVAH. While Elohim is God as the *Creator* of all things, Jehovah is the same God in *covenant relation* to those whom He has created (compare 2Chronicles 18:31). Jehovah means *the Eternal*, the Immutable One, He Who WAS, and IS, and IS TO COME. The Divine definition is given in Genesis 21:33. He is especially, therefore, the God of Israel; and the God of those who are redeemed, and are thus now "in Christ". We can say "My God," but not "My Jehovah", for Jehovah is "My God." Jehovah is indicated (as in Authorized Version) by small capital letters, "LORD"; and by "GOD" When it occurs in combination with Adonai, in which case LORD GOD = Adonai Jehovah.

The name Jehovah is combined with ten other words, which form what are known as "the Jehovah Titles." They are as follows in the order in which they occur in the Hebrew Canon (Appendix 1). All are noted in the margin, in all their occurrences:-

1. JEHOVAH-JIREH = Jehovah will see, or provide. Genesis 22:14.
4. JEHOVAH-M¢KADDISHKEM = Jehovah that doth sanctify

6. JEHOVAH-ZEBA’OTH = Jehovah of hosts. 1Samuel 1:3, and frequently.

8. JEHOVAH-SHAMMAH = Jehovah is there. Ezekiel 48:35.

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

- In verse 1, we have number 1 above.
- In verse 2, we have number 5.
- In verse 3, we have numbers 2 and 7.
- In verse 4, we have number 8.
- In verse 5, we have numbers 3 and 4.

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

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

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

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

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

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

It is Elyon, as possessor of the earth, Who divides the nations "their inheritance". In Psalms 83:18, He is "over all the earth". The title occurs 36 times (6x6, or 6^2. See appendix 10).

Elyon is the Dispenser of God’s blessings in the earth; the blessings proceeding from a Priest Who is a King upon His throne (compare Genesis 14:18-22 with Zechariah 6:13, 14:9).

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

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

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

(2) ADONAI is Lord in His relation to the earth; and as carrying out His purposes of blessing in the earth. With this limitation it is
almost equivalent to Jehovah. Indeed, it was from an early date so used, by associating the vowel points of the word Jehovah with Adon, thus converting Adon into Adonai. A list of 134 passages where this was deliberately done is preserved and given in the Massorah (§§ 107-115). (See Appendix 32) We have indicated these by printing the word like Jehovah, putting an asterisk, thus: LORD*.

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

The three may be thus briefly distinguished:

Adon is the Lord as overlord or ruler.
Adonim is Lord as owner.
Adonai is the Lord as blesser.

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

God = Elohim.
GOD = Jehovah (in combination with Adonai, "Lord").
GOD* = Jehovah in the Primitive Texts, altered by Sopherim to Elohim as in the Printed Text. (See Appendix 32.)
GOD = El.
GOD = Eloah.
LORD = Jehovah.
THE LORD = Jah.
LORD* = Jehovah in the Primitive Text, altered by the Sopherim to Adonai as in the Printed Text. (See Appendix 32.)
Lord = Adonai.
LORD = Adonim.
ALMIGHTY = Shaddai.
MOST HIGH = Elyon.

X. THE COMBINATIONS are indicated as follows:-

Adonai Jehovah = Lord GOD.
Jehovah Elohim = LORD God.
Elyon El = MOST HIGH GOD.
El Shaddai = GOD ALMIGHTY.
Appendix List
CREATION VERSUS EVOLUTION

This Is Appendix 5 From The Companion Bible.

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

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

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

<table>
<thead>
<tr>
<th>Action</th>
<th>Times</th>
</tr>
</thead>
<tbody>
<tr>
<td>God (or He) created</td>
<td>6 times (1:1,21,27,27,27; 2:3)</td>
</tr>
<tr>
<td>God moved</td>
<td>1 once (1:2).</td>
</tr>
<tr>
<td>God said</td>
<td>10 times</td>
</tr>
<tr>
<td></td>
<td>(1:3,6,9,11,14,20,24,26,28,29).</td>
</tr>
<tr>
<td>God saw</td>
<td>7 times (1:4,10,12,18,21,25,31,)</td>
</tr>
<tr>
<td>God divided</td>
<td>2 twice (1:4,7)</td>
</tr>
<tr>
<td>God (or He) called</td>
<td>5 times (1:5,5,8,10,10).</td>
</tr>
</tbody>
</table>
Brought forward. = 31

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

= 46

It will be noted that the word "God" (Elohim, see Appendix 4.1) occurs in this Introduction thirty-five times (7 x 5), the product of 7 and 5, the numbers of spiritual perfection, and grace. (See Appendix 10.)

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

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

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

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

The Word of God claims to cover all the ground: and the only way in which this claim is met, is by a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by so-called "Higher Criticism", which bases its conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, as Textual Criticism does.
Appendix List
THE SPIRITUAL SIGNIFICANCE OF NUMBERS

This Is Appendix 10 From The Companion Bible.

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

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

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

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

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

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

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

**SEVEN.** Denotes **spiritual perfection**. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven is stamped on it as the water-mark is seen in the manufacture of paper. He is the Author and Giver of **life**; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man.

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

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

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

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

**TWELVE.** Denotes **Governmental perfection**. It is the number or factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth.
THIRTEEN. Denotes rebellion, apostasy, defection, disintegration, revolution, etc. The first occurrence fixes this (Genesis 14:4); and the second confirms it (Genesis 17:25). It, and its multiples, are seen in all numbers, and in the Gematria (see above) of all names and passages that are associated with rebellion, etc.

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

Other numbers follow the laws which govern the smaller numbers, as being their factors, sums, products or multiples: that is to say 24 is 12 x 2, a higher form of 12.

25 = 5². Grace intensified.
27 = 3³. Divinity intensified.
28 = 7 x 4. Spiritual perfection in connection with the earth.
29 = 3³ Intensifying of Divine judgment.
30 = 3 x 10. Divine perfection, applied to order.
40 = 10 x 4. Divine order applied to earthly things. Hence, the number of probation.

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

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

This Is Appendix 6 From The Companion Bible.

It is most important to notice these. It is absolutely necessary for true interpretation. God's Word is made up of "words which the Holy Spirit teacheth" (1Corinthians 2:13. 1Thessalonians 2:13. 2Timothy 3:16. 2Peter 1:21, etc.).

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

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

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

The Greeks and Romans named some hundreds of such figures. The only work on Biblical Figures of speech in the English language is by Dr. Bullinger ¹, from which we have taken the whole of information given here as well as in the marginal notes. He has classified some 217 separate figures (some of them with many varieties or subdivisions), and has given over 8,000 illustrations.

In Genesis 3:14,15, we have some of the earliest examples. By interpreting these figures literally as meaning "belly", "dust", "heel", "head", we lose the volumes of precious and mysterious truth which they convey and intensify. It is the truth which is literal, while the words employed are figurative. (See under Appendix 19)
In the marginal notes will be found the names of most of these figures; and we append a list with their pronunciation and English definitions (giving one or more references as examples).

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

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

**Æ-nig'-ma**; or, **Dark Saying**

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

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

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

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

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

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

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

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

**An-acho'-re-sis**; or, **Regression**
(Ephesians 3:14). A return to the original subject after a digression.

**An'-a-coe-no-sis**; or, **Common Cause**
An appeal to others as having interests in common.

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

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

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

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

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

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

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

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

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

**Ant'-i-me'-rei-a; or, Exchange of Parts of Speech.**
3. Of the Adjective. The Adjective used instead of some other part of speech (Genesis 1:9. Hebrews 6:17).

**Ant-i-me-tab'-o-le; or, Counterchange**
(Genesis 4:4,5. Isaiah 5:20). A word or words repeated in a reversed order, with the object of opposing them to one another.
Ant-i-met-a-th'e-sis; or, Dialogue
(1Corinthians 7:16). A transference of speakers; as when the reader is addressed as if actually present.

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

Ant'-i-pros-o'-po-e-i-a; or Anti-Personification
(2Samuel 16:9). Persons represented as inanimate things.

Ant'-i-pts'-is; or, Exchange of Cases
(Exodus 19:6, compare to 1Peter 2:9). One Case is put for another Case, the governing Noun being used as the Adjective instead of the Noun in regimen.

Ant-i'-stro-phe; or, Retort
(Matthew 15:26,27). Turning the words of a speaker against himself.

Ant-i'-thes-is; or, Contrast
(Proverbs 15:17). A setting of one phrase in contrast with another.

Ant'-o-no-ma'-si-a or, Name Change
(Genesis 31:21). The putting of a proper name for a Appellative or common Noun, or the reverse.

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

Ap'-o-di-ox'-is; or, Detestatation
(Matthew 16:23). An expression of feeling by way of destestation.

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

A-po'-ria; or, Doubt

Ap-o-si-opes'-is; or, Sudden Silence
It may be associated with:-
1. Some great promise (Exodus 32:32).
2. Anger and threatening (Genesis 3:22).

Ap-o'-stro-phe; or, Apostrophe
When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be-
3. Animals (Joel 2:22).
4. Inanimate things (Jeremiah 47:6).

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

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

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

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

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

**Bra-chy'-lo-gi-a; or, Brachyology**

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

**Cat'-a-chres-is; or, Incongruity**
One word used for another, contrary to the ordinary usage and meaning of it.
1. Of two words, where the meanings are remotely akin (Leviticus 26:30).
2. Of two words, where the meanings are different (Exodus 5:21).
3. Of one word, where the Greek receives its real meaning by permutation from another language (Genesis 1:5. Matthew 8:6).

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

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

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

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

**Coe'-no-tes; or, Combined Repetition**
(Psalm 118:8,9). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.

**Correspondence.**
This term is applied to repetition of a subject or subjects, which reappear in varying order, thus determing the "Structure" of any portion of the Sacred Text. This Correspondence is found in the following forms:-

1. Alternate. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast.
   a. Extended. Where there are two series, but each consisting of several members (Psalm 72:2-17. Psalm 132.).
   b. Repeated. Where there are more than two series of subjects, either consisting of two members each (Psalm 26. Psalm 145.), or consisting of more than two members each (Psalm 24).

2. Introverted. Where the first subject of the one series of members corresponds with the last subject of the second (Genesis 43:3-5. Leviticus 14:51,52).

3. Complex or Combined. Where both Alternation and Introversion are combined together in various ways (Exodus 20:8-11. Psalm 105).

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

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

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

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

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

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

Ec'-pho-ne'-sis; or, Exclamation
(Romans 7:24). An outburst of words, prompted by emotion.

Ei'-ron-ei-a; or, Irony.
The expression of thought in a form that naturally conveys its opposite.
2. Human Irony. Where the speaker is a human being (Job 12:2).
3. Peirastic Irony. By way of trying or testing (Genesis 22:2).
4. Simulated Irony. Where the words are used by man in dissimulation (Genesis 37:19. Matthew 27:40).
5. Deceptive Irony. Where words are clearly false as well as hypocritical (Genesis 3:4,5. Matthew 2:8).

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

El-eu'-ther-i'-a; or, Candour

El-lips'-is; or, Omission
When a gap is purposely left in a sentence through the omission of some word or words.
I. Absolute Ellipsis. Where the omitted word or words are to be supplied from the nature of the subject.
4. A whole clause in a connected passage (Genesis 30:27. 1Timothy 1:3,4).

II. Relative Ellipsis.
1. Where the omitted word is to be supplied from a cognate word in the context (Psalm 76:11).
2. Where the omitted word is to be supplied from a related or contrary word (Genesis 33:10. Psalm 7:11).
3. Where the omitted word is to be supplied from
analogous or related words (Genesis 50:23. Isaiah 38:12).

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

III. Ellipsis of Repitition.

1. Simple; where the Ellipsis is to be supplied from a preceding or a succeeding clause (Genesis 1:30. 2Corinthians 6:16).

2. Complex; where the two clauses are mutually 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 it be supplied from the former (Hebrews 12:20).

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

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

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

Ep'-an-a-di-plo'-sis; or, Encircling
(Genesis 9:3. Psalm 27:14). The repetition of the same word or words at the beginning and end of a sentence.

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

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

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

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

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

Ep'-i-mo-ne; or, Lingeriing
(John 21:15-17). Repetition in order to dwell upon, for the sake of impressing.
Ep'-i-phon'-ema; or, Exclamation
(Psalm 135:21). An exclamation at the conclusion of a sentence.

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

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

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

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

Ep-i'-the-ton; or, Epithet

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

Ep'i-tro-chon; or, Running Along

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

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

Ep'-i-zeug'-is; or, Duplication
(Genesis 22:11. Psalm 77:16). The repetition of the same word in the same sense.

Er'-o-te-sis; or, Interrogating
(Genesis 13:9. Psalm 35:10). The asking of questions, not for information, or for an answer. Such questions may be asked (1) in positive affirmation, (2) in negative affirmation, (3) in affirmative negation, (4) in demonstration, (5) in wonder and admiration, (6) in rapture, (7) in wishes, (8) in refusals and denials, (9) in doubts, (10) in admonition, (11), in expostulation, (12) in prohibition or dissuasion, (13) in pity and commiseration, (14) in disparagement, (15) in reproaches, (16) in lamentation, (17) in indignation, (18) in absurdities and impossibilities, (19) double questions.
Eth'-o-poe'-i-a; or, **Description of Manners**
(Isaiah 3:16). A description of a person's peculiarities as to manners, caprices, habits, etc..

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

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

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

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

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

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

1. Where the sense originally intended is preserved, though the words may vary (Matthew 26:31).
2. Where the original sense is modified in the quotation or reference (Matthew 12:40).
3. Where the sense is quite different from that which was first intended (Matthew 2:15).
4. Where the words are from the Hebrew or from the Septuagint (Luke 4:18).
5. Where the words are varied by omission, addition, or transposition (1Corinthians 2:9).
6. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense. (Matthew 4:7).
7. Where two or more citations are amalgamated (Matthew 21:13).
8. Where Quotations are from books other than the Bible (Acts 17:28).

Hen-di'-a-dys; or, **Two for One**
(Genesis 2:9. Ephesians 6:18). Two words used, but one thing meant.

Hen-di'-a-tris; or, **Three for One**
(Daniel 3:7). Three words used, but one thing meant.
Her-me'-ni-a; or, Interpretation
(John 7:39). An explanation immediately following a statement to make it more clear.

Het'-er-o'-sis; or, Exchange of Accidence.
Exchange of one voice, mood, tense, person, number, degree, or gender for another.
1. Of forms and voices (1Peter 2:6).
2. Of moods (Genesis 20:7. Exodus 20:8).
5. Of adjectives (degree) and adverbs (2Timothy 1:18).

Ho-moe-o'-pto-ton; or, Like Inflections
(2Timothy 3:2,3). Similar endings arising from the same inflection of verbs, nouns, etc. This figure belongs peculiarly to the original languages.

He-moe-o-pro'-pher-on; or, Alliteration
(Judges 5). The repetition of the same letter or syllable at commencement of successive words.

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

Hyp-al'-la-ge; or, Interchange
(Genesis 10:9. 1Kings 17:4). A word logically belonging to one connection is grammatically united with another.

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

Hy-per'-bo-le; or Exaggeration
(Genesis 41:47. Deuteronomy 1:28). When more is said than is literally meant.

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

Hy-po-ti-me'-sis; or, Under Estimating
(Romans 3:5). Parenthetic addition by way of apology or excuse.

Hy'-po-ty-po'-sis; or, Word Picture
(Isaiah 5:26-30). Representation of objects or actions by words.
**Hys'-ter-e-sis; or, Subsequent Narration**
(Genesis 31:7, 8. Psalm 105:8). When later record gives supplemental or new particulars, not inserted in the historical record.

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

**Id-i-o'-ma; or, Idiom**
The peculiar usage of words and phrases, as illustrated in the language peculiar to one nation or tribe, as opposed to other languages or dialects.
1. Idiomatic usage of verbs (Genesis 42:38. 1John 1:10).
5. Idiomatic use of numerals (Psalm 103:2).
9. Idioms arising from other figures of speech (see notes in margin).

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

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

**Mei-o'-sis; or a Belittleing**

**Me-ri-o'-sis; or, Distribution**
(Romans 2:6-8). An enumeration of the parts of a whole which has been just previously mentioned.

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

**Mes-o-di-plo'-sis; or, Middle Repetition**
(2Corinthians 4:8,9). The repetition of the same word or words in the middle of successive sentences.
Mes-o-tel-eu'-ton; or, Middle and End Repetition
(2Kings 19:7). The repetition of the same word or words in the middle and at the end of successive sentences.

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

Met'-a-lep'-sis; or, Double Metonymy
(Genesis 19:8. Ecclesiastes 12:6. Hosea 14:2). Two metonymies, one contained in the other, but only one expressed.

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

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

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

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

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

Mi-me-sis; or, Description of Sayings
(Exodus 15:9). Used when the sayings and etc., of another are described or imitated by way of emphasis.

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

Oe'-on-is'-mos; or, Wishing
(Psalm 55:6). An expression of feeling by way of wishing or hoping for a thing.

Ox'-y-mor-on; or, Wise-Folly
(1Timothy 5:6). A wise saying that seems foolish.

Pae-sn'-si'-mos; or, Exultation
(Zephaniah 3:14). Calling on others to rejoice over something.
Pal'-in-od'-i-a; or, Retracting
(Revelation 2:6). Approval of one thing after reproving for another thing.

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

Par'-a-di-a'-stol-e; or, Neithers and Nors
(Exodus 20:10. Romans 8:35,38,39). The repetition of the disjunctives niether and nor, or, either and or.

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

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

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

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

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

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

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

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

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

Par-oe'-mi-a; or Proverb
(Genesis 10:9. 1Samuel 10:12). A wayside-saying in common use.

Par'-o-moe-o'-sis; or, Like-Sounding Inflections
(Matthew 11:17). The repetition of inflections similar in sound.

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

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

Per-i'-phras-is; or, Circumlocution
(Genesis 20:16. Judges 5:10). When a description is used instead of the name.

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

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

The Figure may affect (1) words (Genesis 16:8); or (2) sentences (Genesis 1:20. Deuteronomy 32:6).

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

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

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

3. Adjectives (2Corinthians 9:8).
Po'ly-syn'de-ton; or, Many Ands

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

Pro-ec'-the-sis; or Justification
(Matthew 12:12). A sentence added at the end by way of justification.

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

Pro-lep's-is, (Occupatio); or, Anticipation.
Answering an argument by anticipating it before it is used.
   1. Open. When the anticipated objection is both answered and stated (Matthew 3:9).
   2. Closed. When the anticipated objection is either not plainly stated or not answered (Romans 10:18).

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

Pros'-o-po-graph'-i-a; or, Description of Persons

Pros'-o-po-poe'-i-a; or, Personification
Things represented as persons.
   3. The products of the earth (Nahum 1:4).
   4. Inanimate things (Genesis 4:10).
   5. Kingdoms, countries, and states (Psalm 45:12).
   6. Human actions, etc., attributed to things, etc. (Genesis 18:20. Psalm 85:10).

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

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

Repeated Negation; or Many Noes
(John 10:28). The repetition of divers negatives.
**Repetitio**; or, **Repetition**  
(2Chronicles 20:35-37. John 14:1-4). Repetition of the same word or words irregularly in the same passage.

**Sim'-i-le**; or, **Resemblance**  
(Genesis 25:25. Matthew 7:24-27). A declaration that one thing resembles another. (Compare **Metaphor**, above.)

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

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

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

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

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

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

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

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

**Syn'-cho-re'-sis**; or, **Concession**  
(Habakkuk 1:13). Making a concession of one point in order to gain another.

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

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

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

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

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

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

Ta-pei-no'-sis; or, Demeaning
(Genesis 27:44. Romans 4:19). The lessoning of a thing in order to increase and intensify that same thing. (Compare Meiosis.)

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

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

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

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

Zeug'-ma; or, Unequal Yoke
When one verb is yoked on to two subjects, while grammatically a second verb is required.
1. Proto-zeugma, or, Ante-yoke or Fore-yoke (Genesis 4:20. 1Timothy 4:3).
2. Meso-zeugma, or, Middle yoke (Luke 1:64).
4. Syne-zeugmenon, or, Joint yoke (Exodus 20:18).

NOTE :
1 Figures of Speech Used in the Bible:
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The Serpent of Genesis 3.
This Is Appendix 19 From The Companion Bible.

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

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

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

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

In the same way Saraph, in Isaiah 6:2,6, means a burning one, and, because the serpents mentioned in Numbers 21 were burning, in the poison of their bite, they were called Saraphim, or Seraphs.

But when the LORD said unto Moses, "Make thee a fiery serpent" (Numbers 21:8), He said, "Make thee a Saraph", and, in obeying this command, we read in verse 9, "Moses made a Nachash of brass". Nachash is thus used as being interchangeable
with Saraph.

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

Indeed, a reference to the structure of Genesis 3 (on page 7) will show that the Cherubim (which are similar celestial or spirit-beings) of the last verse (Genesis 3:24) require a similar spirit-being to correspond with them in the first verse (for structure of the whole chapter is a great Introversion). The Nachash, or serpent, who beguiled Eve (2Corinthians 11:3) is spoken of as "an angel of light" in verse 14. Have we not, in this, a clear intimation that it was not a snake, but a glorious shining being, apparently an angel, to whom Eve paid such great deference, acknowledging him as one who seemed to possess superior knowledge, and who was evidently a being of a superior (not of an inferior) order? Moreover, in the description of Satan as "the king of Tyre" it is distinctly implied that the latter being was of a super-natural order when he is called "a cherub" (Ezekiel 28:14,16, read from verses 11-19). His presence "in Eden, the garden of 'Elohim" (verse 13, is also clearly stated, as well as his being "perfect in beauty" (verse 12) his being "perfect" in his ways from the day he was created till iniquity was found in him" (verse 15), and as being "lifted up because of his beauty" (verse 17).

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

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

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

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

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

We cannot conceive Eve as holding converse with a snake, but we can understand her being fascinated by one, apparently "an angel of light" (i.e. a glorious angel), possessing superior and supernatural knowledge.

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

Other Figures of speech are used in verses 14,15, but only for the same purpose of emphasising the truth and the reality of what is said.
When it is said in verse 15, "thou shalt bruise His heel", it cannot mean His literal heel of flesh and blood, but suffering, more temporary in character. When it is said (verse 15), "He shall crush the head", it means something more than a skull of bone, and brain, and hair. It means that all Satan's plans and plots, policy and purposes, will one day be finally crushed and ended, never more to mar or to hinder the purposes of God. This will be effected when Satan shall be bruised under our feet (Romans 16:20). This, again, will not be our literal feet, but something much more real.

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

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

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

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

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

It is wonderful how a snake could ever be supposed to speak without the organs of speech, or that Satan should be supposed able to accomplish so great a miracle³.

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

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

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

All turned on the truth of what Jehovah had said.

The Word of God being questioned, led Eve, in her reply, (1) to omit the word "freely" (3:2, compare 2:16); then (2) to add the words "neither shalt thou touch it" (3:3, compare 2:17); and finally (3) to alter a certainty into a contingency by changing "thou SHALT SURELY die" (2:17) into "LEST ye die" (3:3).
It is not without significance that the first Ministerial words of "the second Man" were "It is written", three times repeated; and that His last Ministerial words contained a similar threefold reference to the written Word of God (John 17:8,14,17).

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

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

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

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

NOTES:

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

2. It is remarkable that the verb nachash always means to enchant, fascinate, bewitch; or of one having and using occult knowledge. See Genesis 30:27; 44:5,15. Leviticus 19:26. Deuteronomy 18:10. 1Kings 20:33. 2Kings 17:17; 21:6. 2Chronicles 33:6. So also is the
noun used in Numbers 23:23; 24:1.

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

Appendix List
ITALIC TYPE
IN THE
REVISED VERSION

This Is Appendix 7 From The Companion Bible.

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

One of the consequences of this decision is that the verb "to be" is not distinguished from the verb "to become", so that the lessons conveyed by the Authorized Version "was" and "was" in Genesis 1:2; 3 and 4; 9 and 10; 11 and 12, are lost. See the notes on Genesis 1:2.

For the general uses of various types in the English Bible see Appendix 48.
notes on Isaiah 45:18
This Is From The Companion Bible.

Isaiah 45:18

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

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

That formed = The Former of. Hebrew yazar = to fashion. made = the Maker of. He created. It did not come of itself by evolution (see Appendix 5 and 8). Reference to Pentateuch (Genesis 1:1)

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

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

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

The Lord = Hebrew; Yehovah
notes on Genesis 1:1 and 1:2.
This Is From The Companion Bible.

1. IN the beginning °God °created °the heaven and the earth.
2. °And °the earth °was °without form, and void; and darkness °was upon the °face of the deep.
And °the Spirit of God moved upon the °face of the waters.


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


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

2. And. Note the Figure of Speech Polysyndeton (See appendix 6), by which, in the 34 verses of this Introduction, each one of 102
separate acts are emphasised; and the important word "God" in verse 1 is carried like a lamp through the whole of this Introduction (1:1 - 2:3).

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

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

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

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

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

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

Appendix List
THE SO-CALLED "CREATION TABLETS"

This Is Appendix 8 From The Companion Bible.

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


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

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

RUACH, SPIRIT.

This Is Appendix 9 From The Companion Bible.

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

[In the Revised Version ruach is rendered spirit 224 times, and in the remaining 165 passages is rendered in many different ways.]

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

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

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

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

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

III. - INVISIBLE DIVINE POWER MANIFESTING ITSELF
   In creation. Genesis 1:2.
   In giving life. Ezekiel 37:14.
   In executing judgement-

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


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


"Wind." Ezekiel 37:9,9.

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


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


"Anger." Judges 8:3.


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


VIII. - INVISIBLE SPIRIT-BEINGS.


IX. - THE INVISIBLE MANIFESTATIONS OF THE ATMOSPHERE.

Temperature. Genesis 3:8 ("cool").
Air.
"Wind" or "winds" in every place where the words "wind" or "winds" occur.
"Spirits." Zechariah 6:5.
"Air." Job 41:16.
"Quarters" (of the four winds). 1Chronicles 9:24.
THE OCCURRENCES OF 
נְשָׁמָה 
(Nᵉ shaman), "BREATH".

This Is Appendix 16 From The Companion Bible.

The Use of Various Types in the English Bible.

This Is Appendix 48 From The Companion Bible.

The practice of indicating, by different types, words and phrases which were not in the Original Text, was, it is believed, first introduced by Sebastain Münster, of Basle, in a Latin version of the Old Testament published in 1534.

The English New Testament (published at Geneva, 1557) and the Geneva Bible (1560) "put in that word which, lacking, made the sentence obscure, but set it in such letters as may easily be discerned from the common text." The example was followed and extended in the Bishops' Bible (1568, 1572), and the roman and italic types of these Bibles (as distinguished from the black letter and roman type of previous Bibles) were introduced into the Authorized Version (1611).

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

1. To supply the omissions under the Figure Ellipsis, or what they considered to be Ellipsis.
2. To supply the words necessary to give the sense, when the Figure Zeugma is employed.
3. Once, at least, to indicate a word or words of doubtful Manuscript authority, 1John 2:23 (first introduced in Cranmer's Bible-doubtless from the Vulgate). Perhaps also Judges 16:2 and 20:9.
4. Where the English idiom differs from that of the Originals, and requires essential words to be added, which are not necessary in the Hebrew or Greek.

For the use of italic in the Revised Version see Appendix 7.

The use of large capital letters for certain words and phrases originated with the Authorized Version. None of the previous or "former translations" have them.

The revisers abandoned this practice, but have not been consistent in the plan they substituted for it. In most of the cases they have used small capital letters instead of the large capitals; but in three
cases (Jeremiah 23:6. Zechariah 3:8; 6:12) they have used ordinary
roman type.

The use of the large capitals by the translators of the Authorized
Version is destitute of any authority, and merely indicates the
importance which they attached to such words and phrases thus
indicated.

The following is a complete list :-

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

Exodus 3:14. "I am that I am."
Exodus 6:3. "Jehovah."
Exodus 28:36; 39:30. "Holiness (Revised Version "Holy") to the
Lord."
Psalm 83:18. "Jehovah."
Isaiah 26:4. "Jehovah."
"Peres").
Zechariah 14:20. "Holiness (Revised Version "Holy") unto the
Lord."
Matthew 1:25. "Jesus."
Acts 17:23. "To the (Revised Version "an") unknown God."
Revelation 17:5. "Mystery, Babylon the Great, the Mother of
(Revised Version "the") Harlots and (Revised Version "the")
Abominations of the Earth."

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

Zechariah 6:12. "Branch."

NOTE

1 The word *italic* means relating to Italy, and is used of a kind of
type dedicated to the States of Italy, by Aldus Manutius, about the
year 1500.

Appendix List
The Word "Day" in Genesis

1.

This Is Appendix 11 From The Companion Bible.

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

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

It is the same in Ezekiel 4:5, where the years of Israel's iniquity were laid on Ezekiel "according to the number of days". In this case also, the word "days" means days, and the word "years" means years.

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

This Is Appendix 12 From The Companion Bible.

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

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

**They are "for SIGNS".**

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

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

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

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

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

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

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

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

Psalm 19 contains a vivid reference to these two Books of revelation. That is why there is the very sudden change of subject at verse 7; a change which still perplexes and baffles all the skill of commentators.

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

A | 1 - 4 -. The Heavens.
B | - 4 - 6. "In them, the sun".
A | 7 - 10. The Scriptures.
B | 11 - 14. "In them 1, Thy servant".

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

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

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

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

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

The number of the Signs is twelve, the number of governmental perfection or "rule": compare Genesis 1:18 (Appendix 10). They are divided into three books of four chapters (or signs) each: twelve being the product of 3 x 4. that is to say, of Divine truth working in the heavens and in the earth (see Appendix 10).

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

**First Book. The Redeemer.**
(His first coming).

A | **VIRGO.** The prophecy of the promised seed.
   B | **LIBRA.** The Redeemer's work (grace).
   B | **SCORPIO.** The Redeemer's conflict.
A | **SAGITTARIUS.** The prophecy fulfilled.

**Second Book. The Redeemed.**
(His work and its results).

C | **CAPRICORNUS.** The prophecy of deliverance.
D | **AQUARIUS.** Results of work bestowed.
D | PISCES. Results of work enjoyed.
C | ARIES. The prophesied deliverance fulfilled.

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

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

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

The First Book. The Redeemer.  
"The sufferings of Christ."

I. VIRGO (A).  
The prophecy of the promised seed.

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

II. LIBRA (B).  
The Redeemer's atoning work.

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

III. SCORPIO (B).  
The Redeemer's conflict.

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

IV. SAGITTARIUS (A).  
The Redeemer's triumph.
1. LYRA. Praise prepared for the Conqueror.
2. ARA. Fire prepared for His enemies.
3. DRACO. The dragon cast down.

The Second Book. The Redeemed.

I. CAPRICORNUS (C).
   The result of the Redeemer's sufferings.
1. SAGITTA. The arrow of God sent forth.
2. AQUILA. The smitten One falling.
3. DELPHINUS. The dead One rising again.

II. AQUARIUS (D).
   The Blessings assured.
1. PISCIS AUSTRALIS. The blessings bestowed.
2. PEGASUS. The blessings quickly coming.
3. CYGNUS. The Blesser surely returning.

III. PISCES (D).
   The Blessings in abeyance.
1. THE BAND. The great enemy, "Cetus."
2. ANDROMEDA. The redeemed in bondage.
3. CEPHEUS. The Deliverer coming to loosen.

IV. ARIES (C).
   The Blessings consummated.
1. CASSIOPEIA. The captive delivered.
2. CETUS. The great enemy bound.
3. PERSEUS. The "Breaker" delivering.

The Third Book. The Redeemer.
"The glory that should follow."

I. TAURUS (E).
   Messiah coming to rule.
1. ORION. The Redeemer breaking forth as Light.
2. ERIDANUS. Wrath breaking forth as a flood.
3. AURIGA. Safety for His redeemed in the day of wrath.

II. GEMINI (F).
   Messiah as Prince of princes.
1. LEPUS. The enemy trodden under foot.
2. CANIS MAJOR. The coming glorious Prince.
3. CANIS MINOR. The exalted Redeemer.

III. CANCER (F).
    
    *Messiah's redeemed possessions.*
    
    1. URSA MINOR. The lesser sheepfold.
    2. URSA MAJOR. The fold and the flock.
    3. ARGO. The pilgrim's arrival at home.

IV. LEO (E).
    
    *Messiah's consummated triumph.*
    
    1. HYDRA. The old serpent destroyed.
    2. CRATER. The cup of wrath poured put.
    3. CORVUS. The birds of prey devouring.

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

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

Thus:

**VIRGO** the (Virgin). Here we have the star *AL Zimach*. Hebrew *Zemach*, the branch. Isaiah 4:2. Jeremiah 23:5, 6. Zechariah 3:8; 6:12. All the other stars have cognate meanings.

(Egyptian *Shes-nu* = the desired son.)

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


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

**CRUX.** Hebrew *karath*, cut off (Daniel 9:26).

**LUPUS.** Greek name *Thera*, a beast. Latin *Victima*. Hebrew *zabah*, slain. In the Zodiac of Denderah = *Sura*, a lamb.
CORONA. Hebrew 'atarah, a royal crown. Arabic Al icil, a jewel. Its brightest star = Al phena, the shining one.

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

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

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

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


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

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

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

CETUS ends the second book. Levia-than bound. HYDRA ends the third book. The old serpent destroyed. Draco = trodden on. (Psalm 91:13; 74:12 - 14. Isaiah 27:1). In Zodiac of Denderah it is a serpent under the fore-feet of Sagittarius and called Her-fent = the serpent accursed. The brightest star called Thuban = the subtil.
**CAPRICORNUS** = the goat of atonement. In Zodiac of Denderah and Esneh, *Hu-penius* = the place of sacrifice. Hebrew *Gedi*, the kid, or *Gad'a*, cut off. The brightest star is *Al-gedi* = the kid. The next is *Deneb al gedi* = the sacrifice of the kid.

**SAGITTA**, the arrow. (Psalm 38:2. Isaiah 53:4, 5.) Hebrew *Shamad*, or *shamem* = destroying.

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

**DELPHINUS**. Always a fish full of life, the head upwards. Hebrew *Dālap* = the pouring out of water. Arabic *Dalaph* = coming quickly.

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

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

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

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

**PISCES**. Egyptian name in the Zodiac or Denderah = *Picot Orion* or *Piscis Hori* = the fishes (that is to say, swarms or multitudes) of Him Who cometh. Hebrew *Dagim*, the fishes (Genesis 48:16). Syriac name, *Nuno* = lengthened out (that is to say, in posterity). Compare Isaiah 53:10. Psalm 33:12; 37:22; 115:14, 15. Isaiah 61:9; 65:23; 26:15; 9:3. Jeremiah 30:19. Ezekiel 36:10, 11; 37:26. Note the two fishes= the earthly and heavenly callings (one fish horizontal,
the other looking upward). 113 stars much of the same magnitude. The brightest star is Okda = the united. The next (Arabic) Al samaca = the upheld. (Isaiah 41:8 - 10.)

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

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

**CEPHUS.** The king. In the Zodiac of Denderah Pe-ku-hor = this one cometh to rule. Cepheus is Greek from the Hebrew zemah = the Branch. Ethiopian name, Hyh = a king. The brightest star is Al Deramin = coming quickly. The next is Al Phirk = the Redeemer. The next, Al Rai' = who bruises or breaks. (Jeremiah 31:1.)  

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

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

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

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

TAURUS Messiah coming in judgment. Chaldee Tor. Hence, Arabic Al Thaur; Greek, Tauros; Latin Taurus. The common Hebrew name is Shur = coming and ruling, and R'ëm = pre-eminence. The brightest star in Al Debaran = the Leader or Governor. The next is El nath = wounded or slain. The group Pleiades is Kimah = heap or accumulation. (Job 9:9; 38:31, 32. Amos 5:8.) A bright star is Al Cyone = the centre. Hebrew and Syriac name is Succoth = booths. Another group, Hyades = the congregated. (Deuteronomy 33:17. Psalm 44:5. Isaiah 13:11 -15; 34:2 - 8; 26:21.)

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

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

AURIGA. The Shepherd. (Isaiah 40:10, 11. Ezekiel 34:22). Auriga = Charioteer. The brightest star is Alioth = a she-goat. Modern Latin name is Capella, same meaning. The next is Menkilinon = the band of the goats; bound, never to be again lost. (John 10:11.) In the Zodiac of Denderah, the shepherd carries a sceptre (Trun), the top with a goat, and bottom with a cross. (Malachi 4:1 - 3. Psalm 37:38 - 40).
GEMINI The Twins. Name in the Zodiac of Denderah is *Clusus* or *Clastrum Hori* = the place of Him Who cometh. The old Coptic name was *Pi-Mahi* = the united. Hebrew *Thaumim* (from *ta'am*) = double. The root used in Exodus 26:24 (twinned together). The brightest star is *Apollo* = ruler or judge. The next is *Hercules* = who cometh to labour and suffer. Another is *Al Henah* = hurt, wounded. (Isaiah 4:2; 32:1, 2. Jeremiah 23:5, 6; 33:14, 15.)

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

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

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

CANCER. The Crab. Messiah's possessions held fast. In the Zodiac of Denderah and Esneh it is a sacred beetle. It name there given is *Klaria* = cattle-folds. Arabic name is *Al Sarta'n* = He Who holds or binds together (Genesis 49:11). The Greek name is *Karkinos* = encircling; the same as the Latin *Cancer*, from Arabic *Khan* an Inn, and *Ker*, or *Cer* = encircling. The ancient Accadian is *Su-kul-na* = the seizer, or possessor of seed. A bright cluster is called *Praesepe* = a multitude or offspring. The brightest star is *Tegmine* = holding. Another is *Acubene* = the sheltering or hiding place. Another, *Ma'alaph* = assembled thousands. North and south of *Praesepe* are two bright stars, *Assellus* North and *Assellus* South: their sign is ☸️, and called the two asses, thus connecting it with Cancer, which is the sign of Issachar (compare Genesis 49:14. Numbers 2:5).
URSA MINOR. The little Bear = the lesser sheep-fold. The brightest star of Ursa Minor is *Dubheh* = a herd. Arabic *Dubah* means cattle. Hebrew *Dober* = a fold, from *dobe' = rest or security, rendered "strength" in Deuteronomy 33:25. See Revised Version margin. All points to this (compare Judges 5:16). The Hebrew *Dob* = a bear. So Arabic *Dub*, and Persian *Deeb* or *Dob*. Hence the mistake. The brightest star is *Al riccabah* = the turned or ridden on, denoting it as the Polar star. The Greeks called it *Kunosoura* = Cynosure, but this word is Accadian. *An-nas-sur-ra* = high in rising; or high in heavenly position. The next bright star is *Kochab* = waiting Him Who cometh.

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

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

LEO. The Lion. Messiah's consummated triumph. In the Zodiac of Denderah it is *Pi Mentikeon* = the pouring out (of Divine wrath). The three constellations crystallize the truth.

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

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

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

CRATER. The Cup [of wrath poured out] (Psalm 75:8; 11:6. Revelation 14:10; 16:19.) The constellation has thirteen stars, (compare appendix 10).

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

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

They are "for SEASONS".

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

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

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

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

NOTE

1 The same Hebrew as in verse 4.
The Use of *Nephesh* in the Old Testament.

This Is Appendix 13 From The Companion Bible.

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

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

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

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

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

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

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

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

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

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

The following are twelve classifications of nephesh:

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

   Leviticus 11:46,46.  7
3. "life". Genesis 1:20, 30.             2
5. "beast". Leviticus 24:18, 18, 18. (See margin).  3
6. "the soul". (See margin).  1
7. "breath". Job 41:21.  1
8. "fish". Isaiah 19:10. (See margin).  1
9. "her". Jeremiah 2:24.  1

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

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¹ The usage of the corresponding New Testament word psuche will be presented in a later Appendix.
III. *Nephesh* is used of *Man*, as an individual person, in 53 passages, and is rendered in six different ways:


Not rendered (Numbers 31:35 **).

IV. *Nephesh* is used of Man, as exercising certain powers, or performing certain acts (may be often well rendered by emphatic pronouns) in ninety-six passages, and with eleven different renderings:-
V. *Nephesh* is used of Man, as possessing *animal* appetites and desires, in twenty-two passages, rendered in five different ways:-


5. "greedy". Isaiah 56:11.

VI. Nephesh is used of Man, as exercising mental faculties, and manifesting certain feelings and affections and passions, in 231 passages, and rendered in twenty different ways :-

1. "soul". Genesis 34:3 (clave), 8 (longeth); 42:21 (anguish); 49:6 (come not). Leviticus 26:11 (not abhor), 15 (abhor), 30 (abhor), 43 (abhor). Numbers 21:4 (discouraged). Deuteronomy 4:9 (keep), 29 (seek); 6:5 (love); 10:12 (serve); 11:13 (love), 18 (lay up in); 13:3 (love); 26:16 (keep); 30:2 (return), 6 (love), 10 (turn). Joshua 22:5 (serve); 23:14 (know). Judges 10:16 * (grieved); 16:16 (vexed). 1 Samuel 1:10 (bitterness of), 15 (poured out); 18:1 (knit with), 1 (loved as); 20:4 (desireth); 23:30 (desire); 30:6 (grieved). 2 Samuel 5:8 (hated). 1 Kings 2:4 (walk); 8:48 (return); 11:37 (desired). 2 Kings 4:27 (vexed); 23:3 (keep), 25 (turned). 1 Chronicles 22:19 (seek). 2 Chronicles 6:38 (return); 15:12 (seek); 34:31 (keep). Job 3:20 (bitter); 7:11 (bitterness); 9:21 (know) (Revised Version myself); 10:1 (weary), 1 (bitterness); 14:22
(mourn); 19:2 (vex); 21:25 (bitterness);
23:13 * (desireth); 24:12 (wounded); 27:2
(vexed); 30:16 (poured out), 25 (grieved).
Psalm 6:3 (sore vexed); 11:5 * (hateth);
13:2 (take counsel); 19:7 (converting); 24:4
(not lifted up); 25:1 (lifted up), 13 (dwell at
ease); 31:7 (in adversities), 9 (consumed
with grief); 33:20 (waiteth) 34:2 (boast);
35:9 (be joyful); 42:1 (panteth), 2
(thirsteth), 4 (pour out), 5 (cast down), 6
(cast down), 11 (cast down); 43:5 (cast
down); 44:25 (bowed down); 49:18
(blessed); 57:1 (trusteth), 6 (bowed down);
62:1 (waiteth), 5 (wait); 63:1 (thirsteth), 5
(satisfied), 8 (followeth hard); 69:10
(chastened); 77:2 (refused comfort); 84:2
(longeth); 86:4 (rejoiced), 4 (lift up); 88:3
(full of troubles); 94:19 (delight); 103:1, 2,
22; 104:1, 35 (bless); 107:5 (fainted), 9
(satisfied), 9 (filled with goodness), 26
(melted); 116:7 (return to rest); 119:20
(longing), 25 (cleaveth unto the dust) 28
(melteth for heaviness), 81 (fainteth), 129
(keep), 167 (kept); 123:4 (filled with
scorning); 130:5 (wait), 6 (waiteth); 131:2
(quieted); 138:3 (strengthened) 139:14
(knoweth); 143:6 (thirsteth), 8 (lifted up),
11 (bring out of trouble), 12 (afflict); 146:1
(praise). Proverbs 2:10 (knowledge
pleasant); 3:22 (be life to); 13:4 (desireth), 4
(made fat), 19; 16:24 (sweet to); 19:2
(without knowledge), 18 (spare) (Revised
Version heart); 21:10 (desireth); 22:25 (get
a snare to); 24:14 (wisdom unto); 25:13
(refresheth); 29:17 (give delight).
Ecclesiastes 2:24 (enjoy good); 6:3 (not
filled); 7:28 (seeketh). Song 1:7; 3:1, 2, 3, 4
(loveth); 5:6 (failed); 6:12 * (made me like
chariots). Isaiah 1:14 (hateth); 26:8 (desire),
9 (desire); 32:6 (made empty); 38:15
(bitterness of); 42:1 *; 52:2 (delight); 58:10
(drawn out), 10 (afflicted), 11 (satisfied);
61:10 (joyful) 66:3 (delighteth). Jeremiah
4:31 (wearied); 5:9, 29 (avenged); 6:8
(depart), 16 (find rest); 9:9 * (avenged); 12:7 (dearly beloved of); 13:17 (shall weep); 14:19 (loathed); 31:12 (watered), 14, 25 (satiated), 25 (sorrowful); 32:41 * (whole); 50:19 (satisfied). Lamentations 3:17 (removed), 20 (humbled), 24 (saith). Ezekiel 7:19 (satisfied); 24:21 (pitieth). Jonah 2:7 (fainted). Habakkuk 2:4 (not upright). Zechariah 11:8 (loathed), 8 (ahorred).


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

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VII. Nephesh is used of Man, (a) as being "cut off" by God; (b) and as being slain or killed by man, in fifty-four passages: and is rendered in eight different ways:-


(b). Slain or killed by man, in thirty-two passages, rendered in eight different way:-

<table>
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<tr>
<th>No.</th>
<th>Term</th>
<th>References</th>
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<td></td>
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<td><strong>VIII. Nephesh</strong> is used of Man as being mortal, subject to death of various kinds, from which it can be saved and delivered and life prolonged, in 243 passages, rendered in eleven different ways:-**</td>
</tr>
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</table>


5. "tablets". Isaiah 3:20 (Revised Version perfume boxes). Hebrew "houses of the soul" = boxes of sent for the nose. 1

6. "deadly". Psalm 17:9 (Hebrew "enemies against my nephesh"). 1


9. "they". Job 36:14. 1

10 "themselves". Isaiah 47:14. 1

11. "yourselves". Deuteronomy 4:15. 2

Joshua 23:11.
IX. *Nephesh* is used of man, as actually dead, in thirteen passages, and is rendered in three different ways:

2. "dead body". Numbers 9:6, 7, 10.

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

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


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

2. "grave". Job 33:22 (Revised Version "pit").

iii. "shuchah" = a deep pit (compare all the occurrences, Proverbs 22:14; 23:27. Jeremiah 2:6; 18:20, 22). In one passage only:


____

13

Total 754

NOTES

* Used of God.

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

1 It is used of the lower animals four times before it is used of man; and out of the first thirteen times in Genesis, it is used ten times of the lower animals.
The Synonymous Words used for "Man".

This Is Appendix 14 From The Companion Bible.

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

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

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

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

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

II. *'Ish*. First occurrence in feminine, Genesis 2:23, *'ishah* = woman. Therefore, *'ish* = male, or husband; a man, in contrast with a woman. A great man in contrast with ordinary men (Psalm 49:2,
where "low" are called the children of Adam, and the "high" = children of 'ish. So Psalm 62:9 and Isaiah 2:9; 5:15; 31:8). When God is spoken of as man, it is 'ish (Exodus 15:3. So Joshua 5:13. Daniel 9:21; 10:5; 12:6,7. Zechariah 1:8, etc.). Also, in such expressions as "man of God", "man of understanding", etc. In the early chapters of Genesis we have it in chapters 3:22,24 and 4:1.

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

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


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

IV. Geber. first occurrence in Genesis 6:4, mighty men, and denotes man in respect of his physical strength, as 'Enosh does in respect of the depravity of his nature. It is rendered "man" sixty-seven times, "mighty" twice, "man child" once, "every one" once.

In the Septuagint rendered fourteen times ἄνθρωπος (anthropos) and the rest by ἄνερ (aner).


V. M̄thim (plural) = adults as distinguished from children, and

**NOTE**

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

This Is Appendix 15 From The Companion Bible.

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

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

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

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

Eight hundred years before Moses, these laws governed the peoples from the Persian Gulf to the Caspian Sea, and from Persia to the Mediterranean, and were in force throughout Canaan.

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

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

Khammurabi calls his laws the "judgments of righteousness", but some of them, at least, are both unrighteous and unequal, as the following brief contrast shows at a glance:-
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Injuring a slave.</td>
<td>Freedom given to slave.</td>
<td>Master compensated (§ 199).</td>
</tr>
<tr>
<td>Injuring a rich man.</td>
<td>Same injury inflicted on injurer.</td>
<td>Same injury inflicted on injurer (§§ 196, 197).</td>
</tr>
<tr>
<td>Injury followed by death to a rich man's daughter.</td>
<td>Each case judged on its own merits.</td>
<td>Death of injurer's daughter (§ 209).</td>
</tr>
<tr>
<td>Injury followed by death to a poor man's daughter.</td>
<td>Each case judged on its own merits.</td>
<td>Fine of 5 shekels of silver (§§ 211, 213).</td>
</tr>
</tbody>
</table>

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

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

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


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


The law of eating flesh (Genesis 9:3). Deuteronomy 12:20.
The law against eating blood (Genesis 9:4). Leviticus 7:2; 17:10-14.


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

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


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

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

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

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

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

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

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

The law against fornication (Genesis 34:7).


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

The law of the birthright (Genesis 25:33). Deuteronomy 21:16, 17.
The law of anointing with oil (Genesis 28:18; 31:13). Exodus 40:15.


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

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

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


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


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

Appendix List
The Genitive Case

This Is Appendix 17 From The Companion Bible.

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

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

1. **The Genitive of Character**. Hence the emphasis is always on the adjective particle, which appears in the original as a noun in the Genitive Case. Psalm 2:6, Hebrew "the hill of My holiness" = "My holy hill". Ephesians 2:2, "Children of disobedience" = "disobedient children". 2 Thessalonians 1:7, Greek " angels of His might " = "His mighty angels ".

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

3. **The Genitive of Possession**. This is, perhaps, the most frequent, and is generally unmistakable; though some occurrences are difficult to indentify. It may be said to answer the question "Whose?" Luke 2:49, Greek "The business of My Father" = My Father's business. Revelation 14:12, "The patience of the saints" = the patience possessed by the saints. Ephesians 6:16, "The shield of faith" = faith's shield, which is the living Word, Christ. Genesis 15:1. Ephesians 6:17, "The sword of the Spirit" = the Spirit's sword, which is the written Word, the Scriptures.
4. The Genitive of Apposition. Here the "of" is equivalent to "that is to say", or, "consisting of". Genesis 2:7, "The breath of life" = the breath, that is to say, life. John 2:21, "The temple of His body" = the temple, that is to say, His body. Romans 4:11, "The sign of circumcision" = the sign, that is to say, circumcision. 2Corinthians 5:1, "The house of our tabernacle" = the house, that is to say, our tabernacle. 2Corinthians 3:17,18, "The spirit of the Lord" = the spirit, that is to say, the Lord (Christ) Who is the life of the old covenant, as the body without the spirit is dead (James 2:26). 1Peter 1:1, "Sojourners of the Dispersion" = sojourners, that is to say, the Dispersion.

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

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

7. The Genitive of Contents. Denoting that with which anything is filled, or which it contains, hence the "of" is equivalent to "filled with" or "containing". 1Samuel 16:20, "A bottle of wine". Matthew 10:42, "A cup of cold water". Matthew 26:7, "An alabaster box of very precious ointment". The Genitive of the contents always follows the verb "to fill", while the vessel filled takes the Accusative case, and the filler is put in the Dative case, e.g. Romans 15:13, "Now the God of hope fill you (Accusative case) with all joy and peace (Genitive case) in (or by) believing (Dative case)". Ephesians 5:18, "Filled with the Spirit" is the Dative case, and therefore = "by the Spirit" -the Filler. Therefore, not "with", which would have required the Genitive case.
8. **The Genitive of Partition.** Separation, where this denotes a part taken from the whole; the "of" being equivalent to such expressions as "share in", "part of", or "from among". Luke 20:35, Greek "To attain of that world" = to attain a place in that world. 1Corinthians 15:9, "The least of the Apostles" = the least among the Apostles.

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

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

This Is Appendix 18 From The Companion Bible.

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

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

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

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


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

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

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

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

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

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

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

2  Here the definite article is used to mark a specific occasion. See Authorized Version.

Appendix List
The Posterity of Cain.
This Is Appendix 20 From The Companion Bible.

It is important to note that the posterity of Cain comes in the First 
*Tol dom*, videlicet, that of "the generations of the heavens and the 
earth"; and not in "the book of the generations of Adam."
The posterity of Seth commences with "the generations of 
Adam": showing that the two accounts are distinct, and deal with 
two different subjects. See the Structures on pages 3 and 5 of the 
Companion Bible (Genesis 2:4 - 4:26; 5:1 - 6:8).

*The generations of the heavens and the earth* (2:4 - 4:26).

| J 1 | 2:4 - 25. Before the Fall. |
| J 2 | 3:1 - 34. The Fall. |
| J 3 | 4:1 - 26. After the Fall. |

The expansion of *J 3*. "After the Fall" (4:1 - 26), page 8 of the 
Companion Bible in Genesis.

| J 3 | L | 1 - 16. Adam's sons: Cain and Abel. |
| L | 25. Adam's son: Seth. |

There were 130 years before Seth was born and substituted for 
Abel in the line of the promised seed.
In those 130 years after Cain, Adam must have begotten "sons and daughters", as in the 800 years after Seth.
If Abel died in A.M. 125, and Abel and Cain had children before 
that year, even supposing they had no descendants till they reached 
the age of sixty-five, Adam could have had 130 children. And if 
each of these could have a child at sixty-five years of age, one in 
each successive year, there would have been 1,219 in A.M. 130. If 
we suppose Adam's earlier sons and daughters to have had children 
at the age of twenty-one instead of at sixty-five, there would have 
been over half a million in the 130 years, without reckoning the old 
or young, and this at a very moderate rate of increase.
It is generally assumed that Adam and Eve had no children
beyond those named. But, as in the line of Seth, it is clear from Genesis 5:4 that they had, we may well conclude that the same was the case in the line of Cain. It is a gratuitous assumption that Abel had no posterity.

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

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

This Is Appendix 21 From The Companion Bible.

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

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

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

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

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

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

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

The name Enos agrees with this; for his name means frail, weak, sickly, incurable. The sons of men, as "Enosh", are so called for a similar reason (Job 7:17; 15:14. Psalm 9:20; 103:15. Daniel 2:43). (See Appendix 14)
If Jonathan, the grandson of Moses, became the first idolatrous priest in Israel (see notes on Judges 18:30), what wonder that Enos, the grandson of Adam, introduced idolatry among mankind.

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

Surely this is sufficient evidence that this profanation of the Name of the Lord was the reason why Enoch was raised up to prophesy against it.
Notes on Judges 18:30.

This Is From The Companion Bible.

Judges 18:30

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


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

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

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Appendix List
The Antediluvian Patriarchs,
and The Flood-Date.

(Genesis 5.)

This Is Appendix 22 From The Companion Bible.

<table>
<thead>
<tr>
<th>Genesis</th>
<th>Patriarch</th>
<th>A.M.</th>
<th>B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:27</td>
<td>Adam</td>
<td>0</td>
<td>3996</td>
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<tr>
<td>5:3</td>
<td>Seth</td>
<td>130</td>
<td>3866</td>
</tr>
<tr>
<td>5:6</td>
<td>Enos</td>
<td>105</td>
<td>3761</td>
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<tr>
<td>5:9</td>
<td>Cainan</td>
<td>90</td>
<td>3671</td>
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<td>5:12</td>
<td>Mehalaleel</td>
<td>70</td>
<td>3601</td>
</tr>
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<td>5:15</td>
<td>Jared</td>
<td>65</td>
<td>3536</td>
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<tr>
<td>5:18</td>
<td>Enoch</td>
<td>162</td>
<td>3374</td>
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<tr>
<td>5:21</td>
<td>Methuselah</td>
<td>65</td>
<td>3309</td>
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<tr>
<td>5:25</td>
<td>Lamech</td>
<td>187</td>
<td>3122</td>
</tr>
<tr>
<td>5:28</td>
<td>Noah</td>
<td>182</td>
<td>2940</td>
</tr>
<tr>
<td>7:11</td>
<td>Flood year</td>
<td>600</td>
<td>2340</td>
</tr>
</tbody>
</table>

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

This Is Appendix 23 From The Companion Bible.

It is only by the Divine specific act of creation that any created being can be called "a son of God". For that which is "born of the flesh is flesh". God is spirit, and that which is "born of the Spirit is spirit" (John 3:6). Hence Adam is called a "son of God" in Luke 3:38. Those "in Christ" having "the new nature" which is by the direct creation of God (2 Corinthians 5:17. Ephesians 2:10) can be, and are called "sons of God" (John 1:13. Romans 8:14,15. 1John 3:1).1

This why angels are called "sons of God" in every other place where the expression is used in the Old Testament. Job 1:6; 2:1; 38:7. Psalms 29:1; 89:6. Daniel 3:25. (no article). 2 We have no authority or right to take the expression in Genesis 6:2,4 in any other sense. Moreover, in Genesis 6:2 the Septuagint renders it "angels". Angels are called "spirits" (Psalm 104:4. Hebrews 1:7,14), for spirits are created by God.

That there was a fall of the angels is certain from Jude 6. The nature of their fall is clearly stated in the same verse. They left their own οἶκητήριον (oiketerion). This word occurs only in 2Corinthians 5:2. Jude 6, where it is used of the spiritual (or resurrection) body.

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

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

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

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

Only Noah and his family had preserved their pedigree pure from Adam (Genesis 6:9 see note). All the rest had become "corrupt" (shachath) destroyed [as Adamites]. The only remedy was
to destroy it (defacto), as it had become destroyed (de jure). (It is the same word in verse 17 as in verses 11,12.) See further under Appendix 25 on the Nephilim.

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

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

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

This great conflict may be seen throughout the Bible, and it forms a great and important subject of Biblical study. In each case the human instrument had his own personal interest to serve, while Satan had his own great object in view. Hence God had, in each case, to interfere and avert the evil and the danger, of which His servants and people were wholly ignorant. The following assaults of the great Enemy stand out prominently:

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

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

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

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

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

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

Hezekiah was childless, when a double assault was made by the King of Assyria and the King of Terrors (Isaiah 36:1; 38:1). God's faithfulness was appealed to and relied on (Psalm 136).
In Captivity, Haman was used to attempt the destruction of the whole nation (Esther 3:6,12,13. Compare 6:1).

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

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

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

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

The two storms on the Lake were other attempts.

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

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

When Abraham was called, then he and his seed were attacked. When David was enthroned, then the royal line was assailed.

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

**NOTES**

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

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

Appendix List
The *Nephilim*, or "Giants" of Genesis 6, etc.

This is Appendix 25 from The Companion Bible.

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

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

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

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

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

In chapter 15:18-21 they are enumerated and named among

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

As to their other names, they were called Anakim, from one Anak which came of the Nephilim (Numbers 13:22,33), and Rephaim, from Rapha, another notable one among them.

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

As Rephaim they were well known, and are often mentioned: but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as "dead", "deceased", or "giants". These Rephaim are to have no resurrection. This fact is stated in Isaiah 26:14 (where the proper name is rendered "deceased", and verse 19, where it is rendered "the dead").


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


In all other places it is rendered "giants", Genesis 6:4, Numbers 23:33, where it is Nephilim; and Job 16:14, where it is gibbor (Appendix 14. iv).

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

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

Anak was a noted descendant of the Nephilim; and Rapha was another, giving their names respectively to different clans. Anak's
father was Arba, the original builder of Hebron (Genesis 35:27, Joshau 15:13; 21:11); and this Palestine branch of the Anakim was not called Abraham after him, but Anakim after Anak. They were great, mighty, and tall (Deuteronomy 2:10,11,21,22,23; 9:2), evidently inspiring the ten spies with great fear (Numbers 12:33). Og king of Bashan is described in Deuteronomy 3:11).

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

Arba was rebuilt by the Khabiri or confederates seven years before Zoan was built by Egyptian Pharoahs of the nineteenth dynasty. See note on Numbers 13:22.

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

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

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

Appendix List

2003
Notes on Numbers 13:22

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

**Numbers 13:22**

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

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

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


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

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

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

**Zoan.** See note on Exodus 1:10.
The Pharaohs of Genesis and Exodus.

This Is Appendix 37 From The Companion Bible.

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

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

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

Appendix List
notes on Genesis 6:9
This Is From The Companion Bible.

Genesis 6:9

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

THE GENERATIONS. Hebrew tol e doth = family history.

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

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

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

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

Appendix List
Noah "Perfect". (6:9).
This Is Appendix 26 From The Companion Bible.

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


This shows that Genesis 6:9 does not speak of Noah's moral perfection, but tells us that he and his family alone had preserved their pedigree and kept it pure, in spite of the prevailing corruption brought about by the fallen angels. See Appendix 23 and Appendix 25
"The Hundred and Twenty Years" of Genesis 6:3

This Is Appendix 24 From The Companion Bible.

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

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

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

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

Appendix List
Wine.
This Is Appendix 27 From The Companion Bible.

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

1. **Yayin**, from the root *yayan*, to **ferment**, used of every sort of wine. The word occurs 142 times, and includes fermented wine of all kinds.
   
The first occurrence is:
   
   Genesis 9:21. "Noah planted a vineyard and drank yayin and was drunken."
   
   Genesis 14:18. "Melchizedek... brought forth bread and wine."
   
   1 Samuel 25:36, 37. Nabal drank yayin and "was very drunken."
   
   Isaiah 28:1. "The drunkards of Ephraim ... are overcome (that is to say, knocked down) with yayin."
   
   Jeremiah 23:9. "I am like a drunken man, and like a man whom yayin hath overcome".
   
   It is perfectly certain, therefore, from these passages, that yayin was fermented, and was intoxicating.
   
   **Yayin** was also used for sacred purposes and for blessing:
   
   Genesis 49:12. "His (Judah's) eyes shall be red with yayin, and his teeth white with milk."
   
   Amos 9:13. "I will bring again the captivity of my people, and they shall plant vineyards and drink the yayin therof." (verse 14 is No. V.)
Ecclesiastes 9:7. "Drink thy yayin with a merry heart, for God now accepteth thy works."

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

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

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

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

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

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

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

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

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

Deuteronomy 32:14. "The pure chemer of the grape."
Isaiah 27:2, 3. "A vineyard of chemer. I the Lord do keep it".

Ezra 6:9. Cyrus and Artaxerxes commanded that chemer should be given to the people of Israel for the service of the God of Heaven.

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

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

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

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

V. 'Asis (from 'asas, to tread) new or sweet wine of the vintage year.

Isaiah 49:26. "They shall be drunken with their own blood, as with 'asis (sweet wine)".

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

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

Isaiah 1:22. "Thy silver is become dross, thy sob'e (wine) mixed with water".
Hosea 4:18. "Their sob'e (drinking bout or carouse) is over" (Authorized Version their drink is sour (margin, gone). Revised Version margin their carouse is over).

VII. **Mimsak, mixed or spiced wine.**

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

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

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

Psalm 75:8. "But the Sh'marim (dregs), all the wicked of the earth shall wring them out, and drink them."


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

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

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

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

Leaven is sour dough, and not wine. It is that which causes the fermentation. There can be no leaven after the process of fermentation has ceased.
Appendix List
1 Chronicles 1:10.

This Is Appendix 28 From The Companion Bible.

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

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

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

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

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

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

This Is Appendix 29 From The Companion Bible.

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

Terah
(Gen. 11:25-25:11.)

By another wife.

Abraham
By Hagar (By Sarah his half-sister) By Keturah

Nahor, m. Milcah his niece

By Sarah his half-sister

Haran

Lot Milcah Iscah

Moab Ammon

7 sons and Bethuel

Laban Rebekah m. Isaac

Leah Rachel

Ishmael

Isaac

Gen. 25:19-25:31

Midian

m. Rebekah

Esaú or Edom

Amalek

Jacob

By Leah

(Gen. 37:1–50:26)

By Rachel

By Bilhah

By Zilpah

Reuben (4 sons) Simeon (6 sons) Levi (By Thamar) (4 sons) Judah Izachi (3 sons) Zebulun Dinah Joseph (2 sons) Benjamin (10 sons) Dan (1 sons) Naphtali (4 sons) Gad (7 sons) Aser (4 sons)

Gershom Kohath Merari Jochebed (born in Egypt, Num. 26:59)

Amram (m. his aunt Jochebed)

Miriam Aaron Moses

Nadab Abihu Eleazar Ithamar Gershom Eliezer

Pharez Esrom Aram Amminadab

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

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

\[\begin{align*}
B^1 | & \quad 22:20-24. \text{Posterity of Nahor.} \\
A^2 | & \quad 23:24. \text{History of Abraham. II.} \\
B^2 | & \quad 25:1-4. \text{Posterity of Keturah.} \\
A^3 | & \quad 25:5-11. \text{History of Abraham. III.} \\
B^3 | & \quad 25:12-18. \text{Posterity of Ishmael.} \\
A^4 | & \quad 25:19 - 35:22. \text{History of Isaac (Life). I.} \\
B^4 | & \quad 35:22-26. \text{Posterity of Jacob (Land).} \\
A^5 | & \quad 35:27-29. \text{History of Isaac (Death). II.} \\
B^5 | & \quad 36. \text{Posterity of Esau.}
\end{align*}\]

Appendix List
The Massorah.
This Is Appendix 30 From The Companion Bible.

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

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

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

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

The Text itself had been fixed before the Massorites were put in charge of it. This had been the work of the Sopherim (from saphar, to count, or number). Their work, under Ezra and Nehemiah, was to set the Text in order after the return from Babylon; and we read of it in Nehemiah 8:8 1 (compare Ezra 7:6,11). The men of "the Great Synagogue" completed the work. This work lasted about 110 years, from Nehemiah to Simon the first, 410-300 B.C.

The Sopherim were the authorised revisers of the Sacred Text; and, their work being completed, the Massorites were the authorised custodians of it. Their work was to preserve it. The Massorah is called "A Fence to the Scriptures," because it locked all words and letters in their places. It does not contain notes or comments as such, but facts and phenomena. It records the number of times the several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combinations of words, etc. All this, not from a perverted ingenuity, but for the set purpose of safeguarding the Sacred Text, and preventing the loss or
misplacement of a single letter or word. This Massorah is not contained in the margins of any one Manuscript. No Manuscript contains the whole, or even the same part. It is spread over many Manuscripts, and Dr. C.D. Ginsburg has been the first and only scholar who has set himself to collect and collate the whole, copying it from every available Manuscript in the libraries of many countries. He has published it in three large folio volumes, and only a small number of copies has been printed. These are obtainable only by the original subscribers.

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

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

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

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

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

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

NOTE
The Talmud explains that "the book" meant the original text; "distinctly" means explaining it by giving the Chaldee paraphrase; "gave the sense" means the division of words, etc. according to the sense; and "caused them to understand the reading" means to give the traditional pronunciation of the words (which were then without vowel points).
For More Pictures of Hebrew Manuscripts Click Here!

Appendix List
The Fifteen Extraordinary Points of the *Sopherim*.

This Is Appendix 31 From The Companion Bible.

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

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

Some are without effect as to translation or interpretation; others are more important, and will be noted in the passages where they occur. The following is the list. (For further information see Dr. Ginsburg's *Introduction to the Hebrew Bible*, pages 318-34):

- Deuteronomy 29:29.
- Isaiah 44:9.
- Ezekiel 41:20, 46:22.

Appendix List
The "Eighteen Emendations" of the Sopherim.

This Is Appendix 33 From The Companion Bible.

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

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

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

The Siphri 1 adduces seven passages; the Yalkut, 2 ten; the Mechiltha, 3 eleven; the Tanchuma, 4 seventeen; while the St. Petersburg Codex gives two passages not included in any other list (Malachi 1:12; 3:9; see below).

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

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


NOTES

1 An ancient commentary on Leviticus (circa A.D. 219-47).
2 A catena of the whole Hebrew Scriptures, composed in the eleventh century, from ancient sources by Rabbi Simeon.
3 An ancient commentary on Exodus, compiled about A.D. 90 by Rabbi Ishmael ben Elisa.
4 A commentary on the Pentateuch, compiled from ancient sources by Rabbi Tanchuma ben Abba, about A.D. 380
The 134 Passages Where The Sopherim Altered "Jehovah" to "Adonai".

This Is Appendix 32 From The Companion Bible.

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


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

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

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

This Is Appendix 34 From The Companion Bible.

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

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

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

The following is the complete list. Those that affect the sense and furnish instruction are referred to in the margin, in notes on the passages affected. Some of them relate only to spelling, and have no instruction in them. 1

2. Genesis 3:21*.
5. Genesis 25:33*.
12. Genesis 45:8*.
17. Exodus 26:27.
18. Leviticus 4:34.
27. Deuteronomy 1:27.
"Sheol". Hebrew, \textit{Shēōl}.

This is Appendix 35 from The Companion Bible.

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

1. = grave,  
2. = pit,  
3. = hell.

1 Genesis 44:29,31.  
1. 1Samuel 2:6.  
1. 1Kings 2:6,9.  
2. Job 17:16.  
1. Psalm 6:5.  
3. Psalm 18:5.  
1. Psalm 30:3.  
1. Psalm 49:14,14,15.  
3. Psalm 55:15. (margin \textit{grave}).  
3. Psalm 86:13. (margin \textit{grave}).  
3. Psalm 88:3.  
1. Proverbs 1:12.
3. Proverbs 5:5.
1. Proverbs 30:16.
3. Isaiah 14:9 (margin grave).
1. Isaiah 14:11.
3. Isaiah 14:15.
3. Isaiah 28:15,18.
1. Isaiah 38:10.
1. Isaiah 38:18.
1. Ezekiel 31:15.
3. Ezekiel 32:21,27.
3. Habakkuk 2:5.

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

Note on Genesis 21:19.

° well. Hebrew bêer, a well (digged): not ayin, a spring or fountain; or bôr, a cistern (hewn).
This Is Appendix 36 From The Companion Bible.

"I have waited for Thy salvation, O Jehovah."
These words are repeated three times (and in three different ways) by every pious Jew, morning and evening.
In the note on Genesis 49:18 it is pointed out that by the Figure of Speech Metonymy (of Effect), see Appendix 6, "salvation" is put for Him Who brings it. The meaning is beautifully put, thus, in the Jerusalem Targum:--
"Not to the salvation wrought by Gideon, the son of Joash, does my soul look, for it is temporal. Not to the salvation wrought by Samson, the son of Manoah, is my longing directed, for it is transient: but to the salvation, the completion of which Thou hast promised, by Thy everlasting Word, to bring to Thy people the descendants of Israel."
"To Thy salvation, O Jehovah, to the salvation of Messiah the son of David, Who will one day redeem Israel and bring her back from the dispersion, to that salvation my soul looks forward; for Thy salvation is an everlasting salvation"
"LEAVEN."

This Is Appendix 38 From The Companion Bible.

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


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

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


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

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

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

Thus in every instance it is associated with, and symbolical of, only that which is evil.
Appendix List
The Decalogue. Exodus 20:2-17
This Is Appendix 39 From The Companion Bible.

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

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<thead>
<tr>
<th>Commands</th>
<th>English (Reformed)</th>
<th>Jewish (Talmud)</th>
<th>Massoretic</th>
<th>Greek (Origen)</th>
<th>Roman and Lutheran</th>
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</thead>
<tbody>
<tr>
<td>I.</td>
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<td>verse 2</td>
<td>verses 3-6</td>
<td>verse 3</td>
<td>verses 3-6</td>
</tr>
<tr>
<td>II.</td>
<td>verses 4-6</td>
<td>verses 3-6</td>
<td>verse 7</td>
<td>verses 4-6</td>
<td>verse 7</td>
</tr>
<tr>
<td>III.</td>
<td>verse 7</td>
<td>verse 7</td>
<td>verses 8-11</td>
<td>verse 7</td>
<td>verses 8-11</td>
</tr>
<tr>
<td>IV.</td>
<td>verses 8-11</td>
<td>verses 8-11</td>
<td>verse 12</td>
<td>verses 8-11</td>
<td>verse 12</td>
</tr>
<tr>
<td>V.</td>
<td>verse 12</td>
<td>verse 12</td>
<td>verse 13</td>
<td>verse 12</td>
<td>verse 13</td>
</tr>
<tr>
<td>VI.</td>
<td>verse 13</td>
<td>verse 13</td>
<td>verse 14</td>
<td>verse 13</td>
<td>verse 14</td>
</tr>
<tr>
<td>VII.</td>
<td>verse 14</td>
<td>verse 14</td>
<td>verse 15</td>
<td>verse 14</td>
<td>verse 15</td>
</tr>
<tr>
<td>VIII.</td>
<td>verse 15</td>
<td>verse 15</td>
<td>verse 16</td>
<td>verse 15</td>
<td>verse 16</td>
</tr>
<tr>
<td>IX.</td>
<td>verse 16</td>
<td>verse 16</td>
<td>verse 17-</td>
<td>verse 16</td>
<td>verse 17-</td>
</tr>
<tr>
<td>X.</td>
<td>verse 17</td>
<td>verse 17</td>
<td>verse -17</td>
<td>verse 17</td>
<td>verse -17</td>
</tr>
</tbody>
</table>

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

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

In Matthew 19:18, the Lord omitted Commandment X in order to convict His
questioner, who said, "ALL these have I kept." Upon which the Lord's command in verse 21 convicted him of its breach, as shown by the man's sorrow in verse 22.
The Names of the Tabernacle

This Is Appendix 40 From The Companion Bible.

It is important to distinguish the different words used by the Holy Spirit to describe the Tabernacle, and to express His design. They are variously translated in the Authorized Version. They are distinguished severally in the notes; and are here brought together, so that the different shades of meaning may be compared and understood. It is called:

1. The House. (Beth).

2. The Tabernacle (Mishkan) = dwelling-place, from shakan, to dwell: or, habitation, indicating it as containing the presence of Jehovah in the Light, called Shechinah, compare Exodus 25:8.

3. The Tent ('Ohel). Erected as a special place of worship before the Tabernacle was set up. Hence to be always distinguished from the Tabernacle proper. Its full title was

4. 'Ohel Moh'ed = Tend of assembly, or of the congregation.

5. The Tabernacle of witness, 'ohel ha-eduth. = The Tent as containing the tables of the Law, which were an abiding witness to their covenant with Jehovah. (See Exodus 16:32-34; 25:21.)


In this connection it is well to notice that congregation is 'edah, which is general; while assembly is kahal, which is more local and partial.
The *Cherubim*

This is Appendix 41 from The Companion Bible.

It is hopeless to arrive at the meaning of the *Cherubim* from etymology. Only by the usage of the whole of Scripture can we form an approximately true idea.

Their description is twice given (Ezekiel 1:5-14; 10:20; and Revelation 4:6-9).

By a process of elimination we arrive at the fact that they are a celestial order of spirit-beings, and we can form no more notion of them than we can of other heavenly orders which are named, but not explained, and for the want of better words are called "Thrones," "Dominions," "Principalities," "Powers," etc.

They are to be distinguished from the symbolic figures of them, which were made to represent them.

*Negatively,* we may note:

1. That they cannot be the Godhead, or Divine in their nature, for (1) likeness of any kind was strictly forbidden (Deuteronomy 4:15, 16, etc.); and (2) the Godhead is distinguished from them by being mentioned at the same time.

2. Though heavenly, or celestial and spiritual in their nature and character, they are distinguished from the *angels* (who, as their name implies, were spirits used as *messengers*). Compare Revelation 5:8, 11 and 7:11, where, first the *cherubim* offer worship, and then the angels. They must therefore be real spirit-beings, for they could hardly be represented emblematically and really in the same verse. Moreover, they are never dismissed on errands as angels are, and are never seen apart from the Throne.

3. They cannot be *merely* symbols, for, though symbolic and emblematic representations of them were allowed to be
made, they themselves are not symbolic, or we should have symbolic symbols of symbols, and no reality at all.

4. They cannot be a symbol of the "Church" or any portion of redeemed humanity, for they are distinguished from them in Revelation 5:9, 10, according to the best readings of the most ancient Manuscripts and critical Greek texts, where the "us" of verse 9 should be omitted, and the "us" and "we" of verse 10 should be "them" and "they." Compare also Revelation 7:9-11.

5. For the same reason they cannot be symbols of "the four gospels" or books of any kind, for the cherubim are ministers associated with wrath; and call for the judgment plagues. See Revelation 6 and 15:7. Moreover, there is no connection between these and the presence of the cherubim in Eden, in the Tabernacle, in the Temple, and the Throne of God.

Positively, we may note:

1. That the three root letters of \( k\rq\), \( \mathfrak{r} = k \), \( \mathfrak{r} = r \), and \( \mathfrak{b} = b \), are the root letters of the word KaRaB, which reappear in our GRiP, GRaB, GRiPe, GRasP. In a passive sense the notion would be that of holding something in safe keeping: and, as a matter of fact, the symbolic representation of them were held fast to the mercy-seat, being made out of the same piece of gold (Exodus 25:18, 23).

2. In Genesis 3:24 they were placed to KEEP (or guard) the way to the tree of life, and preserve the hope of re-ogenesis for a ruined creation (compare Genesis 2:15, where we have the word "keep" in this sense).

3. Their presence on the mercy-seat binds this hope with atonement, and with Israel.

4. On the vail the hope is bound up with the coming of the Christ in incarnation and redemption.

5. They are four in number, and four is the number of Creation (see Appendix 10).
6. They are represented by the symbolic heads of the four great divisions of animate creation: the lion (of wild beasts), the ox (of tame beasts), the eagle (of birds), man (of humanity).

7. They are beneath the Throne, for the earth is Jehovah's footstool.

8. Their song, when they speak, is of creation (Revelation 4:11), and is in connection with the earth. Redemption is a "new song" for them, relating to others.

9. We conclude therefore, that the cherubim are celestial or real spirit-beings, associated in some way with the embodiment of creation's hope as expressed in Romans 8:19-23. The emblematic representations made of them connect that hope with "the hope of Israel" and associate it with the blood-sprinkled mercy-seat, and the rent veil (Hebrews 10:10, 20.)

Appendix List
The 'Asherah.

This Is Appendix 42 From The Companion Bible.

The word 'Asherah is from the root 'ashar, to be straight, erect, or upright. From this comes the meaning, in a moral sense, to be upright, hence, to prosper or be happy. The 'Asherah was so called because it was something set upright or erect in the ground, and worshipped. The word occurs forty times, and only a careful study of each passage will give a correct view.

Compared with this, all that men may think or say about the 'Asherah is of little value. The word is always rendered grove or groves in the Authorized Version; and always left as a proper name in the Revised Version.

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

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

That it could not have been in a "grove" is clear from 2 Kings 17:10, where it is forbidden to set one up "under any green tree".

While it is distinguished from Ashtoreth the goddess, it is yet associated with that goddess, Ashtoreth being representative of the productive (or passive) principle of life; and Baal being representative of the generative (or active) principle.

The image which represents the Phoenician Ashtoreth of Paphos,
as the sole object of worship in her temple, was an **upright block of stone**, anointed with oil, and covered with an embroidered cloth.

Such stones are to be met with all over the Semitic world; especially in Babylonia, in Syria, Palestine and Arabia. Even the Mahommedan sacred stone (**kaaba**) at Mecca remains an object of reverence.

The place Beth-el was so called because of its anointed stone. There was another Beth-el in Northern Israel.

Two columns of stone stood before every Phoenician temple. Those at Tyre are described by Herodotus (ii. 44); and the "pillars of the sun" are mentioned in 2 Chronicles 34:4. Isaiah 17:8, etc.

Like every form of "religion," it had to do with the "flesh;" and hence, by the law of evolution (which is seen operating only in human affairs) it soon became corrupted. Evolution is seen in the progress of man's works, because he begins from ignorance, and goes on learning by his mistakes and failures. From the moment he ends his works devolution at once sets in and deterioration begins. This is specially true in the "religious" sphere. All religions have become corrupt.

So with the **'Asherah**. Originally a tree, symbolical of the "tree of life," it was an object of reverence and veneration. Then came the perversion of the earlier idea which simply honoured the origin of life; and it was corrupted and debased into the organ of procreation, which was symbolized by the form and shape given to the **'Asherah**. It was the **Phallus** image of Isaiah 57:8, and the "image of the male", Ezekiel 16:17.

These symbols, in turn, became the incentive to all forms of impurity which were part of its libidinous worship, with the swarms of "devotees" involved in its obscene orgies.

The serpent was accepted as the symbol of the nexus, and was thus associated with the "pillar" and the "tree". Hence, it too became an object of worship.

The principal factor in this form of Canaanite idolatry is that it was not a primitive conception of a religious rite, but **the corruption**
of an earlier idea which began with honouring the origin of life.

All the ancient systems of idolatry, connected with Astrology and Mythology, etc., were, in the same way, not original inventions of what was new; but the corruption of what was old, and the perversion of primitive truth.

There can be no doubt about its being, in its essence, Phallic worship pure and simple, whatever may have been its origin. This abomination was common to all the ancient nations; and relics of it are found to-day in various forms, in India and elsewhere. The menhirs of the Celtic religion are the true descendants of the 'Asherim.

At first it was centred in the Canaanitish nations; and from them it spread to the others. It was the great abomination of Canaan, and that is one reason why the Canaanites, as the descendants of the Nephilim, had to be destroyed by the sword of Israel. The other reason was the origin of those nations themselves (see Appendix 23 and Appendix 25), with which it was closely connected. The first mention of the 'Asherah stamps it as being the special object of Jehovah's hatred. It is given to explain His name as "jealous"; for that is the name He takes in denouncing it. Compare His threats in 1 Kings 14:15; 15:13; 16:32, 33; 2 Chronicles 36:14, etc.

It led to Israel's banishment from the land; and subsequently to that of Judah's.

It is still preserved in veiled language in secret fraternities, Freemasonry, Theosophy 1, and in the Roman Church; language so conceals it that probably those who use it to-day have little idea of what they are perpetuating; while the ancient symbols I O proclaim "sex as the true God of Hosts," as the Kabbala declares.

A recrudescence of this is more than hinted at; and it will be better understood when "the abomination" of Antichrist shall stand once again 2 in the Temple at Jerusalem (Matthew 24:15).

The word 'Asherah is noted in the margin of each passage where it occurs in The Companion Bible, but the following complete list is given to put the student in possession of the whole of the data; and thus to enable him to form his own conclusions.

Exodus 34:14.
Judges 3:7; 6:25, 26, 28, 30.
2 Kings 13:6; 17:10, 16; 18:4; 21:3, 7; 23:4, 6, 7, 14, 15.
2 Chronicles 14:3; 15:16; 17:6; 19:3; 24:18; 31:1; 33:3, 19; 34:3, 4, 7.
Isaiah 17:8; 27:9.
Jeremiah 17:2.
Micah 5:14.

NOTES


Sin, Trespass, Iniquity, etc.
This Is Appendix 44 From The Companion Bible.

There are many synonymous words to represent the outworking of man's fallen nature. As these are not always translated by the same English word, it is necessary that we should distinguish them. The student, by reference to the following list, will be able to do so:

i. **chat'a, to sin**; to miss the mark (as in Judges 20:16). Also of the feet, **to stumble and fall** (Proverbs 19:2). Hence, morally, **a coming short**, blameworthiness-not necessarily wilful. An act of thought, word, or deed, not a condition. Usually (but by no means always) rendered **sin**, and other words also so rendered.

ii. **'asham, trespass**, to sin through error or ignorance. Compare Leviticus 4:13; 5:2, 3. Numbers 5:6,7. Judges 21:3. 1 Chronicles 21:3. 2 Chronicles 19:10; 28:10,13. **'Asham** is a breach of commandment, done in ignorance, but, when the guilt is proved, requiring atonement.

iii. **'aven, iniquity**, specially connected with idolatry. Used because an idol is nothing and vanity (compare Hosea 4:15; 5:8; 10:5, 8. Amos 5:5, marg.). Hence, **'aven** comes to mean **vanity** (compare Job 15:35. Psalm 10:7. Proverbs 22:8, etc.). The word has many renderings, which are pointed out in the passages when it occurs. **'Aven** is rather a course of bad conduct flowing from the evil desires of fallen nature, than breaches of the law as such.

iv. **'avah, perverseness**, from the root **to be bent, or crooked**. English **wrong** that is to say, wrung out of course, expresses it (compare 1 Samuel 20:30. 2 Samuel 19:19. 1 Kings 8:47. Job 33:37, etc.).

v. **'amal, trouble, labour, toil**. Sin viewed in the light of the trouble it causes; and of its **burden** and its **grievousness** (Isaiah 10:1 Habakkuk 1:3). Often rendered **perverseness** (Numbers 23:21), also **mischief** (Job 15:35).
vi. 'aval, unjust, unfairness, sin in its nature as deceitful, dishonesty, that which is not equal and right, unfairness in dealings. Rendered unjust (Psalm 43:1; 82:2. Proverbs 29:27. Isaiah 26:10), unrighteous (Leviticus 19:15, 35).

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

viii. ra'a', wicked, injurious. From its root, which indicates its nature as breaking up all that is good or desirable; injurious to all others. In Greek poneros, evil, or kakos, bad. Hence especially of moral depravity and corruption, and lewdness. English "good-for-nothing" (1 Samuel 17:28), naughty (2 Kings 2:19. Proverbs 20:14. Jeremiah 24:2).


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


xii. shagag, erring from imprudence, rashness, being deceived, not wilfully; and shagah, erring wilfully through passion or wine, hence, to go astray. As sin it is to be distinguished from presumptuous or high-handed sin. Compare Leviticus 4:13. Numbers 15:22, etc., with Numbers 15:30. Psalm 119:21.

xiii. zimmah, meditated wickedness, plotted, planned, and designed; wicked, or lewd purpose, especially of sins of unchastity.

xiv. chasad = shameful. A Homonym, meaning (1) Here, and Job 37:13 (where it is rendered "mercy" in Authorized
Version and Revised Version). But "lightning" is not "mercy", but chastisement. (2) The other meaning is *mercy, lovingkindness*, or *grace*. See note on *Leviticus 20:14*.

**xv. shal, fault**, committed inadvertently through negligence.
notes on Leviticus 20:14.
This Is From The Companion Bible.

Leviticus 20:14

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

wife and her mother. See chapter 18:17.
wickedness = disgraceful thing. Hebrew chesed (Appendix 44. xiv).
Chesed is a Homonym: that is to say, another word, spelt the same. It means (1) mercy, grace, goodness (Genesis 24:12. 2Samuel 7:15. 1Chronicles 19:2. 2Chronicles 6:14. Job 37:13. Psalm 103:4, 8, 11, etc. But here (2) it is chesed, a disgraceful or reproachful thing. It is so taken here and in Proverbs 14:34.
burnt = burnt up: that is to say, in judgment. Hebrew saraph.
Appendix 43 I. viii.

note on Leviticus 18:17.
This Is From The Companion Bible.

Leviticus 18:17

17. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.
17. **wickedness** = lewdness, Hebrew *zimmah*. Appendix 44. xiii.

Appendix List
"Offer" and "Offerings".

This Is Appendix 43 From The Companion Bible.

There are some twenty-four Hebrew words, more or less synonymous, which are translated "offer" and "offering" in the Hebrew Old Testament. These Hebrew words are also translated in other ways, so that it is important for the truth-seeker to know, in every passage, which word is used.

The various words are noted in the margin, except when they are clearly translated by their distinctive meanings, such as burnt-offering, peace-offering, heave-offering, etc.

I. The VERB "to offer".

i. **Karab** means to **draw near**, but in the Hiphil conjugation to **make to approach**, or **draw near**: hence, **to bring near**. See **Korban** No. II. i. below.

ii. **Nagash** = **to come near**, after having been so brought, that is to say, to enjoy the presence which the **Korban** (see below II. i.) has secured. Compare Jeremiah 30:21 where we have both words. Hence used of **coming near** with offerings. Compare Greek **engizo**, Hebrews 7:19, and **prosphero**, Matthew 2:11; 5:23; 8:4. Mark 1:44. Luke 5:14. John 16:2. In the Epistle to the Hebrews it is used twenty times in a sacrificial sense, except Hebrews 12:7, "God brings you near as sons". See also Hebrews 9:14, 28. Used also of the sinner's approach to God by offering, Hebrews 4:16; 7:25; 10:1, 22; 11:6.

iii. **Asah**, **to make ready** or **prepare** a victim for sacrifice; to make a victim a specific offering. Hence, **to offer**. First occurrence in Exodus 10:25 (sacrifice). Then Exodus 29:36, 38, 39 (offer), etc.

iv. **Zabach**, **to slay** [and offer up]; hence **to offer what has been slain**; **to sacrifice**. Hence No. xii. below.

vi. 'Alah = to offer up, especially a burnt offering, from its name in II. ii. below.

vii. Katar = to burn or turn into vapour. Used of the incense which = Kethoreth, but also of the 'Olah (II. ii) and parts of the Minchah (II. iii.) and the Zebach (II. xii.) because these ascended to Jehovah.

viii. Saraph is used of burning up (or rather, down) the sin-offering, because nothing ascended up to God in that offering.

ix. Rum, to offer up as a heave-offering.

- The NOUN "offering".

i. Korban a gift, or an admittance-offering: from I. i. above. It is the present brought, to this day in the East, in order to secure an audience, or to see the face of the superior, and find access to his presence. Hence called to-day, "the face-offering ". When the admittance has been secured and entrance has been obtained, then the real offering or present has to be given. Hence Korban is essentially an admittance-offering; securing the entree. Compare the verb, Judges 3:18. Compare its use in New Testament, Matthew 5:23; 8:4; 23:18. Mark 7:11. Hebrews 5:1.

ii. 'Olah = the burnt offering: so called from the Hiphil of the verb 'alah, to cause to ascend [as the flame and smoke ascend by burning]. In Greek holocausta, which conveys its meaning as being wholly burnt.

iii. Minchah = the Meal offering = a present, assuch. Hence a gift-offering, not necessarily to secure admittance, but to secure favour. It might be sacrifice by blood, or more generally and later, without blood. It is used of the offerings of Cain and Abel (Genesis 4:3, 4, 5), of Jacob's present to Esau (Genesis 32:13-21), etc. In Exodus and Leviticus it acquires a special limitation, and is the only word rendered "meat", or better (with Revised Version), "meal-offering" (though it has a wider signification than
iv. Shelem = the Peace offering, from the root Shalam, which conveys the idea of peace on the ground of perfection of compensation or recompense. Hence connected with the thought of rendering payment of vows or praises because of peace enjoyed. Sometimes combined with Zebach (No. xii, below). It is eucharistic rather than propitiatory.

v. Chattath = the Sin offering from chatt'a to sin coming short of, by missing the mark in sins of commission. In the Piel it means to purge from such sin (Psalm 51:7). In the 'Olah (II. ii) the blood went upward, in the chattath it went downward and outward "without the camp". The former was burnt up on the altar, the latter went down on the ground.

vi. 'Asam = the Trespass offering. Relates to sins of omission, while chattath relates to sins of commission = sin in general; 'Asham sin in relation to Mosaic Law; sins of error arising from ignorance or negligence.

vii. Nedabah = Free-will or Voluntary offerings. See Leviticus 22:18, etc. It refers not to the nature or mode of the offering, but to the motive. Not the same as Leviticus 1:4, "voluntary will", which = "for his acceptance".

viii. Terumah = the Heave offering. So called because it was lifted up on high in presentation to Jehovah for Himself alone. See I. ix. above and Exodus 29:27.

ix. Tenuphah = the Wave offering, because it was waved to and fro (not up and down like No. viii), and presented for the four quarters of the earth.


xi. 'Ishsheh = any offering made by fire (compare Exodus 29:18. Leviticus 24:7, 9).

xii. Zebach = any offering slain (from No. II. iv, above). The
proper word for a victim, *slain* and offered. The Hebrew name for altar (*mizbeah*) is derived from the same root, and denotes *the place of slaughter*. Compare Genesis 22.

Appendix List
The Order and Grouping of The Twelve Tribes.

This Is Appendix 45 From The Companion Bible.

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

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<td>26</td>
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<tr>
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<td>33</td>
<td>13, &amp;c.</td>
<td>5</td>
<td>2:1-5</td>
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1 Reuben Reuben Reuben Judah Reuben Reuben ‡ Simeon Reuben Ephraim Reuben Judah Judah Reuben Dan Judah

2 Simeon Simeon Simeon Issachar Simeon Simeon Judah Levi Judah Gad Benjamin Simeon Simeon Simeon Simeon Asher Reuben


9 Issachar Joseph Asher Naphtali Dan Benjamin Benjamin Dan Benjamin Zebulun Asher Dan Zebulun Gilead = Gad Benjamin Naphtali Naphtali Ephraim Benjamin Issachar


12 Benjamin Naphtali Benjamin * Naphtali Naphtali Naphtali Gad Naphtali Naphtali Naphtali Naphtali Naphtali Naphtali Naphtali Zebulun Asher Asher Reuben Benjamin Zebulun Benjamin

13 † † † † † † † † † §§ ¶ ** Man. = W. †† ‡‡

14

* Joeseph omitted, he being in Egypt.
† Levi omitted.
‡ This is the only order which occurs three times. Levi mentioned in chapter 2:17 after Gad. The order is that of importance.
|| Eastern Tribes omitted.
§ Simeon omitted. Benjamin before Joseph, because the order is geographical.
§§ Here the Tribes are in the four groups which are to furnish cities for the four classes of Priests.
¶ Judah and Simeon omitted.
** Zebulon and Dan omitted, unless Dan is read in 7:12.
†† Gad and Asher omitted.
‡‡ Dan omitted.

NOTE

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

This Is Appendix 46 From The Companion Bible.


The following important passages are referred to :-

Deuteronomy 4:35. See Mark 12:32.
Deuteronomy 19:15. See Deuteronomy 17:6, above.
Deuteronomy 32 and 33:1-29. See Revelation 15:3.
1Corinthians 10:22.
(Septuagint).

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

Appendix List
"The Book Of The Law."
This Is Appendix 47 From The Companion Bible.

It is an allegation of the "Higher" Criticism (which dispenses with documentary or Manuscript evidence, and therefore differs altogether from "Textual" Criticism) that the five books known as the Pentateuch were not written by, or during the time of Moses, but in the time of a king Manasseh, or even as late as Ezra.

But a definite "book" is spoken of throughout the Old Testament as being constantly written in, with directions how it was to be added to and kept up by the prophets raised up from time to time for that purpose, among others.

The first occurrence is in Exodus 17:14. To this, in the margin, all the others are referred back. They are given below, so that the chain may be examined link by link and its completeness and perfection seen.


3. Exodus 34:27. Jehovah's command, "Write thou".

4. Numbers 33:1, 2. Written by Moses "by the commandment of Jehovah". From the first three months of first year to last quarter of fortieth year (compare Deuteronomy 1:2, 3 with 2:14).

5. Deuteronomy 1:5. The word "declare" = set forth plainly, and implies writing (the word occurs only in Deuteronomy 27:8 and Habakkuk 2:2), and includes from Deuteronomy 1:6 to 33:29.

6. Deuteronomy 4:8 includes more than this book of Deuteronomy, and 4:2 must refer to what was then written
7. Deuteronomy 17:18. The book kept "before the priests the Levites", and to be copied by the king. This was the standard copy (chapter 31:9, 25, 26); to be read at the Feast of Tabernacles in the Sabbatic years (chapter 31:10-13).


11. Joshua 23:6, 7 again referred to.


13. 1 Samuel 10:25. Samuel continued the writing in "the book". (So the Hebrew.)

14. 1 Kings 2:1-4. David charges Solomon with regard to this "written" law of Moses.

15. 2 Chronicles 17:7-9. Jehoshaphat sent the princes, Levites, and priests, and they "taught in Judah, and had the book of the law of Jehovah with them".

16. 2 Chronicles 23:11 (2 Kings 11:12). It was given to Joash according to Deuteronomy 17:18.

17. 2 Chronicles 25:4 (2 Kings 14:6). Amaziah spared the children of his father's murderers according to "that which was written in the book of the law of Moses" (compare Deuteronomy 24:4).
18. 2Chronicles 30:2, 5, 18. Hezekiah's passover kept in second month as "it was written". This was written in Numbers 9:6-14.

19. 2Chronicles 35:12. Josiah's passover kept "as it is written in the book of Moses".

20. 2Kings 17:37. "The law ... which He wrote for you", that is to say, Jehovah (compare verse 35).

21. 2Kings 22:8. "Hilkiah, the high priest ... found the book of the law in the house of the Lord". In verse 10, "Shaphan read it before the king" (Josiah). Huldah the prophetess confirms this reference (verses 14-20). In 2Chronicles 34:14 it is described as "the book of the law of Jehovah by the hand of Moses".

22. Jeremiah refers to this event when he speaks, as in chapter 15:16.

23. Isaiah refers to this book as, in his day, a "sealed" book (chapter 29:11-13). The Lord Jesus refers to this as opposed to the "precepts of man" (Matthew 15:1-9. Mark 7:1-13).

24. Ezra ascribes the law of Moses. Compare 3:2 (Numbers 28, 29); 6:18; 7:6, 10, 14, 21, 25. And all is to be done according to it (compare 10:3 with 9:11, 12. Leviticus 18:24-30, and Deuteronomy 23:3-6).

25. In Esther 3:8, the laws were extant, and known as "diverse from all people".

26. Nehemiah (1:7-9) speaks to Jehovah of the "statutes and judgments He gave by Moses".

27. Nehemiah 8:8. The book is read according to its requirements.

28. Nehemiah 8:14, 17. The Feast of Tabernacles was kept according to Leviticus 23:39-43.
29. Nehemiah 10:28, 29. A solemn covenant was made "to walk in God's law, which was given by Moses the servant of God".


31. Daniel in his prayer (chapter 9:11) refers to the curse fulfilled on the nation as "written in the law of Moses the servant of God".

32. Malachi 4:4 completes the cycle, and refers all to Horeb where the people received the law (as distinct from Sinai, where Moses received it), and to Moses by whom it was given (not to Ezra or to some "Redactors" of a later day).

Appendix List
"The Man of God"

This Is Appendix 49 From The Companion Bible.

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

Its use in connection with Moses (Psalms 90, title), who was, par excellence, the prophet, like unto whom Christ was to be "raised up" (Deuteronomy 18:15-19), shows that it is to be understood of what Moses was, videlicet, "the prophet".

He was so called, not because he foretold, but because he spoke FOR God. This is the meaning of the word "prophet" as taught by its first occurrence in Genesis 20:7. The prophet was God's "spokesman" (Exodus 4:16. Compare Exodus 7:1).

God's spokesman could know what to speak for Him only (1) from His Spirit (Nehemiah 9:30. Compare Hosea 9:7, margin, and see Numbers 11:16, 17, 25-29); (2) from Jehovah making Himself known (Numbers 12:6. Ezekiel 3:17. Jeremiah 15: 19. Compare 2Chronicles 36:12); and (3) from God's written word. This is why Timothy is the only one called a "man of God" in the New Testament (1Timothy 6:11), and why, to-day, one, and only one who knows "all scripture", which is so profitable, can be called a "man of God" (2 Timothy 3:17).

All such are God's spokesmen because they alone know what He wishes to be spoken. They are His witnesses (Acts 1:8; 22:15). Christ was THE prophet because He spoke only those things which were give Him to speak (see note on Deuteronomy. 18:18), and He alone is "the faithful Witness" (Revelation 1:5).

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

See all the occurrences:-

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

Number of occurrences :-

<table>
<thead>
<tr>
<th>Category</th>
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</thead>
<tbody>
<tr>
<td>Pentateuch</td>
<td>1</td>
</tr>
<tr>
<td>Prophets</td>
<td>65</td>
</tr>
<tr>
<td>Other books</td>
<td>12</td>
</tr>
<tr>
<td>New Testament</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>78</td>
</tr>
</tbody>
</table>

78 = 6x13 (see Appendix 10).

Appendix List
Money and Coins, Weights and Measures.

This Is Appendix 51 From The Companion Bible.

I. MONEY AND COINS.

1. Dram (Old Testament).
   2. Darkemon (the Persian Daric). (Ezra 2:69. Nehemiah 7:70, 71, 72.) A gold coin, value £1 2s. 0d., or $5.28.


   Lepton, a copper coin, value 3/8 of a farthing, or 3/16 of a cent.


5. Piece of Money (Matthew 17:7). Greek Stater, a silver coin, value 2s. 8d., or 64 cents.

   In New Testament :-


   1. Didrachmon, a double Drachme, see VI. 2, above. A silver coin, value 1s. 4d., or 32 cents.

II. WEIGHTS.

1. Bekah. Hebrew bek'a (Exodus 38:26) = half a shekel (see V,
below). Weight about 5 drams, Avoirdupois.


3. **Maheh.** Hebrew *maneh* (Ezekiel 45:12). See "Pound" (IV, 1), below.

4. **Pound.**

5. **Shekel.** Hebrew *shekel* (Exodus 30:13, and frequently). Weight about 10 drams, Avoirdupois. There is a shekel of the sanctuary (Exodus 30:13), and the shekel of the king (2 Samuel 14:26). Their precise relative weights unknown.


**III. MEASURES.**

1. **Distance.**
   1. **Day's Journey.** About 30 English miles.
   3. **Mile.** Greek *mileon* (Matthew 5:41). About 1,616 English yards.
   4. **Pace.** Hebrew *za'ad* (2 Samuel 6:13). Rather more than an English yard.
   5. **Sabbath day's journey.** About 2,000 English yards.

2. **Length.**
   1. **Cubit.** Length still in dispute.
b. Hebrew *yomed* (only in Judges 3:16).

2. **Fathom.** Greek *orguia*. The length of the arms outstretched = about six feet (Acts 27:28).

3. **Reed.** Hebrew *kaneh* (Ezekiel 40 and 41). About 6 cubits, or about 3 1/2 English yards.


3. **CAPACITY.**


4. **Cor.** Hebrew *kor* (Ezekiel 45:14). About 8 bushels.


7. **Half homer.** Hebrew *letheh* (Hosea 3:2 About 4 bushels.


10. **Log.** Hebrew *log* (Leviticus 14:10, 12, 15, 21, 21). About 2/3 of a pint, liquid measure.

11. **Measure.** The rendering of six Hebrew and four Greek words :


   2. **Cor.** Hebrew *kor* (1 Kings 4:22; 5:11. 2 Chronicles 2:10; 27:5. Ezra 7:22). See No. 4,
above.

3. **Madad.** Used of any hollow measure: of capacity as well as length = to mete out.


6. **Shalish** (Psalm 80:5. Isaiah 40:12) = a third. Probably the third part of an ephah. See No. 5, above.


8. **Koros** (Greek), same as Hebrew cor (Luke 16:7). See No. 4, above.


10. **Choenix** (Greek), (Revelation 6:6). An Attic dry measure: the daily allowance of corn for a slave, about 1 quart (dry).


4. **Time.**

1. **Beginning of the Watches** (Lamentations 2:19). About 9 p.m.

2. **Cock-crowing** (Mark 13:35). There were two: one after midnight, and one before dawn. Both are mentioned in Mark 14:30. The latter was "THE" cock-crowing.

3. **Cool of the Day** (Genesis 3:8). From about 2 to about 6 p.m.

4. **Day.** Reckoned from sunset to sunset.

5. **Eleventh Hour** (Matthew 20:6, 9). About 5 p.m.

6. **Fourth Watch** (Matthew 14:25). From about 3 a.m. till about 6 a.m.

7. **Heat of the Day** (Genesis 18:1). From about 10 a.m. till 2 p.m.
8. **Middle Watch** (Judges 7:19).
   From about midnight till about 3 a.m.

9. **Morning Watch** (Exodus 14:24).
   From about 3 a.m. till 6 a.m.

10. **Night**. The natural night was from sunset to sunrise.

11. **Ninth hour** (Matthew 20:5; 27:45, 46. Mark 15:33, 34. 
    About 3 p.m.

    About 9 to 12 p.m.

13. **Seventh hour** (John 4:52).
    About 1 p.m.

    About 12 midday.

15. **Tenth hour** (John 1:39).
    About 4 p.m.

    About 9 a.m.

    From about midnight till about 3 a.m.

18. **Watch**. Three hours.

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

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

5. **THE JEWISH MONTHS.**

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

14th day and 15th days. Feasts of Purim.

Appendix List
Proper Names

This Is Appendix 52 From The Companion Bible.

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

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

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

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

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

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

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

It has been thought better to present them in an Appendix, and in one list, than to burden the text with an innumerable variety of hyphens and accents, which, while attempting to remove one difficulty, would introduce a greater.
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Ba-se´iah.</td>
<td>Ish´bo-sheth.</td>
<td>Re-a´iah.</td>
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<tr>
<td>Ba´rach-el.</td>
<td>Iz-e-ha´rites.</td>
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<tr>
<td>Be´er-la-hai´-ro´i.</td>
<td>Ja´a-re-o´re-gîm.</td>
<td>Sa-mo-thra´ci-a.</td>
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<td>Be-ro´dach-ba´la-dan.</td>
<td>Ja-i´rus.</td>
<td>Se´la-ham-mah´le-koth.</td>
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<tr>
<td>Be-so´de-iah.</td>
<td>Ja-sho´be-am.</td>
<td>Se-na´ah.</td>
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<td>Bo´che-ru.</td>
<td>Je´gar-sa-ha-du´tha.</td>
<td>Sha´ge.</td>
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<td>Can-da´ce.</td>
<td>Je´hal´e-lel.</td>
<td>Sha-ha-ra´m.</td>
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<td>Ca-siph´i-a.</td>
<td>Je´rub-be´sheth.</td>
<td>She-phu´phan.</td>
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<td>Cha-ra´shim.</td>
<td>Jo-ia´rib.</td>
<td>So-sip´a-ter.</td>
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<td>Char´che-mish.</td>
<td>Jo´nath-e´lem-recho</td>
<td>Sta´chys.</td>
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<td>Che-dor´la-o´mer.</td>
<td>`kim.</td>
<td>Steph´a-nas.</td>
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<td>Che-na´a-nah.</td>
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<td>Che´phar-ha-am-mo´nai.</td>
<td>Ke-he-la´thah.</td>
<td>Ta-hap´a-nes.</td>
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<td>Co-nan´iah.</td>
<td>kir-ia-tha´îm.</td>
<td>Tah´tim-hod´shi.</td>
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<td></td>
<td>Thim-na´thah.</td>
</tr>
<tr>
<td>Dab-ba´sheth.</td>
<td>La-hai´roi.</td>
<td>Tig´lath-pil-e´-ser.</td>
</tr>
<tr>
<td>Dal-ma-nu´tha.</td>
<td>La-o-di-ce´a.</td>
<td>Til´gath-pil-ne´-ser.</td>
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<td>Lyc-a-o´ni-a.</td>
<td>Tir-ha´-kah.</td>
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<td>Di-ot´re-phes.</td>
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<td>Tir-sha´tha.</td>
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<td>Tych´i-cus.</td>
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<td>El-ea’sah’.</td>
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<td>Ele-a’zar’.</td>
<td>Mach-nad’e-bai.</td>
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<td>E-li-e’nai.</td>
<td>Ma-hal-al’e-el.</td>
<td>Zaph’nath-pa-a-ne</td>
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<td>El-iho-e-na’-i.</td>
<td>Ma’her-sha’lal-hash ’baz.</td>
<td>’ah.</td>
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<td>Ze-lo’phe-had.</td>
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<tr>
<td></td>
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<td>Zu’ri-shad’dai.</td>
</tr>
</tbody>
</table>
The first occurrence of the name "Jerusalem", as a city, is in Judges 1:8, and confirms the fact that the first occurrence contains an epitome of its subsequent history.

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

This number is striking in the light of Appendix number 10; being composed of 3 x 9, the factors being those of Divine completeness (3), and judgment (9) respectively (=3³).

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

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

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

The following is a complete list of the sieges:

1. By the tribe of Judah against the Jebusites, about 1443 B.C. This was some 700 years before Rome was founded. It was only partial, for in David's reign we still find the Jebusites occupying the citadel (the future Zion). The solemn words in Judges 1:8, describing this first siege, vividly portray the after history of the city.
2. By David against the Jebusites (2Samuel 5:6-10; 1Chronicles 11:4-7), about 960 B.C.
3. By Shishak king of Egypt, against Rehoboam (1Kings 14:25,
26. 2Chronicles 12:2-12), about 875 B.C. To this there was only a feeble resistance; and the Temple was plundered.
4. By the Philistines, Arabians, and Ethiopians, against Jehoram (2Chronicles 21:16, 17), about 794 B.C. In this siege the royal palace was sacked, and the Temple again plundered.
5. By Jehoash king of Israel, against Amaziah king of Judah (2Kings 14:13, 14), about 739 B.C. The wall was partially broken down, and the city and Temple pillaged.
6. By Rezin king of Syria, and Pekah king of Israel, against Ahaz (2Chronicles 28), about 630 B.C. The city held out, but Ahaz sought the aid of Tiglath-Pileser king of Assyria, for whom he stripped the Temple.
7. By Sennacherib king of Assyria, against Hezekiah (2Kings 24:10-16), about 603 B.C. In this case the siege was raised by a Divine interposition, as foretold by Isaiah the prophet.
8. By Nebuchadnezzar king of Babylon, against Jehoiakim (2Chronicles 36:6-7), about 496 B.C., when the Temple was partly pillaged.
9. By Nebuchadnezzar again, against Jehoiachin (2Chronicles 36:10), about 489 B.C., when the pillage of the Temple was carried further, and 10,000 people carried away.
10. By Nebuchadnezzar, against Zedekiah (2Chronicles 36:17-20), 478-477 B.C. In this case the Temple was burnt with fire, and the city and the Temple lay desolate for fifty years.
11. By Ptolemy Soter king of Egypt, against the Jews, 320 B.C. More that 100,000 captives were taken to Egypt.
12. By Antiochus the Great, about 203 B.C.
13. By Scopus, a general of Alexander, about 199 B.C., who left a garrison.
14. By Antiochus IV, surnamed Epiphanes, 168 B.C. This was the worst siege since the 10th. The whole city was pillaged; 10,000 captives taken; the walls destroyed; the altar defiled; ancient manuscripts perished; the finest buildings were burned; and the Jews were forbidden to worship there. Foretold Daniel 11.
15. By Antiochus V, surnamed Eupator, against Judas Maccabaeus, about 162 B.C. This time honorable terms were made, and certain privileges were secured.
16. By Antiochus VII, surnamed Sidetes king of Syria, against John Hyrcanus, about 135 B.C.
17. By Hyrcanus (son of Alex. Jannaeus) and the priest Aristobulus. The siege was raised by Scaurus, one of Pompey's lieutenants, about 65 B.C.
18. By Pompey against Aristobulus, about 63 B.C. The machines were moved on the Sabbath, when the Jews made no resistance. Only thus was it then reduced; 12,000 Jews were slain. [Antigonus, son of Aristobulus, with a Parthian army, took the city in 40 B.C.; but there was no siege, the city was taken by a sudden surprise.]

19. Herod with a Roman army besieged the city in 39 B.C. for five months.

20. By Titus, A.D. 69 (See Appendix 50, VI.). The second Temple (Herod's) was burnt, and for fifty years the city disappeared from history, as after the 10th siege (Jeremiah 20:5).

21. The Romans had again to besiege the city in A.D. 135 against the false Messiah, Bar-Cochebas, who had acquired possession of the ruins. The city was obliterated, and renamed Ælia Capitolina, and a temple was erected to Jupiter. For 200 years the city passed out of history, no Jews being permitted to approach it. This siege was foretold in Luke 19:43, 44; 21:20-24.

22. After 400 years of so-called Christian colonization, Chosroes the Persian (about A.D. 559) swept through the country; thousands were massacred, and the Church of the Holy Sepulchre was destroyed. The Emperor Heraclius afterwards defeated him, and restored the city and the church.

23. The Caliph Omar, in A.D. 636-7, besieged the city against Heraclius. It was followed by capitulation on favorable terms, and the city passed into the hands of the Turks, in whose hands it remains to the present day.

24. Afdal, the Vizier of the Caliph of Egypt, besieged the two rival factions of Moslems, and pillaged the city in 1098.

25. In 1099 it was besieged by the army of the first Crusade.

26. In 1187 it was besieged by Saladin for seven weeks.

27. The wild Kharezmian Tartar hordes, in 1244, captured and plundered the city, slaughtering the monks and priests.

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

Note

1 The king of Jerusalem had been mentioned in Joshua 10:1, etc., but not the city as such.
Appendix List
Chronological Charts, and Tables

This is Appendix 50 from The Companion Bible.

Under Construction |

Appendix List
The Moabite Stone.
This Is Appendix 54 From The Companion Bible.

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

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

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

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

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

1. "I, Mesha son of Chemosh-Melech king of Moab, the Dibonite. My father reigned over Moab thirty years and I reigned after my father. I made this monument to Chemosh at Korkhah. A monument of salvation, for he saved me from all invaders, and let me see my desire upon all my enemies. Omri [was] king of Israel, and he oppressed Moab many days, for Chemosh was angry with his land. His son followed him, and he also said: I will oppress Moab. In my days Chemosh said; I will see my desire on him and his house. And Israel surely perished for ever. Omri took the land of Medeba ́ and [Israel] dwelt in it during his days and half the days of his son, 2, altogether forty years. But there dwelt in it Chemosh in my days. I built Baal-Meon ³ and made therein the ditches; I built Kirjatham ́. The men of Gad dwelt in the land of Ataroth ⁵ from of old, and built there the king of Israel Ataroth; and I made war against the town and seized it.
And I slew all the [people of] the town, for the pleasure of Chemosh and Moab: I captured from thence the Arel of Dodah and tore him before Chemosh in Kerioth: And I placed therein the men of Sh(a)r(o)n, and the men of M(e)kh(e)rth. And Chemosh said to me: Go, seize Nebo upon Israel; and I went in the night and fought against it from the break of dawn till noon: and I took it, and slew all, 7,000 men, [boys?], women, [girls?] and female slaves, for to Ashtar-Chemosh I devoted them. And I took from it the Arels of Yahveh, and tore them before Chemosh. And the king of Israel built Jahaz, and dwelt in it, while he waged war against me; Chemosh drove him out before me. And I took from Moab 200 men, all chiefs, and transported them to Jahaz, which I took, to add to it Dibon. I built Korkhah, the wall of the forests and the wall of the citadel: I built its gates, and I built its towers. And I built the house of Moloch, and I made sluices of the water-ditches in the middle of the town. And there was no cistern in the middle of the town of Korkhah, and I said to all the people, Make for yourselves every man a cistern in his house. And I dug the canals for Korkhah by means of the prisoners of Israel. I built Aror, and I made the road in [the province of] the Arnon. [And] I built Beth-Bamoth, for it was destroyed. I built Bezer, for in ruins [it was. And all the chiefs] of Dibon were 50, for all Dibon is subject; and I placed one hundred [chiefs] in the towns which I added to the land: I built Beth-Medeba and Beth-diblathaim, and Beth-Baal-Meon, and transported thereto the [shepherds]?... and the [pastors] of the flocks of the land. And at Horonaim dwelt there...And Chemosh said to me, Go down, make war upon Horonaim. I went down [and made war]...And Chemosh dwelt in it during my days. I went up from thence..."
NOTES

1 Numbers 21:30; Isaiah 15:2.

2 "son" = successor.


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


9 Isaiah 15:4.


12 Deuteronomy 4:43.

13 Jeremiah 48:22.


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

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

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

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

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

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

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

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

This Is Appendix 56 From The Companion Bible.

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

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

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

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

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

   It is this principle which determines the amount of literary space accorded to the same historic event. For example: in the former books we have three **chapters** (or 88 verses) given to the **secular** events of Hezekiah's reign (2 Kings 18, 19, and 20), and only three **verses** (2 Kings 18:4-6) given to his great **religious** reformation. In Chronicles this is exactly
Three chapters (or 84 verses) are devoted to his reformation (2Chronicles 29-31), while one chapter (or 32 verses) suffices for the secular events of his reign.

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

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

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

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

The following is the table:

1 Samuel 27. 1 Chronicles 12:1-7.
1 Samuel 31. 1 Chronicles 10.
2 Samuel 5:1-5. 1 Chronicles 11:1-3.
2 Samuel 5:6-10. 1 Chronicles 11:4-9.
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<td>2 Samuel 5:17-25.</td>
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<td>2 Samuel 8.</td>
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<td>2 Samuel 10.</td>
<td>1 Chronicles 19.</td>
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<td>2 Samuel 24:10-17.</td>
<td>1 Chronicles 21:7-17.</td>
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<td>1 Kings 2:1.</td>
<td>1 Chronicles 23:1.</td>
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<td>1 Kings 2:10-12.</td>
<td>1 Chronicles 29:23-30.</td>
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<td>1 Kings 2:46.</td>
<td>2 Chronicles 1:1.</td>
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<td>1 Kings 3:4-15.</td>
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<td>1 Kings 5.</td>
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<td>1 Kings 7:15-21.</td>
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<td>1 Kings 7:23-26.</td>
<td>2 Chronicles 4:2-5.</td>
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<td>1 Kings 7:38-46.</td>
<td>2 Chronicles 4:6, 10, 17.</td>
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1 Kings 22:41-43. 2 Chronicles 17:1; 20:31-33.
1 Kings 22:45. 2 Chronicles 20:34.
1 Kings 22:47-49. 2 Chronicles 20:35-37.
1 Kings 22:50. 2 Chronicles 21:1.
2 Kings 1:1; 3:4, 5. 2 Chronicles 20:1-3.
2 Kings 11:4-20. 2 Chronicles 23.
2 Kings 14:7. 2 Chronicles 25:11-16.
2 Kings 15:6, 7, 27, 28. 2 Chronicles 26:22, 23.
<p>| 2 Kings 15:38. | 2 Chronicles 27:9. |
| 2 Kings 16:1, 2. | 2 Chronicles 28:1, 2. |
| 2 Kings 16:3, 4, 6. | 2 Chronicles 28:3-8. |
| 2 Kings 16:19, 20. | 2 Chronicles 28:26, 27. |
| 2 Kings 18:1-3. | 2 Chronicles 29:1, 2. |
| 2 Kings 18:14-16. | 2 Chronicles 32:2-8. |</p>
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<tr>
<th>2 Kings 22:1, 2.</th>
<th>2 Chronicles 34:1-7.</th>
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<tr>
<td>2 Kings 23:30-33.</td>
<td>2 Chronicles 36:1-3.</td>
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<td>2 Kings 24:8, 9.</td>
<td>2 Chronicles 36:9.</td>
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<td>2 Kings 24:15-17.</td>
<td>2 Chronicles 36:10.</td>
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<td>2 Kings 24:18, 19.</td>
<td>2 Chronicles 36:11, 12.</td>
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Appendix List
The Genealogy of the Persian Kings.
This Is Appendix 57 From The Companion Bible.

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

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

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

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

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

The following is the translation of the Persian text1 :-

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

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

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

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

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

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

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

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

DARIUS means the Restrainer (Her. VI.98); or, according to Professor Sayce, the Maintainer. DARIUS "appears to be originally an appellative meaning 'king', 'ruler' ", (Herbelot, Biblioth, Orient., Article 'Dara'); Herodotus (VI.98) renders it E rx e i c s = Coercer. "It was assumed as his throne-name by Ochus (= Darius Nothus), son and successor of Artaxerxes Longimanus (Ctesias, de Reb. Pers., 48, 57, Müller)"). See Kitto, Bible Cycl., volume i, page 625. XERXES, in his inscription at Persepolis, actually calls himself "DARIUS"; one paragraph beginning "XERXES the great king," and the next beginning "DARIUS the king."
This is why DARIUS HYSTASPIS is thus called, to denote him as DARIUS the son of HYSTASPES; and to
distinguish him from "DARIUS" the Mede", who was ASTYAGES his grandfather.

**ASTYAGES.**

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

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

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

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

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

**ARSAMES.**

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

At the close of the Lydio-Median War "Syannesis the Cilician and Labynetus (or Nabonnedus) the
Babylonian (identified by Prideaux, volume i, page 82 note, and pages 135, 135, 19th edition with
Nebuchadnezzar) persuaded ALYATTES to give his daughter ARYENIS in marriage to ASTYAGES, son of
KYAXARES" (Her. 1. 74). Of this marriage came HYSTASPES and DARIUS his son.

**CYRUS.**

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

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

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

**TEISPES.**

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

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

Consequently we have, under these three names, titles, or appellatives, from Greek, Median, and Persian
sources, three persons, called by Herodotus ASTYAGES, by Darius ARSAMES, and by Cyrus CAMBYSES 5,
who are in reality one and the same.

Therefore in the presence of all these indentifications from independent sources and authorities, we have:

ASTYAGES = the AHASUERUS of Esther 1:1, etc.
ARSAMES = the ARTAXERXES of Ezra 6:14; Nehemiah 2:1.
CAMBYSES = the "DARIUS the Median" of Daniel 5:31.

all one and the same person.

We now give the Genealogy, according to the Inscription of DARIUS HYSTASPIS on the Behistun rock, referred to above.

The names in large capitals are the Greek names given by HERODOTUS. Those in small capitals are corresponding Persian names as given by DARIUS HYSTASPIS on the Behistun rock, and by CYRUS on his Cylinder; while the names in ordinary small type are the appellatives.

THE LINE OF THE PERSIAN KINGS

ACCORDING TO

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<td>(2) DEIOKES (Her. I.94)</td>
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<td>(3) PHRAORTES II (Her. I.73)</td>
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<td>(4) ARYARAMNES = (4) CYRUS I</td>
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<td>(5) ASTYAGES (m. Esther)(^7)</td>
<td>(5) ARSAMES = (5) CAMBYSES</td>
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<td>Arsatenses (Ezra 6:14. Neh. 2:1)</td>
<td>&quot;Darius the Median&quot; (Dan. 5:31)</td>
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<td>(6) CYRUS (^8) &quot;The Persian&quot; (Isa. 45. 1, Ezra 6:14)</td>
<td>(6) CYRUS II</td>
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<td>(7) CAMBYSES II (^8)</td>
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<td>(8) HYSTASPES</td>
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<td>(9) DARIUS (Hyst.) (9) DARIUS HYSTASPIS (^9) (9) DARIUS (Hyst.) (^9)</td>
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<td>Arsatenses (Ezra 7:1)</td>
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NOTES


2 We have indicated this enumeration by placing the figures against the names on page 81.

3 The "two lines" are Lydian and Medo-Persian, as shown in the Table on page 81.

4 "Dareios the son of Hystaspes, who traces his decent through Arsames and Ariarrames to Teispes the son of Akhæmenes, probably refers to the same Teispes" (Sayce, *Ancient Empires of the East*, page 243).

5 "The names Kyros and Kambyses seem to be of Elamite derivation. Strabo, indeed, says that Kyros was originally called Agradates, and took the name of Kuras or Kyros from the river that flows past Pasargadoe" (Sayce, id. page 243).

6 Herodotus says the ancestors of Candaules reigned for twenty-two generations, covering a period of 505 years (I.7).

7 This marriage resulted in the birth of Cyrus, in fulfillment of Isaiah 44:28 - 45:4. And the part taken by Esther and Mordecal in his training, explains all that we read of Cyrus in Ezra and Nehemiah.

8 Darius, in giving his own direct line, omits the names of Phraortes I, Cyrus, and Cambyses II, but he includes them in the numbering of his eight predecessors.

9 When Darius Hystaspis says "in two lines we have been kings", he must refer to Lydian and Medo-Persian lines.
# A Harmony of the Ezra-Nehemiah History

This is Appendix 58 from The Companion Bible.

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<td>Hanani's report in month of Chislen leads to the &quot;going forth of the commandment to rebuild Jerusalem&quot; (Daniel 9:25) by Artaxerxes (that is to say, ASTYAGES) in his twentieth year.</td>
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<td>1:1-2:8</td>
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<td>He visits the Governors, and presents Credentials.</td>
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1:5-2:2. **RETURN UNDER ZERUBBABEL.** [N. B. Cyrus's specification for building the Temple recorded in 6:3-5, falls into its proper place here between 2:1 and 2.]


The Seventh Month. 7:73.

3:1-3. **THE ALTER OF BURNT OFFERING SET UP.**


3:6. "**BUT THE FOUNDATION OF TEMPLE NOT YET LAID.**"

3:7. **SIX MONTHS' PREPARATION FOR THE BUILDING.**

3:8-13. **SECOND YEAR OF RETURN.** Second Month. Temple Foundation Laid. 425

8:1-12. **THE FIRST DAY.**

FIFTEEN YEARS OF OPPOSITION. From second year of RETURNED to second year of DARIUS HYSTASPIS. [N.B. Chapters 4:1-6:22 are a retrospective reference to the WALL building of Nehemiah 2:20-6:15.]

Second Year of DARIUS HYSTASPIS. Sixth Month: "This People, 'The time is not come, the time that the LORD'S house should be built.'" Haggai 1:2

COMMAND: "Is it time for you, O ye, to dwell in your cieled houses, and THIS HOUSE LIE WASTE? Haggai 1:4. "GO UP ... AND BUILD." Haggai 1:8.


SEVENTH MONTH (7th day of Feast of Tabernacles). The word of Zerubbabel (Haggai 2:1-9).
EIGHTH MONTH.
The WORD to ZECHARIAH.
Zechariah 1:1.

NINTH MONTH.
Twenty-fourth Day.
The WORD to the PRIESTS. Haggai 2:10-19.

NINTH MONTH.
Twenty-fourth Day.
The FINAL WORD to ZERUBBABEL.
Haggai 2:20-23.

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The WORD to ZECHARIAH.
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FOURTH YEAR OF DARIUS HYSTASPIS. Ninth Month. Fourth Day.
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| 9:1,2. | Separation of the People. Report of the Princes re the NON-SEPARATION of the Princes, Priests and Levites. |
| 9:3,4. | THE "ASSEMBLY" of all that were troubled at the words of the God of Israel. The "ASSEMBLY," and reading of the Law of Jehovah, on the twenty-fourth day of the seventh month. (The second day of the Feast of Tabernacles.) |
| 9:5-15. | **EZRA'S PRAYER.** | 9:4-37. | **THE LEVITES' PRAYER.** |
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| | | | **THE DEDICATION OF THE WALL.** |
| | | | **THE REFORMATION OF THE PEOPLE.** |

| The Whole Period covered by EZRA twenty-three years (426-403 B.C.). | The Whole Period covered by NEHEMIAH fifty-two years (455-403 B.C.). |

**Appendix List**
The Twelve Gates of Jerusalem
(Nehemiah, Chapters 3 and 12).

This Is Appendix 59 From The Companion Bible.

6. The Dung Gate (2:14; 3:14; 12:31). Probably same as Harsith Gate (Jeremiah 19:2); sometimes rendered the Gate of Potsherds, from heres, a potter's vessel. Leading to Hinnom. N.B. Better = Pottery Gate.
7. The Water Gate (3:25, 26).
9. The East Gate (3:29). East of the Temple, and connected with it.
10. The Gate of Miphkad (3:31). Probably north-east of Temple. (= The Registry Gate.)
25:23.
12.
The Prison Gate (12:39), or Gate of the Guard (2Kings 11:6, 19).

Note

1 In Nehemiah 3, the first sixteen verses refer to Jerusalem, and the latter sixteen verses to Zion (or the city of David), south of Moriah. A study of these, and a comparison with chapter 12, will explain most of the difficulties connected with the topography of the city. See also the Plan of Zion, and Solomon's buildings. Appendix 68.
The Name of Jehovah in the Book of Esther.

This Is Appendix 60 From The Companion Bible.

It has been observed by many that no Divine Name or Title is found in the book of Esther.

This is the more remarkable, since, in this short book of only 167 verses, the Median King is mentioned 192 times, his kingdom is referred to 26 times, and his name "Ahasuerus" is given 29 times.

Jehovah had declared (Deuteronomy 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 working for them. Though the book reveals Him as overruling all, His Name is hidden. It is there for His People to see, not for His enemies to see or hear.

Satan was at work, using Haman to blot out the Nation, as once before he had used Pharaoh for the same purpose (see Appendix 23 and 25). Jehovah’s counsel must stand. His promise of Messiah, the coming "Seed" of the woman (Genesis 3:15), must not fail. Therefore He must overrule all for the preservation of His People, and of the line by which that "Seed" was to come into the world.

His working was secret and hidden: hence, the name of "Jehovah" is hidden secretly four times in this book, and the name "Ehyeh" (I am that I am) once. The Massorah (Appendix 30) has a rubric calling attention to the former fact; and (at least) three ancient manuscripts are known in which the Acrostic letters in all five cases are written Majuscular (or, larger than the others) so that they stand out boldly and prominently, showing the four consonant letters of the name JeHoVaH. In the Hebrew א, ב, ג, ד, or, as written in Hebrew from right to left, ד, ג, ב, א. In English, L, O, R, D. Also the five letters of the fifth Acrostic, "Ehyh."

THE FOUR ACROSTICS.

The following phenomena are noticed in examining the four Acrostics which form the name "Jehovah":

1. In each case the four words forming the Acrostic are consecutive.
2. In each case (except the first) they form a sentence complete in itself.

3. There are no other such Acrostics in the whole book, except the fifth Acrostic at the end; though there is one other, forming another Divine Title, in Psalm 96:11 (See note there.)

4. In their construction there are not two alike, but each one is arranged in a manner quite different from the other three.

5. Each is uttered by a different speaker. The first by Memucan (1:20); the second by Esther (5:4); the third by Haman (5:13); the fourth by the inspired writer (7:7).

6. The first two Acrostics are a pair, having the name formed by the Initial letters of the four words.

7. The last two are a pair, having the name formed by the Final letters of the four words.

8. The first and third Acrostics are a pair, having the name spelt backward.

9. The second and fourth are a pair, having the name spelt forward. They thus form an alternation:

   A | Backward.
   B | Forward.
   A | Backward.
   B | Forward.

10. The first and third (in which the name is formed backward) are a pair, being spoken by Gentiles.

11. The second and fourth (in which the name is spelt forward) are a pair, being spoken by Israelites. They thus form an Alternation:-

    C | Spoken by a Gentile (Memucan).
    D | Spoken by an Israelite (Esther).
    C | Spoken by a Gentile (Haman).
    D | Spoken by an Israelite (inspired writer).

12. The first and second form a pair, being connected with Queens and Banquets.

13. The third and fourth are a pair, being connected with Haman.

14. The first and fourth are a pair, being spoken concerning the Queen (Vashti) and Haman respectively.

15. The second and third are a pair, being spoken by the Queen (Esther) and Haman respectively. They thus form an Introversion:-

   E | Words concerning a Queen.
   F | Word spoken by a Queen.
   F | Words spoken by Haman.
16. It is remarkable also that, in the two cases where the name is formed by the initial letters, the facts recorded are initial also, and are spoken of an event in which Jehovah’s overruling was initiated; while in the two cases where the name is formed by the final letters, the events are final also, and lead rapidly up to the end toward which Jehovah was working.

Thus in the two cases where the name is spelt backward, Jehovah is seen overruling the counsels of Gentiles for the accomplishment of His own; and where the name is spelt forward, He is ruling directly in the interests of His own People unknown to themselves.

THE FIRST ACROSTIC (1:20)
is formed by the initial letters, for the event was initial; and the name is spelt backward because Jehovah is turning back and overruling the counsels of man. The whole clause reads as follows; the words forming the Acrostic being put in italic type:-

"And when the king’s decree which he shall make, shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small."
The four words we give, 1st, in the Hebrew type (with the Majuscular letters at the beginning of each word); 2nd, with the Transliteration; and 3rd, in English paraphrase, reproducing the sentence in the word LORD with the initial letters backward:-

4 3 2 1
ירוה יתנש חנקל
1 2 3 4
Hi’ Vêkal Hannashim Yittênu.

1 2 3 4
it and-all the-wives shall-give

"Due Respect Our Ladies

shall give to their husbands, both to great and small."

THE SECOND ACROSTIC (5:4)
is formed, as before, by the initial letters, for Jehovah is initiating His action; but the name is spelt forward because He is ruling and
causing Esther to act; and take the first step, which was to lead up to so great an end.

The four words are:

1. Yabo'
2. Hammelek
3. V^Haman
4. Hayyom

Let our royal dinner this day be graced by the king and Haman."

The name of Jehovah is read in the invitation, intimating that there would be a fourth at that banquet."

THE THIRD ACROSTIC (5:13)

is the beginning of the end; for Haman had gone forth from that banquet "joyful and with a glad heart" (5:9) "that day." Yet it was to be his last. Hence the third Acrostic is formed with the final letters, for the end was approaching; and the name is spelt backward, for Jehovah was overruling Haman’s gladness, and turning back Haman’s counsel.

The four words are:

1. zeH
2. 'eynennV
3. shoveH
4. l^Y

The English may be freely rendered "Yet am I
THE FOURTH ACROSTIC (7:7)

is formed, like the third, by the final letters, for Haman’s end had come. But it is spelt forward like the first, for Jehovah was ruling and bringing about the end He had determined. Haman saw there was cause for fear. A fourth is there - Jehovah Himself! And when Esther pleads for her life (7:3), the king asks "Who is he and where is he?" which brings in Jehovah’s own ineffable name - the Acrostic of the five final letters spelling in Hebrew "I am" (see the fifth Acrostic below). Esther replies: "The adversary and enemy is this wicked Haman." The king, filled with wrath, rises, and goes forth into the palace garden. Haman, filled with fear, rises, "to make request for his life to Esther the queen, for he saw that evil was determined against him by the king."

This was the climax, the end had come. Hence the name is spelt by the final letters:

4 3 2 1

\[\text{kal etha} \]  

Translated, as before, the Acrostic appears in English thus: "For he saw that there was evil to determine against him by the king."

THE FIFTH ACROSTIC (7:5)

in this book does not form the name "Jehovah," but the remarkable name \(\text{E H Y H} \) which means "I AM."

It is noted in some manuscripts by Majusclar letters, which have
The Acrostic is formed by the final letters, and the name is spelt backward.

The king asks "Who is he, and where is he, that durst presume in his heart to do so?": that is to say, to sell for destruction Queen Esther and her People. In saying this he unconsciously gives the name of Him who came down to deliver His People out of the hand of Pharaoh, and had then come down to deliver them again out of the hand of Haman, "the Jews‘ enemy", who, like Pharaoh, sought to destroy the whole nation (compare Exodus 2:23-25 with 3:14,15). The great enemy of the Messiah - the living Word - was seeking to destroy all hope of His promised coming (Genesis 3:15), and make void the repeated promise of Jehovah.

Ahasuerus only pointed to human agency, but his words point us to the Satanic agency which was behind it. The Acrostic is in the final letters of his question "Who is he, and where is he?" Only the great "I am that I am" could know that, and could answer that question. Esther and Mordecai knew the human instrument, but none could know who was directing him but the One Who sees the end from the beginning.

The words forming the Acrostic are

4                 3            2          1
  Hebrew gif

1                    2                 3              4
  hu'E                zeH              v'eY           zeH

1                      2                             3                       4
[who is] he            this [man]               and where       [is] this [man]

"who durst presume in his heart to do so": that is to say, to conspire against the life of the Queen and her People.

We may English it thus:

"WherE dwellethH the-enemY that-daretH presume in his heart to do this thing?"

Thus was the name of the great "I AM" of Exodus 3:14 presented
to the eye, to reveal the fact that He who said of E H Y H "this is My Name for ever, and this is My Memorial unto all generations" (verse 15), was there to remember His People. Here was a "generation" in Persia who experienced the truth and the power of this Name, as a former "generation" had done in Egypt.

The same "I AM" had indeed come down to deliver them from Haman; as He had from Pharaoh, and from the great "enmity" (of Genesis 3:15) which instigated both to accomplish the Satanic design of exterminating the Nation of Israel.

In these five Acrostics we have something far beyond a mere coincidence; we have design. When we read the denunciation in Deuteronomy 31:16-18, and see it carried out in Persia, we learn that though God was not among His people there, He was for them. Though He was not acting as Jehovah, "that dwelleth between the Cherubim," He was "the God of Heaven," ruling and over-ruling all "in the Heaven above and in the Earth beneath" for the fulfillment of His purposes, and in the deliverance of His People. Hence, though His name, as well as His presence, is HIDDEN, yet, it is there, in the Word; and so wonderfully interwoven that no enemy will ever know how to put it out.

Footnotes:

1. In the note on Esther 1:1 this Ahasuerus is identified with Astyages, who is the same as Darius the Mede. See notes Appendix 57.
2. The Talmud (Kelim 139) says "Where do we get Esther in the Law?" And the answer is "Deuteronomy 31:18, 'and I will surely hide my face'". So here, the outward form of the revelation takes on the form of its inward and spiritual meaning. For the same reason we have the Divine Title "the God of heaven" as characterising the book Ezra-Nehemiah. See note on 2Chronicles 36:23.
3. How many more there may be will be ascertained only when all the special scrolls of Esther shall be examined.
4. For other examples of Acrostics in the Hebrew text, see Appendix 63 vii.
5. In the use of these terms, "backward" and "forward" the English reader must bear in mind that Hebrew is read from right to left both in the spelling and wording.
Appendix List
The Book of Psalms.
Miscellaneous Phenomena.
This Is Appendix 63 From The Companion Bible.

I. THE TITLE OF PSALMS. MISCELLANEOUS PHENOMENA.

The name given to the Book of Psalms as a whole by the Jews is

T'hillim: but it is not recognised by this name in the Book itself.

Our English name "Psalms" is a transliteration of the Greek Title of the Septuagint, "Psalmoi", which means "songs"; while the word "Psalter" is from the Greek Psalterion, a harp, or other stringed instrument.

There is no correspondence between the Greek and the Hebrew in these cases. Only once does Psalm bear this word in its title, and that is Psalm 145 (sing. T'hillah).

T'hillim is invariably rendered "praises". It is a verbal noun from the root halal, to make a jubilant sound.

To make ellell means to rejoice. Compare German hallen and English halloo, yell.

T'hillim has therefore, a wide meaning, and includes all that is worthy of praise or celebration; and, especially the works and ways of Jehovah.

Hence, in this book, we have these works and ways set forth as they relate to the Divine counsels of God, (1) as to Man, (2) as to Israel, (3) as to the Sanctuary, (4) as to the Earth, and (5) as to Word of Jehovah. See the Structure of the separate Books of the Psalms, page 720. In those Structures light is thrown upon the "ways" of God. The need for this instruction is seen from the other meaning of halal, which in the Hithpael and Hithpolel means to praise or boast of one's self, hence to be foolish. Compare 1Kings 20:11; Job 12:17; Isaiah 44:25 (mad); Proverbs 20:14. This instruction is given concerning God's ways and works exhibited in the Word of God from the beginning to the end.

II. THE QUOTATIONS FROM THE PSALMS IN THE NEW TESTAMENT.

(i) THE FORMULAS USED IN DIRECT QUOTATIONS.


"He (God) limiteth": Hebrews 4:7 (95:7).

"He (God) testifieth": Hebrews 7:17 (110:4).

"In the Scriptures": Matthew 21:42 (118:2,3).

"In their law" 5: John 15:25 (35:19; 69:4).

"In your law" 5: John 10:34 (82:6).

"One in a certain place testifieth": Hebrews 2:6 (8:4; 144:3).

"Spoken by (or through) the prophet": Matthew 13:35 (78:2).


"The mouth of David" 6: Acts 1:16 (41:9); 4:25,26 (2:1,2).


(ii) THE ADAPTATION OF WORDS OF THE PSALMS, WITHOUT A SPECIFIC QUOTATION, OR REFERENCE TO FULFILMENT.

2:7 (Hebrews 1:5).

2:9 (Revelation 2:27)

4:4 (Ephesians 4:26).

6:8 (Matthew 7:23).

8:2 (Matthew 21:16).

8:6 (1Corinthians 15:25,17. Ephesians 1:20,22).


19:4 (Romans 10:18).


22:21 (2Timothy 4:17).

24:1 (1Corinthians 10:26,28).


34:8 (1Peter 2:3).

40:6-8 (Hebrews 10:5-7).

41:9 (Mark 14:18). 7

48:2 (Matthew 5:35).

50:14 (Hebrews 13:15).

55:22 (1Peter 5:7).

III. QUOTATIONS AS BEING THE DIRECT FULFILMENT OF PROPHECIES IN THE PSALMS

34:20 (John 19:36).
35:19 (John 15:25).
78:2 (Matthew 13:35).
97:7 (Hebrews 1:6).
109:3} (John 15:25).
119:161} (John 15:35).


THE FATHER.
45:6,7 (Hebrews 1:8,9).
89:26,27 (Hebrews 1:5).
97:7 (Hebrews 1:6).
102:25-27 (Hebrews 1:10-12).
104:4 (Hebrews 1:7).
110:1 (Hebrews 1:13).

THE SON.
18:2 (Hebrews 2:13).
40:6-8 (Hebrews 10:5-7,8,9).
45:6 (Hebrews 1:8).

THE HOLY SPIRIT.
41:9 (Acts 1:16).
95:7-11 (Hebrews 3:7-11).

V. DIVINE TITLES APPLIED DIRECTLY TO CHRIST IN THE NEW TESTAMENT.

34:8 (1Peter 2:3).
45:6 (Hebrews 1:8).
62:12 (Matthew 16:27).
74:12 (1Peter 1:19).
97:7 (Hebrews 1:6).
102:25-27 (Hebrews 1:10-12).
104:4 (Hebrews 1:7).

VI. THE BEATITUDES IN THE PSALMS.

The word rendered "blessed" in the "Beatitudes" is not always "barak," to bless; but 'ashrey, happinesses. Its first occurrence is Deuteronomy 33:29. It is the plural of majesty or accumulation, and means "O the happinesses", or, "O the great happinesses", or, "O How happy".

'Ashrey occurs twenty-six times in the book of Psalms. It is translated "blessed" nineteen times, and "happy" seven times. In the list below, these latter are marked with an asterisk (*).

The following is the complete list:
Psalms 1:1; 2:12; 32:1,2; 33:12; 34:8; 40:4; 41:1; 65:4; 84:4, 5, 12; 89:15; 94:12; 106:3; 112:1; 119:1, 2; 127:5*; 128:1,2*; 137:8*,9*; 144:15*,15*; 146:5*.

The word is distributed in five books of the Psalms as follows: Book I, eight times; Book II, once; Book III, four times; Book IV, twice; Book V, eleven times; making twenty-six in all.
VII. THE ACROSTIC PSALMS.

There are nine examples of Acrostics in the Book of Psalms, while eleven other Acrostic Scriptures are found in the Old Testament.

i. Psalms 9 and 10 are linked together by an Acrostic which, like "the times of trouble" (the great tribulation), of which the two Psalms treat, is purposely broken, and is irregular and out of joint. This Acrostic tells us that the subject of the two Psalms is one, and that they are to be connected together. See notes there on the many expressions common to both.

ii. Psalm 25. Here, again, the Acrostic is designedly incomplete, a proof of its genuineness instead of its "corruption". No writer would or could omit a letter from carelessness. The Psalm has the same phenomena as Psalm 34, where the same letter \( \text{Vau} = V \) is omitted, and the same letter \( \text{Pe} = P \) is duplicated, in the word Padah, "redeem". The last verse is thus, in each case, made to stand out prominently by itself.

iii. Psalm 34. See under ii., above.

iv. Psalm 37. In this Psalm the series is perfect and complete. Every letter has two verses of lines each, except three: verses 7 \( (\text{Daleth} = D) \), 20 \( (\text{Kaph} = K) \), and 34 \( (\text{Koph} = K) \).

v. Psalm 111. In this Psalm the series is complete. The Psalm has twenty-two lines, each line commending with the successive letters of the alphabet.

vi. Psalm 112 is formed on the model of Psalm 111, the two Psalms forming a pair; Psalm 111 being occupied with Jehovah, and Psalm 112 with the man that revereth Jehovah. See the notes there.

vii. Psalm 119. This Psalm consists of twenty-two groups, consisting of eight verses each. The eight verses in each group begin with same letter. For example: the first eight verses begin with \( \text{Aleph} = A \), the eight verses of the second group with \( \text{Beth} = B \), and so through the whole Psalm of 176 verses \( (8 \times 22) \). See Appendix 10.

It is impossible to reproduce this (or any of the other alphabetical Acrostics), seeing that the Hebrew and English alphabets do not correspond, either in equivalents, order, or number of the letters.

It so happens that in the group beginning with T (verses 65-72), each verse in the Authorized Version does not begin with T, except verses 67 and 71. These can be readily conformed by changing
The first letters being the same in both alphabets, can be thus presented:

Ah! the happinessess of the perfect in the way,
   Such as walk by the Law of Jehovah.
Ah! the happinessess of the keepers of His testimonies,
   Who seek Him with their whole heart.
Assuredly they have not worked iniquity:
   In His ways they have ever walked.
As to Thy commandments - Thou hast commanded us,
   That we should diligently keep them.
Ah Lord, that my ways were prepared
   To keep Thy statutes;
Ashamed, then, should I never be,
   While I have respect unto all Thy commandments.
All my heart shall praise Thee in uprightness,
   While I learn the judgments of Thy righteousness.
All Thy statutes also I will keep:
   Leave me not utterly.

By what means shall a young man cleanse his way?
   By taking heed thereto according to Thy word.
By every means my heart hath sought Thee:
   Let me not err from Thy commandments.
Besides, I have laid up Thy Word in my heart,
   That I might not sin against Thee.
Blessed art Thou, O Jehovah:
   Teach me Thy statutes.
By my lips have I recounted
   All the judgments of Thy mouth.
By walking in Thy mandates' way,'
   I found joy beyond all wealth.
By the precepts shall I guide my musings,
   And shall pore over Thy paths.
By Thy statutes shall I be delighted:
   Thy Word I shall not forget.

viii. Psalm 145. In this Psalm the Acrostic is perfect, with the exception of the letter Nun = N), which should come between verses 13 and 14. See note there.
   Through the infirmity of some transcriber, the verse was probably
omitted by him. It must have been in the more ancient manuscripts, because it is preserved in the ancient Versions: videlicet, the Septuagint, Syriac, Arabic, Ethiopic, and Vulgate. One Hebrew Codex is known which contains it, as follows:

"The LORD is faithful in all His words, And holy in all His works."

Moreover, the Structure of the Psalm shows that it originally had its proper place in the Psalm. See the notes on Psalm 145:13,14.

ix. For the other Acrotics in the Psalms, see the note on Psalm 96:11.

VIII. THE AUTHORS NAMED IN THE PSALMS.

1. The Psalms bearing the name of "DAVID" are seventy-three in all: thirty-seven in the Book I (3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41); eighteen Psalms in Book II (51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70); one in Book III (Psalms 86); two in Book IV (101 and 103); and fifteen in Book V (108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145).

2. By "Asaph", twelve Psalms: one being in Book II (Psalms 50), and eleven in Book III (73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83).

3. By "the sons of Korah" eleven Psalms: seven being in Book II (42, 44, 45, 46, 47, 48, 49); and four in Book III (84, 85, 87, 88), as set out in The Companion Bible. In Psalms 46 and 88 it is repeated as the sub-scription of Psalms 45 and 87, and is not the super-scription of 46 and 88 as in all the Versions.

4. For, or of "Solomon", two Psalms: one in Book II (Psalm 72), and one in Book V (Psalm 127).

5. "By Heman the Ezrahite", one in Book III (Psalm 88).

6. By "Ethan the Ezrahite", one in Book III (Psalm 89).

7. By "Moses the man of God", one in Book IV (Psalm 90).

IX. THE DISPENSATIONAL CHARACTER OF THE PSALMS.

In reading the Book of Psalms, we must constantly bear in mind the character of the Dispensation they belong. The word "Dispensation" means "administration": and God's principles of administration varied according as man in a Dispensation on innocence, or mankind was "without Law", or Israel was "under Law", or as we are under grace in this present Dispensation.
God's principles of administration have varied with each of these: and in the future they will vary yet more: in the coming Dispensation of judgment, and in the Dispensation of millennial glory by which it will be followed.

If we read what pertains to one Dispensation into another which is administered on different lines, we shall have only confusion. Unless they be rightly divided, we shall not find "the truth" (2Timothy 2:15).

Much of what we read in the psalms is truth for all time: but, some things are peculiar to that Dispensation of Law, and are neither suitable nor appropriate for the present Dispensation of grace. That is why many readers stumble when they judge "the imprecatory Psalms" from the standpoint of grace. Those Psalms were appropriate for the past Dispensation of works, as they will be for the coming Dispensation of judgment; but they are not appropriate for the present Dispensation, in which God's administration is on the principles of grace (according to Matthew 5:44-48). It was true, in the former Dispensation of Law, that "when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive" (Ezekiel 18:27). But that is not the way of salvation now. The Scriptures for this present Dispensation are written and contained in the Pauline Epistles (fulfilling the promise of the Lord in John 16:13); and these declare with one voice that we are not saved by works, but by grace (Romans 3:23,24; 11:6. Ephesians 2:3-9. Titus 3:5-8).

Even so with the "imprecatory Psalms", and similar expressions in other Psalms: they were true and appropriate for all that Dispensation, but are equally in-appropriate for this.

X. THE DISTRIBUTION OF THE DIVINE TITLES IN THE FIVE BOOKS.

It may conduce to the completeness of the study of the usage of the Divine Titles, in relation to the Dispensational character of the five Books of the Psalms, if we give a connected list. They are given under the Structure of each Book seperately.

A comparison of these numbers will show that they correspond with the subject of each Book. When "God" is used, the thought is of the Creator and His creatures. When "Jehovah" is used, it speaks of a Covenant God, in covenant relation with His own People.

i. THE GENESIS BOOK. (Psalms 1-41), page 720.
Jehovah occurs 279 times, Elohim only forty-eight (nine of them
connected with Jehovah).

ii. THE EXODUS BOOK. (Psalms 42-72), page 720.
Jehovah occurs only thirty-seven times, Elohim 262 times (twice in connection with Jehovah). El occurs fourteen times, and Jah once.

iii. THE LEVITICUS BOOK. (Psalms 79-89), page 720.
In the First Section (A1) Jehovah occurs only fifteen times, while Elohim occurs sixty-five times (twice with Jehovah).
In the Second Section (A2) Jehovah occurs fifty times, while Elohim occurs only 28 times (four of which are connected with Jehovah). El occurs five times.

iv. THE NUMBERS BOOK. (Psalms 90-106), page 720.
Jehovah occurs 126 times, and Elohim only thirty-one times (in ten of which it is combined with Jehovah). El occurs six times.

v. THE DEUTERONOMY BOOK. (Psalms 107-150), page 720.
Jehovah occurs 293 times, while Elohim occurs only forty-one times (in four of which it is combined with Jehovah). Jah occurs thirteen times. El occurs ten times. Eloah twice.

XI. THE PRAYER BOOK VERSION OF THE PSALMS.

The Authorised Version of the Bible of 1611 was preceded by several other Versions made into the English tongue.
1. The earliest was by John Wycliffe, about A.D. 1380. This existed only in Manuscript until 1831, when the New Testament was printed for the first time, followed by the Old Testament in 1848. The complete Bible was not published till 1850.
3. Coverdale's Version followed in 1535, and was the first complete printed English Bible.
4. Matthew's Bible (largely based on Tyndale) was published under this assumed name in 1537 by John Rogers.
5. The Great Bible followed in 1539. It was Coverdale's Version revised by himself, and was in large folio, which gave it its name. In 1540 Cranmer wrote a preface; and hence this and subsequent editions became known as "Cranmer's Bible". It was from this Version that the Psalms and other portions of Scripture were taken, and used in the Prayer Book, from the edition of 1552 to the last revision in 1662.
When the Authorized Version was published in 1611, it was "authorized (or appointed) to be read in churches" (hence its name), instead of the Versions which had preceded it, and which were thenceforth superseded. Extracts from it, such as the opening sentences, and the Epistles and Gospels, were at the same time substituted for those previously in use 11.

But it was found that, from the use of the Psalms in Public Worship, people had become so accustomed to the older Version (many being able to sing or say them from memory), that when the last revision of the Prayer Book was made in 1662 the Psalter was retained, it being deemed unwise to make a change which would be so revolutionary.

This is why the Prayer Book Version differs from the Bible Version.

This is also the reason why a change in "the names and order" of Books of the Bible to the order of the Hebrew Canon is likewise now impossible. The translators of the Septuagint arbitrarily adopted a different order, and gave the books different names. This was followed by the Vulgate and all subsequent Version 10. No change in these respects would now be tolerated.

In comparing the two Versions, regard must be had:

(1) To the NUMBER OF THE VERSES, as these are not the same in each, and differ sometimes in the numeration. For example, Psalm 19:14,15, in the prayer Book Version; and Psalm 18:1, 2 in Authorized Version is 18:1 in the Prayer Book Version. The reference to the Psalm in *The Companion Bible* and its Appendixes is always to the Authorized Version, not to the Prayer Book Version.

(2) As to OBSOLETE WORDS in the Prayer Book Version, the following is a list of the more important, which will show the extent of the changes made in 1611.

**Abjects**, worthless persons, 35:15.
**after (prep.),** according to 90:15.
**apace**, swiftly, 58:6.
**at large**, loose, without restraint, 118:5.

**brawn**, muscle, boar's flesh, 119:70.

**cast their heads**, consult, conspire, 83:5.
**certify**, to make certain, 39:5 (verse 4 in Authorize Version); to show knowledge, 19:2.
**conversation**, mode of life, 50:23.

**discovereth**, strippeth of leaves, 29:8 (verse 9 in Authorized Version).  

**eschew**, avoid, shun, 34:14.

**fittings**, wanderings, 56:8.  
**froward**, perverse, 18:26; 58:3; 64:2.

**glory**, tongue, (which gives glory), 16:10.  
**graven**, dig, digged, 7:16.  

**harnessed**, armed, root = made of *iron* 78:10.  
**health**, salvation, 51:14; 67:2; 119:123.  
**hell**, grave, 49:14, 15.  
**hold of**, hold to, 31:7.  
**horn**, head, 75:5, 6, 12; 89:18.

**inditing**, dictating, 45:1.  
**inquisition**, search, inquiry, 9:12.


**laud**, (Lat.,) praise, 135:1.  
**lay to**, apply, 119:126.  
**leasing**, falsehood, 4:2; 5:6.  
**lighten**, enlighten, 13:3; 34:5.

**make thou all his bed**, nurse, 41:3.  
**minished**, lessened, 12:1; 107:39.  
**mistake**, take wrongly, 56:5.
nethermost, lowest, 86:13.
noisome, noxious, 91:3.

ordereth, arrangeth, 40:6.

pate, crown of the head, 7:17.
pit, grave, 6:5; 9:15; 69:16.
poor, oppressed, 34:6; 69:30.
ports, gates, 9:14.
potsherd, broken pottery, 22:15.
prevent, precede, anticipate, 18:18.

quick, living, alive, 55:16.
quicken, make alive, 119:25, etc.

refrain, restrain, 76:12.
reins, kidneys, 7:10, etc.
require, ask, 27:4; 38:16.
room, place, 18:36; 31:9.

set by, esteem highly, 15:4.
set in, put in the way of, 38:17.
shawms, wind instruments, 98:7.
simpleness, artlessness, guilelessness, 69:5.
still, silent, 62:1.
stomach, pride, 101:7.
stool, seat, 94:20.
strange, foreign, 18:45; 114:1.

tell, count, 22:17; 56:8.
thereafter, according, 90:11.
thievish, given to theft, 10:8.
treadings, footsteps, 73:2.
tush, an expression of impatience, like pish, or tut, 10:6, etc.

unto, in comparison with, 16:2.

vengeance, vindication or avengement, 79:11.

water-pipes, cataracts or torrents, 42:9.
weights, (upon the), scales; that is to say, when weighed 62:9.
whet, sharpen, 7:13.
within, within doors, 45:14.
wont, accustomed, 119:156.
worship, worthy of honour, 3:3.

Notes:

2 As it is foolish to glory in any object except in Jehovah (Jeremiah 4:2; 9:23,24), so to boast of oneself is to be foolish in this case (Psalm 49:6. Proverbs 27:1. See Psalms 5:5; 73:3; 75:4; and compare 44:8).
3 This (with Psalm 91:13) was Satan's quotation, mutilated by a significant suppression and omission.
4 In David. The Figure of speech, Ellipsis (Appendix 6), that is to say, "in [the Psalm] of David"; or, "in [the person] of David".
5 "Law" is used by Figure of speech, Metonymy (of the Part) for the whole of the Old Testament.
6 David's "mouth", but not David's words.

7 John (13:18; 19:28,29) uses the formula "that it might be fulfilled" because of the object of his Gospel (20:31).

8 There are five Books of Esther, each giving the Divine names in the form of an Acrostic (See Appendix 60.)
   One other Divine name in Psalm 96:11. See note there.
   One perfect Acrostic in Proverbs 31:10-31. See note there.
   In the Book of Lamentations, each of the first four chapters is characterised by an Acrostic. See notes there.
9 With the further peculiarity that the first three verses in each Psalm consist of two portions: the last two, of three portions.

10 The other Versions published between this and the Authorized Version were The Geneva Bible in 1557 - 60; and Archbishop Parker's in 1568, known as the Bishop's Bible; the Rhemish New Testament in 1582; and the Douai Bible in 1610, both the latter being of Roman Catholic origin.

11 Except the "comfortable words" in the Communion Service,
which appear to be original translations and not wholly from any preceding Version, and have never been changed.

Appendix List
Quotations From the Book of Job in the Other Books of the Bible.

This Is Appendix 61 From The Companion Bible.

The quotations from, and references to, the book of Job in the other books of the Bible show it was well known and read in the days of David and Solomon and the Prophets, and cannot be referred to as late a period as the 7th-4th centuries B.C., as most of the "higher" critics do.

The following table will enable the reader to judge for himself. There are 65 passages referred to: 37 in the Psalms; 18 in Proverbs; 9 in the Prophets; and 1 in the New Testament.

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<tr>
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<th>Quoted or referred to in other books.</th>
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<td>5:14</td>
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5:21  Psalms 31:20.
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7:10  Psalms 103:16.
7:17  Psalms 8:4. 144:3.
10:3  Psalms 138:8.
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<th>Verse</th>
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<td>24:14, 15</td>
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<td>24:23</td>
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<td>26:8</td>
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<tr>
<td>28:13, etc.</td>
<td>Proverbs 3:13, etc.</td>
</tr>
<tr>
<td>30:9</td>
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<tr>
<td>31:7</td>
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<tr>
<td>34:11</td>
<td>Proverbs 24:12.</td>
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<td>35:12</td>
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<tr>
<td>40:4, 5</td>
<td>Psalms 51:4.</td>
</tr>
</tbody>
</table>
Appendix List

1999
In the Septuagint translation of the Old Testament into Greek, there is a long subscription. A similar subscription is found in the Arabic Version. It professes to be taken out of "the Syriac book"; but there is nothing to be found of it in the Syriac Version as published in Walton's Polyglot.

It was doubtless written B.C. It is interesting, especially when compared with the notes on page 666, but what authority there is for it is not stated.

The last verse of Job (42:17), "And Job died, an old man, and full of days," reads on as follows:

"And it is written that he will rise again with those whom the Lord raises up."

"This man is described in the Syriac book as dwelling in the land of Ausis, on the borders of Idumea and Arabia; and his name before was Jobab; and having taken an Arabian wife, he begat a son whose name was Ennon. He himself was the son of his father Zara, a son of the sons of Esau, and of his mother Bosorrha, so that he was the fifth \( \text{from} \) Abraham. And these were the kings who reigned in Edom, which country he also ruled over. First Balak the son of Beor, \( \text{and} \) the name of his city was Dennaba. After Balak, Jobab, who is called Job: and after him, Asom, who was governor out of the country of Thaeman; and after him Adad, son of Barad, that destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And the friends that came to him were Eliphaz of the sons of Esau, king of the Thaemanites, Baldad sovereign of the Sauchaeans, Sophar, king of the Minaeans".
1 Fifth. If he was the son of Issachar this corresponds with what is said in the notes on page 666.

2 So the Sinaitic Manuscript. The Alexandrian Manuscript reads "Semphor," which is probably the same as "Zippor".

Appendix List
"To the Chief Musician".  
This Is Appendix 64 From The Companion Bible.

The key to the interpretation of these words has been lost for over twenty-two centuries.

Commentators and critics have confessed that they can make only conjectures as to the primitive meaning and use of the word (for it is only one word in Hebrew) lam' nazzeah.

The Ancient Versions attempt a rendering. The Septuagint has eis to telos = unto, for, or, with a view to the end. The Arabic, Ethiopic, and Vulgate render it "at the end". The Chaldee renders it (Psalm 45) "to the praise". The Talmudists hold that it related to Him Who is to come; while Aquila (one of the Septuagint Revisers, A.D. 130) renders it "to Nikopoio" = to the giver of victory.

It is clear that a Person was intended by these various renderings; but they appear to be interpretations rather than translations. Regarded as the former, they may be useful in showing us how the Psalms point to Christ; for He is the end. It is He Who giveth victory; it is He Who is the Coming One: and, while the book is called Sepher T'hillim, the Book of Praises, it is He Who "inhabiteth the praises of Israel" (Psalm 22:3).

All ancient Hebrew manuscripts, with the early and best later printed editions, show no break whatever between the lines of one Psalm and another.

The Septuagint translators had been many years in Babylon, and the oldest among them must have been very young when carried away thither.

There was none who had full knowledge and experience of the ancient usages of the Temple worship.

Consequently, when they came to their task some 197 years after the latest carrying away to Babylon, there was nothing to show them where one Psalm ended and where the next began.
Hence, when they came to the word *lamē nazzeah*, "To the chief Musician", they took it as being the *first* line of a Psalm, instead of the *last* line of the preceding Psalm which they had just translated. All subsequent Versions, in all languages, have followed them in this mistake. For mistake it was, as we may see from the only two examples of independent Psalms given us in the Scriptures: videlicet, Isaiah 38:9 - 20, and Habakkuk 3.

In each of these isolated Psalms we have the true models on which all the other Psalms are based.

In each case we have

1. The **Super**-scription, or Title proper.
2. The body of the Psalm itself.
3. The **Sub**-scription.

In each of these two cases the word *lamē nazzeah*, forms the sub-scription, and appears at the end of the Psalm.

This is the key thus discovered by Dr. J.W. Thirtle ¹ which had been lost for so many centuries; and *The Companion Bible* is the first edition of the Bible in which the Psalms are thus correctly presented in harmony with the two Psalm-models, Isaiah 38:9 - 20, and Habakkuk 3.

The unspeakable importance of Dr. Thritle's discovery is at once seen. For it shows two things:

1. That, whatever the interpretation or application of the words may be, a Psalm which had this word in the sub-cription had a use beyond its local, temporary, or original purpose; and, being considered appropriate use, or for special occasions, was handed over to the Director of the Temple worship with any instructions which might be necessary for its use.

2. That such word or words of instruction, which to-day stand in the Septuagint and all subsequent Versions of the Bible as the super-scription, belong, not to that Psalm, but to the sub-cription of the Psalm preceding it.
This, at one stroke, removes the great difficulty, and solves the heretofore insoluble problem and impossible task which all Commentators have experienced, when they struggled in the attempt to find in one Psalm the explanation of words which belong to another.

Few problems so difficult and baffling have been removed by a solution so simple and self-explanatory.

This on feature, which by Dr. Thirtle's kind permission, has been taken over into *The Companion Bible*, must greatly enhance its value and usefulness, making it unique among all existing editions of the Bible.

NOTE

1 These facts have been discovered, and admirably set forth by Dr. J. W. Thirtle, in his two works on this subject, videlicet, *The Titles of the Psalms: their Nature and Meaning explained* (1904), and *Old Testament Problems* (1907). Both published by Henry Frowde, Oxford Bible Warehouse, London.
The Psalm-Titles, and Words Employed In Them.

This Is Appendix 65 From The Companion Bible.

From what is written, in the preceding Appendix (64), it will be seen that, though the words "Psalm-Titles" are used here in this Appendix in their ordinary traditional sense, our understanding of them must be seriously modified; all the words used in them, and explained below, occur in the sub-scription of the preceding Psalm, and belong to that Psalm. It is there we have placed them in The Companion Bible, and it is in those Psalms that we have to look for their elucidation and find the key to the meaning of the words. ¹

Commentators who revered the Word of God have struggled to find some logical, spiritual, or mystical meaning in these "titles"; while modern critics do not seem able to rise beyond musical instruments and terminology, or "catch-words" of popular songs or tunes.

The Teaching, which is deep and grand beyond all conception, they fritter down to some commonplace reference; while the Text, which is clear, they mystify with their puerile guesses and vain imaginations.

We look for something more worthy of this work of the Holy Spirit of God; something more worthy indeed of the Bible, regarding it merely as a literary production. We look for something more dignified than a "tom-tom" and we shall find it.

The words used in these sub-scriptions (which no commentator of any repute regards as other than integral parts of Holy Writ, being numbered, and forming as they do the first verse of each Psalm in the Hebrew text, and actually quoted as Scripture in the New Testament) refer to momentous truths, and not to musical terms; to teaching, and not to tunes; to instruction, and not to instruments; to sense, and not to sound. They are for those who have a heart for music, and not merely an ear for music; they are for Enochs who walk with God, and not for Tubal-Cains who handle the harp and
the organ. They pertain to the things of the Spirit, and not to "things made with hands".

We shall present these words and expressions in the spelling, and in the order in which the Bible reader will look for them in this Appendix, videlicet, in alphabetical order.

We may first note that thirty-four Psalms have no title at all, and are without super-scription or sub-scription: videlicet; Psalms 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 106, 107, 111, 112, 113, 114, 115, 116, 117, 118, 119, 135, 136, 137, 146, 147, 148, 149, 150.

The words in the super-scriptions and sub-scriptions are as follows, and are given in the spelling of the Authorized Version to which English readers are accustomed.

I. AIJELETH-SHAHAR (The Day-Dawn).

This title, which in the versions has stood in the super-scription of Psalm 22, now finds its proper place and stands (in The Companion Bible) as the sub-scription to Psalm 21.

The meaning given both in Authorized Version and Revised Version is "the hind of the morning".

The Jewish commentators, Rashi (A.D. 1040-1145, Troyes) and Kimchi (A.D. 1160 - 1232, Narbonne) render it "a hind fair as the morning". Luther rendered it "the hind early chased". The Targum has it "the morning sacrifice".

The moment we regard it in the light of Psalm 21 instead of Psalm 22, a new field of inquiry presents itself.

The expression is a Figure of speech common in the East, and frequently met with in Arabian poetry.

It is used of the Day-Dawn, in which the beams of light from the rising sun are seen shooting up (like horns) above the horizon before the sun actually appears. It is used in Psalm 21 of the rays of Messiah's coming glory, and tells of the dawn of His approaching coronation which is the one great subject of Psalm 21. See Psalm 21
It is the same DAY-DAWN that forms the theme of David's "last words". See the notes on 2 Samuel 23:1 - 5 and Psalm 72, with the notes there; and compare 2 Peter 1:19.

II. AL ALAMOTH (relating to maidens).

There is no dispute or question as to the meaning of these words: 'Al = relating to, or concerning, or connected with. 'Al has a wide range of meaning, and we may select the one which lends itself best to the context. As to 'Alamoth (fem. pl.), there is a consensus of opinion that it can mean only damsels or maidens. Almah occurs (in singular and plural) seven times in the Hebrew Old Testament, and is rendered "virgin" in Genesis 24:43. Song 1:3; 6:8. Isaiah 7:14; "maid" in Exodus 2:8. Proverbs 30:19; and "damsel" in Psalm 68:25. The proper word for virgin is b'ethulah (Genesis 24:16, etc.), while 'almah denotes a young woman of marriageable age, still under the care or others. Every b'ethulah is an 'almah, but not every 'almah is, necessarily, a b'ethulah.²

In the plural, therefore, 'alamoth can mean only maidens. There is no need to think about music, or to restrict the use of the word here to "a maidens choir", standing, as it now must stand, as the sub-scription to Psalm 45, and not as the super-scription on Psalm 46. There is no connection between "maidens" and Psalm 46, but there are many points in the subject-matter of Psalm 45 which link it on to that Psalm. There are references to the "kings daughter", and "honourable women" (verse 9). It is a "daughter" that is addressed as the bride (verse 10). There is the "daughter of Tyre" (verse 12); "the kings daughter" (verse 13); and "the virgins her companions" (verse 14).

There are special reasons, therefore, in the subject-matter of Psalm 45, which connect it with that Psalm; and make it very appropriate that, even if the Psalms were intended to be sung by maidens, such singing need not be connected with the Temple or its services. There was processional singing in the open air. And in 1 Chronicles 15 we have just the occasion for the use of the word in this connection. In the procession in which the Ark was carried up from the house of Obededom of Zion three bodies of singers are mentioned: (1) the Levites (verses 16 - 19), (2) the maidens (verse
(20); and (3) the sheminith or men-singers (see No. XIX) who brought up the rear of the procession (verse 21). This is the very order which is mentioned in Psalm 68: (1) the singers going before (1 Chronicles 15:16 - 19); (2) the players on instruments following after (verse 22); in the midst, "the damsels (the 'Alamoth) playing with timbrels" (verse 20). Psalm 68 begins with the words of Numbers 10:35, which prescribes the formula for the setting forth of the Ark. The "goings" of Psalm 68:24 refer to the great going up of the Ark to Zion. The company of those who published the word of Jehovah (verse 11) is fem. plural, and the reference is not to Exodus 15:20 or 1 Samuel 18:6, but to 1 Chronicles 15:20. From all this it is clear that this Psalm (68) must be carried back to as early a date as 951 - 950 B.C., instead of being assigned to the later dates of 537 B.C. or 167 B.C. as demanded by modern criticism.

III. AL-TASCHITH = Destroy not.

There are four Psalms which have this sub-scription, videlicet; 56, 57, 58, and 74 (not Psalms 57, 58, 59, and 75, which in all the versions have it as the super-scription).

The first three are David's the forth is by Asaph.

Two by David (56 and 57) are each connected with a crisis in his life, while the third belongs to a peculiar time of trouble.

There is no dispute as to the meaning of the word.

It is rendered by Authorized Version and Revised Version as "Destroy not". It is a cry of distress, a cry at a crisis. But the cry is found, in the Psalms to which we have placed it, as a sub-scription, and not in the others where it has formerly stood as a super-scription.

Such a cry has been made by Moses at a great crisis (Exodus 32:11 - 14, compare Deuteronomy 9:25), and by David (2 Samuel 24:16, 17) where we have the same Hebrew word (shahath). David acted on the injunction of Deuteronomy 4:30, 31; the reason being "for Jehovah thy God is a MERCIFUL God. He will not forsake thee, neither DESTROY thee". This is why Psalms 56 and 57 begin "Be merciful".
For further references to this *sub*-scription, compare Psalms 56:1, 9, 10, 11; 57:1 - 3, 6, 7; 58:3, 6, 7, 11, and 74:1 - 3, 10, 11, 18 - 20, 22, 23. Psalm 74 is prophetic of the latter days (spoken of in Deuteronomy 4:30) when "Destroy not" will be an appeal suited to "the day of Jacob's trouble".

David was a prophet (Acts 2:30), and spake of things yet future; why should not some Psalms speak prophetically and proleptically of Zion before it was built, and of the Exile before it took place, instead of being styled "post-Exilic" by the modern critics?

IV. GITTITH = Winepresses
(relating to the Autumn Feast of Tabernacles).

There are three Psalms which have this word in the *sub*-scription. They are 7, 80, 83 (not 8, 81, and 84, over which they have hitherto stood as the *super*-scription).

There is no doubt about Gittith meaning *winepresses*; from *Gath* (Judges 6:11. Nehemiah 13:15. Isaiah 63:2. Lamentations 1:15), not the "vat" which receives the juice from the "press" (which is *yekeb*, Numbers 18:27, 30. Deuteronomy 15:14, etc.). The word speaks of the autumn, just as *Shoshannim*, No. XX below (lilies), speaks of the spring. Hence *Shoshannim* (flowers) is associated with the *Spring* Festival (the Passover) as *Gittoth* (fruit) is associated with the *Autumn* Festival (Tabernacles). The Passover told of Jehovah's goodness in Divine *redemption*; the Feast of Tabernacles told of Jehovah's goodness in Divine *keeping*. A study of the three Gittith Psalms (7, 80, and 83) in this connection will yield instruction and profit, and remove all the perplexity involved in as associating the word with the subject-matter of Psalms 8, 81, and 84, with which it has no connection.

There will be no longer need to be troubled with such guesses as "Gittite instruments" or "Gittite guards", or "Levites of Gathrimmon", which are as meaningless as they are irrelevant. See further under *Shoshannim* (No. XX, below).

V. HIGGAION.

As this word occurs in the Text, see Appendix 66. I.
VI. JEDUTHUN.

JEDUTHUN was one of the three directors (or the "chief Musicians") of the Temple worship (1 Chronicles 16:41, 42; 25:1 - 6; 2 Chronicles 5:12; 35:15). The three sons of Aaron were thus represented by the three men whose names occur in this category. JEDUTHUN was a descendent of MERARI (1 Chronicles 26:10); while ASAPH was a descendant of GERSHOM; and HEMAN of KOHATH.

JEDUTHUN seems to have had another name, "ETHAN" (1 Chronicles 15:17, 19, compared with 16:41, 42; 25:1, 3, 6, and 2 Chronicles 35:15). That there was an "Ethan", a Merarite, is seen from 1 Chronicles 6:44; 15:17.

Since he is associated with those two men, it is going out of one's way to create a difficulty by supposing Jeduthun to be "a musical instrument", or the "name of a tune" (Revised Version margin) or of a "measure".

There are three Psalms connected with JEDUTHUN (38, 61 and 76), and they will be found to fulfil these conditions.

In 2 Chronicles 35:15 he is called "the king's seer"; and in 1 Chronicles 25:1 it was the duty of these three men "prophesy" and "to confess, and to praise Jehovah" (verse 3). This was according to the king's order (verse 6).

By comparing these Psalms as set out in *The Companion Bible*, the confusion, caused by two of these Psalms appearing to have the names of two different authors, vanishes. The *sub*-scription of each Psalm now stands "To the chief Musician - Jeduthun.

VII. JONATH-ELEM-RECHOKIM =
The Dove in the distant Terebinths.

There is only one Psalm with this *sub*-scription, that is to say, Psalm 55 (not Psalm 56, over which it has hitherto stood in other Bibles and Versions as the *super*-scription or title).

There is a general agreement that this Title means "*Relating to the dove in the distant terebinths (or oaks)*".

David is the "dove". He is far away in the distant woods, moaning over the trouble that has come upon him through the rebellion of
Absalom, recorded in 2 Samuel 15 - 19.

There is no reference to a dove in Psalm 56, but there is in Psalm 55:6. In verse 2 he says, "I mourn in my complaint, and moan" (Revised Version). In Isaiah 38:14, Hezekiah, in trouble equally great, says "I did moan as a dove" (the same words as in Psalm 55:17 (Revised Version). Compare Ezekiel 7:16, where we have it again). David speaks further concerning this moaning in Psalm 55:4 - 8; also in verses 16, 17. The desertion of Ahithophel at this crisis is alluded to in verses 12 - 14. All Psalms of, or "relating to David", refer to the true David; so we may compare David's desertion with Christ's betrayal, and the end of Ahithophel (2 Samuel 17:23) with the end of Judas Iscariot (Matthew 27:5 - 8. Acts 1:18, 19).

VIII. LEANNOTH.

See number x, below.

IX. MAHALATH
(The great Dancing).

This word stands in The Companion Bible as the sub-scription of Psalm 52, and not in the super-scription or title of Psalm 53, as in all other Bibles and Versions.

The Septuagint translators could make nothing of the words (there being no vowel points); so they simply transliterated the word, spelling it maeleth, which has no meaning whatever. AQUILA, a reviser of the Septuagint (about A.D. 160), supplied different vowels, and read the Hebrew as though it meant choreia, dancing. He must have taken the Hebrew מִכֹּלוֹת to mean dancing (or, by the plural of majesty, the great dancing). SYMMACHUS, another reviser of the Septuagint (about A.D. 193 - 211), follows AQUILA.

This rendering, which takes the Hebrew as being מִכֹּלוֹת (instead of Mahalath), at once connects Psalm 52 with 1 Samuel 18:6, 7, the occasion being celebrated and known afterwards as "the great dancing". Twice, later in David's life, this event is referred to as a landmark in David's history (1 Samuel 21:11; 29:5). If we read Psalm 52, we shall note the references to Doeg's mischievous tongue (in verses 1 - 4); to David's assertion (1 Samuel 17:37) in verse 5; to David's words, "all this assembly shall know" (1 Samuel
17:47); in verses 6, 7 "the righteous also shall see and fear". The victory is ascribed to God in verse 9, as it is in 1 Samuel 17:37. When we read these remarkable references, we shall not heed the modern critics' talk about "catchwords of an older song", or the "name of a tune called 'Sickness'", or "the name of a choir at Abel-meholah".

**X. MAHALATH LEANNOTHE**
(The great Dancing and Shouting).

These words are found a the sub-scription to Psalm 87 in *The Companion Bible* (not as the super-scription or title to Psalm 88 over which it stands in all other Bibles and Versions).

**M’choloth** means dancing (see No, IX above), so all are agreed that **Leannoth** means shoutings (and, with the plural of majesty, the great shouting). (Compare Exodus 15:20, 21; 32:17, 18. Numbers 21:17. 1 Samuel 18:6, 7. Ezra 3:11). So that the combined words "The great Shouting and Dancing" give us the subject-matter of Psalm 87.

We have only to read the Psalm in the light of 1 Samuel 6:14, 15 to see the obvious connection with David's bringing the Ark to Zion. In verse 2 there is a distinct allusion to the other places where the Ark had found a temporary dwelling, Shiloh (1 Samuel 1:3; 2:14; 3:21. Psalm 78:60); Beth-shemesh (1 Samuel 6:13); Kirjath-jearim (1 Samuel 7:1); Gibeah (2 Samuel 6:3, 4); the house of Obed-edom (verses 10 - 12). But none of these was the dwelling-place Jehovah had chosen. Hence Zion is celebrated as "the Mount Zion which He loved".

**XI. MASCHIL.**
Understanding or Instruction (Public.)

This word is found in the super-scription proper of thirteen Psalms (32, 42, 44 45, 52, 53, 54, 55, 74, 78, 88, 89, 142).

Unlike the "Michtam" Psalms (which are all by David, see XII below), these are by various authors.

Six are by David (32, 52, 53, 54, 55, and 142).
Three are by the sons of Korah (42, 44, and 45).

Two are by Asaph (74 and 78).

One is by Heman the Ezrahite (88).

One is by Ethan the Ezrahite (89).

Maschil is from sakal, to look at, to scrutinise, to look well into anything (1 Samuel 18:30); hence the noun will mean understanding arising from deep consideration (Proverbs 13:15. Nehemiah 8:8). The Septuagint rendering is suneseos = understanding and eis sunesin = for understanding. It is the O.E. verb to skill.

The first of these Psalms (32) gives the basis of all true instruction and understanding. In verse 8 it is given:

"I will instruct thee

And teach thee in the way thou shouldest go...

Be not as the horse, or as the mule, which have no understanding".

Or Psalm 44:1, "We have heard", etc.; or 45:10, "Hearken, O daughter, and incline thine ear", etc.

The idea "to play skilfully" seems trivial in comparison with such instruction as this.

XII. MICHTAM (Engraven).

This word is found (in all Versions of the Bible) in the superscription of six Psalms (16, 56, 57, 58, 59, 60). All are by David. The last five form a group by themselves.

See the Structure of "the Exodus Book" (or the Second Book) of Psalms (page 759), where, in Group F 1-F 5, God's People speak to Him as Israel's Redeemer; and His work as telling of His death and resurrection.
The word *Michtam* is from *Katam*, to cut in, or engrave, as in Jeremiah 2:22, "thine iniquity is graven before me" (not "marked", as in Authorized Version and Revised Version).

The Septuagint renders it *stelographia* = a sculptured writing. Hence *stèle* = a *sepulchral monument*, on account of the inscription graven on it.

The word, therefore, points to a *graven* and therefore a permanent writing; *graven* on account of its importance (compare Job 19:24). What that importance is can be gathered only from the *Michtam* Psalms themselves.

The Authorized Version and Revised Version derive the word from *kethem* gold, either from its being precious, or hidden away.

This meaning is not far out; but it lacks the *raison d'etre* for this importance, which the other derivation gives in connecting it with *death* and *resurrection*.

The *Michtam* Psalms are all pervaded by common characteristic of being Personal, Direct, and more or less Private.

The reference is to David's Son and David's Lord; and especially to His death and resurrection; or to a deliverance from imminent danger, or death, or even from the grave itself. See Psalms 16:10, 11; 56:13; 57:3; 58:10, 11; 59:16; 60:5, 12. It is David who, "being a prophet" (Acts 2:25 - 31), knew that God "would raise up Messiah to sit on his throne". Hence this is the truth *engraven* in the first of these *Michtam* Psalms (16).

**XIII. MUTH-LABBEN**
(The Death of the Champion).

This, in *The Companion Bible*, stands now as the *sub*-scription of Psalm 8, and not as the *super*-scription or title of Psalm 9, as in other Bibles and Versions. All are agreed that *muth* can mean only *death*. As to the other word *labben*, the matter is not so simple. For *ben* means *son*, but there is nothing about a "son" in either Psalm (8 or 9): and, as it must relate (like the other Titles) to *subject-matter*, and not to the name of a "song", or a "musical instrument",
there must be another explanation of ben. Now ben may be beyn, written what is called "defective", that is to say, without the full sign for its vowel (which is very often found in Hebrew). In that case it would mean the separator, and thus be related to bayin = "between" which is the dual form of this word in the designation of Goliath in 1 Samuel 17:4, 23, "the man between [the two hosts" of Israel and the Philistines], or "the duellist". Hence, labben ("for the son") may be read labbeyn, "for the duellist" or "the champion", or "the one standing between". Indeed this is exactly how the words are given in the ancient Jewish commentary called the Targum: "To praise; relating to the death of the man who went between the camps". That is to say, the champion, as he is called in 1 Samuel 17:4, 23.3

Read in this light, Psalm 8 stands out with quite a new signification, seeing it relates to "the death of the champion", Goliath of Gath.

We may compare with this Psalm 144, which in the Septuagint version has this remarkable title, "by David, concerning Goliath": in verse 3 of which Psalm we have the very words of Psalm 8:4. And in verse 10 the words, "Who delivereth David his servant from the hateful sword": that is to say, of Goliath.

**XIV. NEGINAH.**

See "Neginoth", No XV below, of which it is the singular.

**XV. NEGINTOTH**

(Smitings).

This word, in The Companion Bible, stands in the sub-scriptions of eight Psalms, that is to say, 3, 5, 53, 54, 60 (singular), 66, 75, and Habakkuk 3. (Not in the super-scriptions of Psalms 4, 6, 54, 55, 61 (singular with 'al instead of Beth), 67, and 76).

"Neginoth" is from nagan, to strike, or smite. Hence it has hitherto been associated with the striking of the strings of some musical instruments! But why should the striking be connected with strings? Is there no other kind of smiting known? Why may it not refer to the stroke of affliction, or smiting with words? In deed, it is so associated in Lamentations 3:63 : "I am he whom they smite [with their words]". In all these Neginoth Psalms there is the note
deliverance from personal smitings. See 3:2; 5:6; 53:1; 54:3; 60:3, 5, 11; 66:10 -12; 75:4, 5. We have the verb again in 77:7, "I call to remembrance my song", or my stroke of affliction. So in Isaiah 38:20, "We will sing, or make songs", or we will make songs concerning my stroke, or afflictions. In Habakkuk 3:19 we may, in the same way, understand it as "relating to my smitings", that is to say, those referred to in verse 16.

XVI. NEHILOTH
(Inheritances, or The Great Inheritance).

This word is found in *The Companion Bible* in the sub-scription to Psalm 4 (not in the super-scription of Psalm 5 as in other Bibles and Versions).

The word is נֵהִילוֹת, which has been taken from halal, to bore; but, even then, human imagination does not seem able to rise higher than the boring of holes to make a flute!

The Septuagint has "concerning her that inherits". *Aquila* in his revision (A.D. 160) has "Division of Inheritances". *Symmachus* (A.D. 193-211) has "Allotments"; while the Latin Versions have similar renderings. This shows that they must have had before them the consonants N, H, L, TH, with the vowel-points נֵהִילוֹת which gives the intelligible meaning, inheritances, or the great inheritance. In Psalm 4 this reference is quite clear. Jehovah was the inheritance of His People (Psalm 16:5; compare 73:26; 119:57; 142:5. Jeremiah 10:16. Lamentations 3:24). Hence, in Psalm 4:6, the question is asked, "Who will show us [what] good [is]? And the answer which follows is "Thou". For, joy in Jehovah is greater than joy in harvest.

The same truth is seen in Psalm 144. See notes on verses 11 -15-, with the true answer in verse 15.

XVII. PSALM
(Hebrew Mizmor).

This word is used in the super-scriptions forty-four times in all (Psalms 3, 4, 5, 6, 8, 9, 12, 13, 15, 20, 21, 22, 23, 24, 29, 31, 38, 39, 40, 41, 47, 49, 50, 51, 62, 63, 64, 73, 77, 79, 80, 82, 84, 85, 98, 100, 101, 109, 110, 139, 140, 141, 143. Of these, twenty-one are in Book
I, seven in Book II, seven in Book III, three in Book IV, and six in Book V.

*Mizmor* means, and is invariably rendered, "a Psalm", and occurs nowhere but in the Psalm-Titles. It differs from *Shir* (see below), which is "a Song": that is to say, for singing, whereas *Mizmor* may be for meditation, etc.

*Mizmor* is joined with *Shir* in thirteen Psalms (30, 65, 67, 68, 75, 76, 87, 92, preceding it; and 48, 66, 83, 88, 108, following it).

XVIII. SELAH.
See Appendix 66. II.

XIX. SHEMINITH.
(The Eighth Division.)

This word occurs in the sub-scription of two Psalms (5 and 11 in *The Companion Bible*); not in the super-scription of Psalms 6 and 12, as in other Bibles and Versions.

There is a general agreement that it means "the eighth", and in its thirty-one occurrences it is always so rendered, except in 1 Chronicles 15:21 and in these two sub-scriptions (Psalms 5 and 11), where it is transliterated "Sheminith".

The Authorized Version puts "the eighth" in the margin in all three cases. Revised Verison puts "the eighth" only in the case of the two Psalms.

Though it is agreed that the word means "eighth", it is not agreed as to what "the eighth" refers to. It varies between "the eighth mode", "the eighth (or octave) below" (that is to say, the bass), "the eighth day", or year, or "an instrument with eight strings".

The latter is out of the question, because, in 1 Chronicles 15:21, those with harps are set "over the Sheminith" (as others are set "over the 'Alamoth", and we can not speak of certain "instruments" being "set" over others. Moreover, the Sheminith are additional to *Neginoth* in the sub-scription, to Psalm 5.

1 Chronicles 15:21 helps us to the solution. The 'Alamoth being
maidens (verse 20), it would seem obvious that the Sheminith must be men (verse 21).

But what class of men? The Talmud suggests a class of true Israelites, that is to say, those circumcised on the eighth day, and thus distinguished from all other Jews or Gentiles; for other nations who practise circumcision always do so on a later day, never on the eighth day.

As all others in the procession were, in this sense, Sheminith, and the Sheminith are distinguished from these as well as the 'Alamoth, Dr. Thirtle concludes that it must refer, as well, to a division in that procession. Everything points to divisional order in such processions (compare Exodus 25:14. Numbers 4:15; 7:9. So also in 1 Chronicles 24:1; 26:1, 12). The definite article seems conclusive. In 1 Chronicles 15:21 the Sheminith were to lead (Revised Version), not "to excel" (as in Authorized Version). This is its general meaning (see 1 Chronicles 23:4. 2 Chronicles 34:12. Ezra 3:8, 9), where it is rendered "set forward".

An examination of Psalms 5 and 11 show us that there is special emphasis on "righteous worshippers" as distinct from others. Compare 5:7, 11 with 11:1 and 7, and see the Structure of those Psalms.

XX. SHIGGAION
(A crying aloud).

This word occurs in the super-scription of Psalm 7 and in the super-scription of the prayer in Habakkuk 3:1, where it is in its right place. The scope of the Psalm guides Dr. Thirtle to the choice of sha'ag, to cry aloud, in trouble, danger or pain, and to discard shagah, which means to wander, or go astray. There is nothing in the Psalm to agree with the latter, and everything that points to the loud cry of David when he was in danger of being torn in pieces, and to the loud cries (pl.) of Habakkuk: of pain in verse 16 and of praise in verse 18.

XXI. SHOSHANNIM
(Lilies, or The Spring Festival, Passover).

This word is found in the sub-scription of two Psalms, that is to say, 44 and 68, not in the super-scription of Psalms 45 and 69, as it
stands in other Bibles and Versions.

We have already seen under "GITTITH" (No, IV. above) that, as the spring and autumn were appropriately represented by flowers and fruit respectively, so lilies and winepresses were singled out from each.

The Passover and Feast of Tabernacles divided the year into two fairly equal parts; the former being the spring festival and the latter the autumn.

Israel is symbolized again and again by the vine ⁶, and Dr. Thirtle refers us to 2 Esdras 5:23 - 28 (Revised Version) for the use of the lily. It is the prayer of Esdras: "O Lord That bearest rule of all the woods of the earth, and of all the trees thereof, Thou hast chosen Thy ONE VINE: and of all the lands of the world Thou hast chosen the ONE COUNTRY and of all the flowers of the world, ONE LILY...; and among all its peoples Thou hast gotten the ONE PEOPLE...: now, O Lord, why hast Thou given this ONE PEOPLE over unto many" etc.

Lilies and pomegranates (spring flowers and autumn fruits) were everywhere seen in the Temple (1 Kings 7:20 - 22), and the knops (or knobs) of flowers of Exodus 25:31 - 34 were doubtless the same globe-like pomegranates and lilies. The Septuagint has "globes" and lilies. Compare Exodus 28:33, 34; 39:25, 26, where the "bell"-like flower is doubt-less meant.

In the Jewish Prayer Book, at the Feast of Purim, Israel is spoken of as "the lily of Jacob"; and at the Feast of Dedication (Chanucha) God is praised for delivering "the standard of the lilies" (that is to say, of Israel).

The Hebrew shekel had, on one side, sometimes a lamb (Passover), and, on the other side, a wine-bowl (Tabernacles).

The half-shekel had a triple lily and a wine-bowl:
SILVER SHEKEL OF SIMON MACCABÆUS.

In old Jewish cemeteries, tombs are seen with the seven-branched candlestick with its knops and flowers, and sometimes with a triple lily and pomegranate.

Interpreters who are guided by tradition see in these lilies only "poppy heads", betokening eternal sleep! and "a round fruit" or husk from which the kernel (or spirit) has fled! Thus Babylonian and Egyptian heathenism is forced to interpret and replace Divine Biblical symbols. But we may ask in this case: "Does not the lily say, 'Here lies one of Jehovah's redeemed'? and the pomegranate, 'Here lies one safe in Jehovah's keeping'"?

Read, now, the two Shoshannim Psalms (44 and 68), and the Passover story will be seen in all its fulness and beauty.

XXII. SHUSHAN, AND SHOSHANNIM EDUTH.
(Instruction as to the Spring Festival, or the Second Passover.)

This title is found in the sub-scription of Psalm 79 in The Companion Bible (not the super-scription of Psalm 80, as in other Bibles and Versions), while SHUSHAN (singular) EDUTH is found in the sub-scription of Psalm 59 in The Companion Bible (not the super-scription of Psalm 60, as in other Bibles and Versions).

The first of these two words refers to the Spring Festival (see under XXI above), the latter refers to some testimony concerning it. There is no dispute as to the 'Eduth meaning "testimony". It is one of "the ten words" found twenty-three times in Psalm 119 (see Appendix 73). But what is the "testimony" to which these two Psalms refer? It must be concerning something connected with the Spring Festival (Passover), and Dr. Thirtle sees in it the Law and the "Testimony" respecting the keeping of the Passover in the second
month, when, under special circumstances, it could not be kept in the first month (see Numbers 9:10, 11, and compare 2 Chronicles 30:1 - 3). Psalms 59 and 79 treat of enemies being then in the land, which might well have created a difficulty in keeping the Passover in the first month.

In any case, this interpretation is more reasonable, and more worthy of the dignity of the Sacred Text than the unsupported guesses as to its being the name of "a popular song", or "the name of a tune", or a choir whose President lived at Shushan.

XXIII. SONG.

Is always the rendering of Shir, and denotes words that are to be sung, as distinct from Mizmor (see No. XVII above). It is joined with Mizmor thirteen times (see above). It is used by itself fifteen times (in the Songs of the degrees); and in Psalms 18 (shirah), 45 (with Maschil), and 46.

NOTES

1 These facts have been discovered, and admirably set forth by Dr. J. W. Thirtle, in his two works on this subject, videlicet, The Titles of the Psalms: their Nature and Meaning explained (1904), and Old Testament Problems (1907). Both published by Henry Frowde, Oxford Bible Warehouse, London.

2 The Greek word parthenos, in Matthew 1:23, shows that the 'almah of Isaiah 7:14 must have been a virgin. The Septuagint also renders 'almah by parthenos in Isaiah 7:14.

3 The word "champion" in verse 51 is not the same word, but gibbor. See Appendix 14. IV.

4 Yebamoth 43b. compare 53b. Yebamoth is the first of seven treatises in the third book (Nashim) which treats of the distinctive rights of men and women.

5 Josephus, Ant. i. 12.

Appendix List
Notes on Psalm 21.
These Notes Are From The Companion Bible.

Title. °A Psalm °of David.

A Psalm. See Appendix 65.XVII.

of = pertaining or relating to.

Psalm 21:1

1. The King shall joy in Thy ° strength, O °LORD; And in Thy salvation how greatly shall he rejoice!


LORD. Hebrew Jehovah. Appendix 4. II.

Psalm 21:2

2. Thou hast given him his °heart's desire, And hast not withholden the request of his lips. °Selah.


Selah. See Appendix 66. II. Here connecting the reason (Verse 3) of the answer (verse 2) with the prayer of 20:4; which, by Selah of
20:3, had been connected with the reason given there: that is to say, atonement.

Psalm 21:3

3. For Thou o preventest him with the blessings of goodness: Thou settest a o crown of pure gold on his head.

preventest = comest to meet. Compare "settest" in verse 3.

crown. See Revelation 14:4, and compare Matthew 8:20.

Psalm 21:4

4. He asked o life of Thee, and Thou gavest it him, Even length of days for ever and ever.


Psalm 21:5

5. His glory is great in Thy salvation: o Honour and majesty hast Thou laid upon him.

Honour, etc. Compare Revelation 5:13
Psalm 21:6

6. For Thou hast made him most °
blessed for ever: Thou hast made him
exceeding glad with Thy countenance.


Psalm 21:7

7. For the King °trusteth in °the
LORD, And through the °mercy of the °
MOST HIGH he shall not be moved.

trusteth = confideth. Hebrew batah. Appendix 69. I.

the LORD. Hebrew Jehovah. Appendix 4. II.

mercy = lovingkindness, or grace.

MOST HIGH. Hebrew Elyon. Appendix 4. VI.

Psalm 21:8

8. Thine hand shall find out all Thine
enemies: Thy right hand shall find out
those that hate Thee.

Psalm 21:9
9. Thou shalt °make them as a fiery oven in the time of Thine °anger: °The LORD shall swallow them up in His wrath, And the fire shall devour them.

**make them** = place them as [in] a furnace of fire.

**anger.** Hebrew face is put by Figure of Speech, *Metonymy* (of Subject), Appendix 6, for anger manifested by it.

**the LORD.** Hebrew Jehovah. Appendix 4. II.

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**Psalm 21:10**

10. Their fruit shalt Thou destroy from the earth, And their seed from among the °children of °men.

**children** = sons.

**men** Hebrew *'adam*. Appendix 14. I.

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**Psalm 21:11**

11. For they intended °evil against Thee: They imagined a mischievous device, **which they °are not able to perform.**

**evil.** Hebrew *ra'a'. Appendix 44. viii.*

**are not able to perform** = could not accomplish.
Psalm 21:12

12 Therefore shalt Thou make them turn their back, When Thou shalt make ready Thine arrows upon Thy strings against the face of them.

strings = bow-strings.

Psalm 21:13

13. Be Thou exalted, LORD, in Thine own strength: So will we sing and praise Thy power.

°To the chief Musician, °upon °Aijeleth Shahar.

LORD. Hebrew Jehovah. Appendix 4. II.


To the chief Musician. See Appendix 64.

upon = relating to.

Aijeleth Shahar = the Day-dawn : David's Coronation, 953 B.C. Looking forward to the Day-dawn of Messiah's Coronation, which is the subject of the twenty-first Psalm, not of Psalm 22. Compare 2Samuel 23:4; 2 Peter 1:19 only here, dawn Greek diaugazo, and Appendix 65 I. Compare 139:9.
Appendix List
Hebrew Words in the Text of the Psalms.

This Is Appendix 66 From The Companion Bible.

Certain Hebrew words are retained in the body of the text of the Psalms, being transliterated instead of translated. Not forming any part of the title, super-scription or sub-scription, they are considered here in a separate Appendix.

They are two in number, that is to say, HIGGAION and SELAH, and we preserve the spelling of the Authorized Version for the sake of convenience.

I. HIGGAION = SOLILOQUY.

The word is found in three Psalms: videlicet 9:16; 19:14, and 92:3.

In 9:16 it is transliterated "Higgaion".
In 19:14 it is translated "meditation"; and
In 92:3 it is rendered "solemn sound".

The word occurs also in Lamentations 3:62, where it is rendered in the Authorized Version "device", and in the Revised Version "imagination".

It is derived from hagah, and means to soliloquize, to speak to one's self; hence, to meditate (Joshua 1:8. So Psalms. 77:12 and 143:5).

As a noun, it would mean a meditation, or a speaking in premeditated words; and therefore worthy of memory or repetition.

If the three Psalms be read in the light of this word, we shall note the subjects which are so worthy of our meditation, and not think about music.

In Psalm 9:16 it is the judgment of Jehovah.
In Psalm 19:14 it is the words and the work of Jehovah.

In Psalm 92:2, 3 it is the lovingkindness and faithfulness of Jehovah.

II. SELAH.

This word may be from one of two roots; from *salah* = to pause; or from *salal* = to lift up.

There is no need to descend to the guesses as to musical terms. A reference to Appendix 65 (Int. Col. 1) will lead us to connect it with *subject-matter*, not with music; and with *truth*, not with tunes.

Some say it occurs always at the beginning of a strophe; others, always at the end. But this is a question of fact, and not of argument.

The outstanding fact is that in four cases it comes *in the middle of a verse*, that is to say, Psalm 55:19; 57:3; and Habakkuk 3:3, 9.

This is fatal to both theories, but yet it helps us to, and agrees with, the right conclusion, that both are the two halves of one truth. *Selah* does connect the end of one strophe with the beginning of the next; and, indeed, in four cases it connects the end of one Psalm with the beginning of the next, thus uniting the two Psalms (see Psalms 3 with 4; 9 with 10; 24 with 25, and 46 with 47).

*Selah*, therefore, neither ends nor begins a passage, but it CONNECTS the two passages between which it is placed.

An examination of each occurrence will show what this connection is. It is neither the pausing on one subject; nor the passing on from one subject to another: but it is the connecting of the two subjects together.

Sometimes it is the Structures which are connected.

Sometimes it is synthetic, and adds a development of thought by connecting a prayer with that which forms the basis of it.

Sometimes it is antithetic, and adds a contrast.
Or it connects a cause with an effect, or an effect with a cause.

It is a thought-link, which bids us look back at what has been said, and mark its connection with what is to follow; or to some additional consequent teaching.

Thus, if it be derived from salah, to pause, it is not the instruments of music which are to pause while the voices continue to sing; but it is our hearts which are to pause and to note the connection of precious truths.

If it be derived from salal, to lift up, then, it is not the instruments which are to lift up their sound in a louder degree, but our hearts which are to be lifted up to consider more solemnly the two truths which are about to be connected.

These connections, showing the importance and object of each "Selah", are given in the notes on each occurrence of the word.

The phenomena connected with "Selah" may be thus stated:

The word occurs seventy-four times in the Bible, and all are in the Old Testament.

Of these, seventy-one are in the Book of Psalms, and three are in the model Psalm, "the prayer of Habakkuk", chapter 3.

The use of the word is confined to thirty-nine Psalms out of the 150. In sixteen of these thirty-nine it occurs once (7, 20, 21, 44, 47, 48, 50, 54, 60, 61, 75, 81, 82, 83, 85, and 143): of these thirty-nine Psalms, thirty-one are in Psalms handed over to "the chief Musician". (See Appendix 64.)

In fifteen Psalms it occurs twice (4, 9, 24, 39, 49, 52, 55, 57, 59, 62, 67, 76, 84, 87, and 88).

In seven Psalms it occurs thrice (3, 32, 46, 66, 68, 77, and 140).

In one Psalm it occurs four times, videlicet, Psalm 89.

It is distributed over the five Books of the Psalms (see page 720).
as follows:

Book I (1 - 41), seventeen times in nine Psalms.
Book II (42 - 72), thirty times in seventeen Psalms.
Book III (73 - 89), twenty times in eleven Psalms.
Book IV (90 - 150), four times in two Psalms.

Appendix List
"TRUST"

This Is Appendix 69 From The Companion Bible.

In the Old Testament there are seven Hebrew words translated "trust", which itself occurs 155 times. "Trust" is the New Testament world "believe".

i. *batah* = *to confide in*, so as to be secure and without fear. This is the word rendered "trust" in 107 passages, viz. every passage except those given below.


iv. *hul* = *to tarry, or wait for*, once: Job 35:14.

v. *galal* = *to roll on, or devolve*, once: Psalm 22:8.

vi. *yahal* = *to wait on, or for*, with confidence, twice: Job 13:15. Isaiah 51:5.

vii. *r' haz* = *to rely on*, once: Daniel 3:28.

Appendix List
Notes on 2 Samuel 23:1-5.
These Notes Are From The Companion Bible.

23:1 - 7 LAST WORDS OF DAVID.
(Division.)

| T² | W¹ | 1 - 3. The speaker. |
| W² | -3 - 7. His words. |

1 - 3 (W¹, above). THE SPEAKER.
(Division.)

| W¹ | X¹ | 1. David's mouth. |
| X² | 2, 3. Not David's words. |

-3 - 7 (W² above.,) THE WORDS.
(Introversion.)

| W² | The Ruler, and his rule. |
| n | -3 The ruler. |
| o | 3. The ideal rule. |

| o | 4. The ideal rule. |
| n | 5 - |

| 5 | 7. The ruler. |
| Actual. |

2 Samuel 23:1
1. Now these be the last words of David. David the son of Jesse said, And the man who was raised up on high, The anointed of the God of Jacob. And the sweet psalmist of Israel said,

last words. Hence their importance.

words = discourse, message, oracle, revelation. Hebrew dabar. Appendix 73. x.

said. Hebrew na'am = to speak with assurance and authority.

man. Hebrew geber. Appendix 14. IV.


God of Jacob: that is to say, the God Who met Jacob when he had nothing and deserved nothing (but wrath), and promised him all = therefore "the God of all grace". Compare Psalm 146:5 and 1 Peter 5:10, referring to the grace which had called David.

2 Samuel 23:2

2. "The Spirit of the LORD spake by me, And His word was in my tongue.


the LORD. Hebrew Jehovah. Appendix 4. II.

spake: referring to the substance of the Divine revelation. Hebrew dabar = to utter. See Appendix 73. x.
2 Samuel 23:3

3. The °God of °Israel °said The Rock of °Israel °spake to me, °He that ruleth over °men must be just, Ruling in the fear of °God.


Israel. The higher title (not Jacob), because human instrumentality not in question here.

said. Here Hebrew 'amar referring to the matter of the Divine revelation. See Appendix 73. v.

spake: referring to the substance of the Divine revelation. Hebrew dabar = to utter. See Appendix 73. x.


2 Samuel 23:4

4. °And he shall be as the light of the morning, when the °sun riseth, Even a morning without clouds; As the tender grass springing out of the earth By clear shining after rain.'

And he shall be. Translate in present tense, describing such an ideal rule.


**2 Samuel 23:5**

5. °Although my house *be* not so with °GOD; °Yet He hath made with me an everlasting covenant, Ordered in all *things*, and sure: °For *this is* all my salvation, and all *my* desire, °Although He make °it not to grow.

**Although** = For (Hebrew *ki*).

**GOD.** Hebrew EL. Appendix 4. IV.

**YET** = for (Hebrew *ki*).

**For** (Hebrew *ki*). Punctuate and translate:

**it** = that is to say, my house.
The Ten Words of Psalm 119

This Is Appendix 73 From The Companion Bible.

The number of the words which are frequently repeated in Psalm 119 has been variously given and enumerated by expositors and commentators. It will be better to give them here on the authority of the Massorah (Appendix 30).

The rubric on verse 122 is as follows: "Throughout the whole of the Great Alphabet [that is to say, the Alphabetic Psalm, 119] there is in every verse one of the following ten expressions: DEREK (= Way), 'EDUTH (= Testimony), PIKKUDIM (= Precepts), MIZVAH (= Commandment), 'IMRAH (= Saying), TORAH (= Law), MISHPAT (= Judgment), ZEDEK, ZE'DAKAH, and ZADDIK (= Righteousness), HOK, and HUKKAH (= Statutes), DABAR (= Word), which correspond to the Ten Commandments; except one verse, in which there is none of these: videlicet, verse 122." (Massorah, Ginsburg's Edition, Vol. II.)

The following list includes all the "Ten Words" given above, with every occurrence in the Psalm, together with the first occurrence of each word.

(i). WAY (derek) is from darak, to tread with the feet, and denotes the act of walking. Hence it is used of a going, or way, or journeying. The first occurrence is Genesis 3:24. It occurs in this Psalm thirteen times: verses 1, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168.

(ii). TESTIMONIES ('eduth) is from 'ud, to turn back again, to go over again, to reiterate, hence, to testify. The first occurrence is Genesis 21:30 (edah). It occurs in this Psalm twenty-three times; nine times ('eduth), verses 14, 31, 36, 88, 99, 111, 129, 144, 157; fourteen times ('edah, feminine singular), verses 2, 22, 24, 46, 59, 79, 95, 119, 125, 138, 146, 152, 167, 168.

(iii). PRECEPTS (pi'kudim) is from pakad, to take oversight or charge: hence, mandates enjoined on others. It occurs only in the
Book of Psalms (see 19:8; 103:18; 111:7). In Psalm 119 twenty-one times: verses 4, 15, 27, 40, 45, 56, 63, 78, 87, 93, 94, 100, 104, 110, 128, 134, 141, 159, 168, 173.

(iv). COMMANDMENTS (mizvah) is from zavah, to set up, constitute. Hence, constitutional commands. First occurrence Genesis 26:5. In Psalm 119 it occurs twenty-two times: verses 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96 (singular), 98, 115, 127, 131, 143, 151, 166, 172, 176.

(v). WORD ('imrah) is from 'amar, to bring forth to light; hence, to say. The verb is very regularly followed by the words used; hence 'imrah means an utterance and the purport of it. Not the same as dabar (No. x below), which refers to the articulate utterance of it. The first occurrence is in Genesis 4:23, and is rendered "speech". In plural only once, Psalm 12:6 (the only place where the plural is found). In Psalm 119 it occurs nineteen times: videlicet, 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 158, 162, 170, 172. With dabar the two occur forty-two times.

(vi). LAW (torah) is from yarah, to project, issue: hence, to point out, to show (Proverbs 6:13). Then, to instruct, teach. The Torah contains Jehovah's Instructions to His People, pointing out to them His will. First occurrence is in Genesis 26:5 (plural). In Psalm 119 it occurs twenty-five times: always in the singular: videlicet verses 1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174.

(vii). JUDGMENT (mishpat) is from shaphat, to set upright, erect (compare English right, and German richten and recht); hence, to judge. Mishpat means judgment. Its first occurrence is in Genesis 18:19 (in Jehovah's mouth). In Psalm 119 it occurs twenty-three times (always in plural, except four times), videlicet, : verses 7, 13, 20, 30, 39, 43, 52, 62, 75, 84, 91 (ordinances), 102, 106, 108, 120, 121, 132 (as thou usest to do, see note), 137, 149, 156, 160, 164, 175.

(viii). RIGHTEOUSNESS, RIGHT, etc. (zedek, masculine), is from zadak, to be right, upright, just, righteous. Hence the noun means rightness. By comparing the first occurrence (Leviticus 19:15) with the second (Leviticus 19:36) we get the idea that the word has special reference to equal balancing. Zedek (masculine) occurs twelve times, and is rendered "righteousness": verses 123, 142 (second), 144, 172; "right", verse 75 (margine righteousness);


(ix). Statute (hok and hukka) is from hakak, to hew, cut in, engrave, inscribe; hence, to decree, or ordain. The noun = a decree or ordinance. First occurrence, Genesis 26:5 (hukkah feminine). In Psalm 119 it occurs twenty-two times : videlicet : verses 5, 8, 12, 16 (hukkah, feminine), 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171.

(x). Word, Words (dabar), is from dabar, to arrange in a row; hence, to set forth in speech. It refers to the articulate form of what is said, whether spoken or written (compare v above); to the mode or manner by which the ipsissima verba are imparted. The first occurrence is in Genesis 11:1 ("speech"). In Psalm 119 it occurs twenty-four times, three of them in plural, videlicet : verses 9, 16, 17, 25, 28, 42 (twice), 43, 49, 57 (plural), 65, 74, 81, 89, 101, 105, 107, 114, 130 (plural), 139 (plural), 147, 160, 161, 169.

Appendix List

2000
Notes on Psalm 72.
These Notes Are From The Companion Bible.

A Psalm ° for Solomon.

Title. for Solomon. Not of, but concerning. See Epilogue by David for his son Solomon, and for his "Greater Son", the Messiah. Written after Solomon's second investiture, 1 Chronicles 29:23 (921 B.C). The year before David's death.

Psalm 72:1

1. Give ° the king thy ° judgments, O ° God, And Thy ° righteousness unto the ° king's son.

the king: that is to say, David himself.

judgments = just decisions (of David regarding Solomon).

God. Hebrew Elohim. Appendix 4, I.

righteousness: that is to say, in all his (Solomon's) judgments, according to 1 Kings 3:5 - 9. 1 Chronicles 29:19, and 28:5, 7.

king's sons = Solomon; but to be yet fulfilled in Christ.

Psalm 72:2
2. He shall judge Thy People with righteousness, And Thy poor with judgment.

judge etc. = rule in righteousness.

righteousness: that is to say, in all his (Solomon's) judgments, according to 1 Kings 3:5 - 9. 1 Chronicles 29:19, and 28:5, 7.


judgment = justice.

Psalm 72:3

3. The mountains shall bring peace to the people, And the little hills, by righteousness.

peace = prosperity.

Psalm 72:4
4. He shall judge the poor of the People, He shall save the children of the needy, And shall break in pieces the oppressor.

judge = vindicate.


children = sons.

Psalm 72:5

5 They shall fear Thee as long as the sun and moon endure, Throughout all generations.

Psalm 72:6

6 He shall come down like rain upon the mown grass: As showers that water the earth.

like rain = Compare 2Samuel 23:4.
Psalm 72:7

7 In his days shall °the righteous flourish; And abundance of peace so long as the moon endureth.

_the righteous_. Some codices, with Septuagint, Syriac, and Vulgate, read "righteousness".

Psalm 72:8

8 He shall have dominion also °from sea to sea, And from °the river unto the ends of the earth.

_from sea to sea_. From the Mediterranean to the Persian Gulf.

_the river_: that is to say, the Euphrates. Same Figure as above.

Psalm 72:9

9 They that dwell in the wilderness shall bow before him; And his enemies shall °lick the dust.

_lick the dust_. Put by Figure of Speech Metonymy (of the Adjunct), Appendix 6, for utter subjugation.
Psalm 72:10

10 The kings of °Tarshish and of the °isles shall bring presents: The kings of °Sheba and Seba shall °offer gifts.

**Tarshish.** On the west. Note 1 Kings 10:22. **navy of Tharshis** = Tharshish ships, a name for large ocean-going ships (like English "East-Indiamen"). When mentioned as a place it is identified by Oppert with Tartessis = the Andalusia of to-day, noted for silver (not gold), iron, tin, and lead (Jeremiah 10:9. Ezekiel 27:12). They sailed from Tyre to the West Mediterranean, and from Ezion-geber to Ophir (Arabia, India, and East Africa), 9:26 - 28 and 10:11.

**isles** = coastlands, or maritime countries.

**Sheba, etc.** On the east and south.

**offer gifts** = bring near their presents. Appendix 43. II. iii.

Psalm 72:11

11 Yea, all kings shall fall down before him : All nations shall serve him.

Psalm 72:12

12 For he shall deliver °the needy when he crieth; The °poor also, and **him** that hath no helper.

**the needy** = a helpless one. Hebrew 'ebyon. Note Proverbs 6:11 Poverty = need. There are six words rendered poor or poverty in


Psalm 72:13

13 He shall spare the °poor and °needy, And shall save the °souls of °the needy.


**the needy** = a helpless one. Hebrew **'ebyon**. Note Proverbs 6:11 Poverty = need. There are six words rendered poor or poverty in Proverbs: (1) **rush** = in want of necessaries of life (6:11; 10:4, 15; 13:7, 8, 18, 23; 14:20; 17:5; 18:23; 19:1, 7, 22; 22:2, 7; 24:34; 28:3, 6, 19,
Psalm 72:14

14 He shall redeem their soul from deceit and violence: And precious shall their blood be in his sight.


their soul = them, or their life. Hebrew nephesh. Appendix 13.

Psalm 72:15

15 And he shall live, And to him shall be given of the gold of Sheba: Prayer also shall be made for him continually: And daily shall he be praised.

he shall live. The accent (rubia) "he" marks it as emphatic, and as to be distinguished from the plurals of the preceding verses, and renderd "they", as it is in Revised Version. Note that the members in verses 2 - 4 and verses 12 - 14, which treat Messiah's goodness to the poor. It is in verse 10 ("Hd") and verse 15 ("Hd") that we have
them, and their gifts to Him. He, the Head, delivers and saves them; and they, in verse - 15, bring to Him liberal hand, a praying heart, and a praising tongue.


given, etc. Solomon the type (1 Kings 10:2, 10; 2 Chronicles 9:1). Fulfilment in Christ the Antitype.

gold. Figure of Speech **Synecdoche** (of Species), Appendix 6, "gold" but being put for precious gifts. Compare Isaiah 60:6.

for = to.

daily = all the day.

Psalm 72:16

16 There shall be an °handful of corn in the earth upon the top of the mountains; The fruit thereof shall shake like Lebanon: And they of the city shall flourish like grass of the earth.

**handful** = abundance.

**corn** = fine corn.
Psalm 72:17

17 His name shall endure for ever: His name shall be continued as long as the sun: °And men shall be °blessed °in him. All nations shall call him °blessed.

And men shall be blessed in him: All nations shall call him blessed = Yea, all nations shall be blessed in him - shall call him happy. "Blessed" is not the same word as in the preceding line. Hebrew 'asher, cognate with 'ashrey. See Appendix 63. VI

in him. Thus confirming the promise to Abraham. See Genesis 12:3; 18:8; 22:18; 26:4; 28:14.

Psalm 72:18

18 °Blessed be °the LORD °God, the °God of Israel, Who only doeth wondrous things.

Blessed, etc. This doxology closes the second book of the Psalms. Hebrew barak, not 'asher.

the LORD. Hebrew Jehovah. Appendix 4. II.

God. Some codices omit "Elohim" here, with the Septuagint, Syriac and Vulgate.

God. Hebrew Elohim. Appendix 4. I.
Psalm 72:19

19 And °blessed be His glorious ° name for ever: And let the whole earth be °filled with His glory; Amen, and Amen.

*blessed*, etc. This doxology closes the second book of the Psalms. Hebrew *barak*, not *'asher*.

*name* = self. Note Psalm 20:1. Put by Figure of Speech *Metonymy* (Adjunct), Appendix 6, for the person himself. Occurs three times in this Psalm: verse 1, the Defending Name; verse 5, the Displayed Name; verse 7, the Delivering Name.

*filled*, etc. Compare Numbers 14:21.

Psalm 72:20

20 The prayers of David the son of Jesse °are ended.

*are ended* = are accomplished. When this Psalm is realised, all prophecy concerning Israel will be fulfilled: according to Daniel 9:24, and see 2Samuel 23:1, where compare the title, "son of Jesse".
These Notes Are From The Companion Bible.

(H 4/5). PRAYER AND THANKSGIVING.
(Repeated Alternation.)

H 4/5 | L^1 | 1-7. David's words. Praise and prayer.

M^1 | 8. Words of foreigners. Vain and false.


M^2 | 12-15-. Words of foreigners. Vain and false.

| L^3 | -15. David's words. Right and true.

Psalm 144:11

11. °Rid me, and °deliver me from the hand of °strange children, Whose mouth °speaketh vanity, And their right hand is a right hand of falsehood:

Rid = snatch. Hebrew pazah; same word as in verse 7, and "delivereth", verse 10.

deliver = pluck or rescue. Hebrew nazal; same word as in verse 7, not the same as in verses 2, 10.

strange children = aliens. Hebrew = 'sons of the foreigner.

speaketh. Compare verse 8; and the note the words they speak in
Psalm 144:12

12. °That our sons °may be as plants grown up in their youth; That our daughters °may be as corner stones, polished after the similitude of a place:

That = Who, Hebrew 'asher. Supply the Ellipsis thus: "Who [say] our sons are, etc." All the words in italic types in verses 12-15- may be omitted, or the Present Tense may be supplied throughout. The verb "say" or "saying" is very frequently to be thus understood. See note on Psalm 109:5.

may be. Supply "Are" and omit "That"

Psalm 144:13

13. That our garners °may be full, affording all manner of store: That our °sheep may bring forth thousands and ten thousands in our °streets:

may be. Supply "Are" and omit "That"

sheep = flocks.

streets = open fields. Hebrew that which is outside the house.

Psalm 144:14
14. *That our oxen 
°may be °strong to labour; That there be °no breaking in, °nor going out; That there be no complaining in our °streets.*

**may be.** Supply "Are" and omit "That"

**strong to labour** = well laden.

**no breaking in** = no invasion.

**nor going out** = no captivity.

**streets** = open fields. Hebrew that which is outside the house.

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Psalm 144:15

15. °Happy is that people, that is °in such a case: °*Yea, happy is that* People, whose °God is °the LORD.

**Happy.** See Appendix 63. VI.

**in such a case:** that is to say, holding the false view that happiness consists in outward prosperity. Compare 4:6, 7, and 146:3 and 5.

**Yea.** Supply the Ellipsis (Appendix 6), not as in Authorized Version and Revised Version, but [Yea, rather], or [Nay]. The last member (L3) being David's own words; denying the vain and false words of the aliens (verses 8 and 12 - 15), and declaring the truth as to that in which real happiness consists. See note on Psalm 4:6, 7.

**God.** Hebrew Elohim. Appendix 4. I.

**the LORD.** Hebrew Jehovah. Appendix 4. II.
Appendix List
Notes on Psalm 109:5
These Notes Are From The Companion Bible.

Psalm 109:5

5. And they have rewarded me evil for good, And hatred for my love.

**reward me** = set or put against me. Syric Version reads "returned me". Not the same word as as in verse 20, though the same thing is referred to.

**evil. Hebrew ra'a'. Appendix 44. viii.**

Notes on Psalm 4:6, 7.
These Notes Are From The Companion Bible.

Psalm 4:6

6. *There be* many °that say, "Who will shew us any °good?" °LORD, °lift Thou up the light of Thy °countenance upon us.

that say... good. See note on Psalm 144:12 - 15.

LORD. Hebrew Jehovah. Appendix 4. I.


countenance. Figure of Speech, *Anthropopathia*. Appendix 6.

Psalm 4:7

7  Thou hast put °gladness in my heart, More than in the time *that* °their corn and their °wine increased.

gladness. This was true "good".

their corn. See note on Psalm 144:15.

wine = new wine. Hebrew *tirosh*. Appendix 27. II.
Appendix List
The Parenthesis of the Present Dispensation.

This Is Appendix 72 From The Companion Bible.

From what has been said in Appendix 63. ix and Appendix 71, it will be seen that there are different Dispensations, or different characters of Divine administration, suited to the different times in which such administrations are exercised.

The object of this appendix is to show that, in the Old Testament, while this present Dispensation was kept secret (compare Matthew 13:34, 35. Romans 11:25. Ephesians 3:5, 9, etc.), there are remarkable breaks which can be explained only after we have the key put into our hands.

There are certain scriptures which we cannot understand unless we use this key. Like the angels and prophets (1 Peter 1:11, 12) we may search in vain, while others may refuse to search and "look into" these things, and profanely speak of it as the "gap theory".

Whether it be a "theory", let Scripture decide, and the Savior Himself teach.

In the synagogue at Nazareth "He found the place where it was written:

The Spirit of the Lord is upon Me,
Because He hath anointed Me to preach the gospel to the poor;
He hath sent Me to heal the brokenhearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord.

And HE CLOSED THE BOOK, and He gave it again to the minister, and sat down" (Luke 4:18-20). Why this mysterious action? Why not continue the reading? Because He could not; for the words
which immediately follow refer to the end of the present Dispensation of Grace, and speak of the coming Dispensation of Judgment. Had he continued to read Isaiah 61:1, 2, the next line would have been

"And the day of vengeance of our God".

But this part of the prophecy was not then to be fulfilled.

As far as He had read, He could truly say, "This day is this Scripture fulfilled in your ears." But He could not have said "This day is this Scripture fulfilled", had He not "closed the book", but gone on to read the next line.

And yet, in the Authorized Version and all other versions, there is only a comma between the two lines, while there is a period of nearly 2,000 years between the two statements. (In the Manuscripts there is no mark of punctuation at all.)

This will show the importance of "searching" and "looking into" the "manner of time" of which the prophets wrote.

Other examples may be found in

- Genesis 1, between verses 1 and 2.
- Psalm 22, between verses 21 and 22.
- Psalm 118, in the middle of verse 22.
- Isaiah. 9:6, after the first clause.
- Isaiah 53, in the middle of verse 10.
- Isaiah 61, in the middle of verse 2 (see above).
- Lamentations 4, between verses 21 and 22.
- Daniel 9, between verses 26 and 27.
- Daniel 11, between verses 20 and 21.
- Hosea 2, between verses 13 and 14.
- Hosea 3, between verses 4 and 5.
- Amos 9, between verses 10 and 11.
- Micah 5, between verses 2 and 3.
- Habukkuk 2, between verses 13 and 14.
- Zephaniah 3, between verses 7 and 8.
- Zephaniah 9, between verses 9 and 10.
- Matthew 10, in the middle of verse 23.
- Matthew 12, in the middle of verse 20.
- Luke 1, between verses 31 and 32.
Appendix List

John 1, between verses 5 and 6.
1 Peter 1, in the middle of verse 11.
Revelation 12, between verses 5 and 6.
The Chronological
Order of the Prophets.
This Is Appendix 77 From The Companion Bible.

1. That the Canonical order of the books of the prophets is not their Chronological order is well known.
   But the dates usually to be found at the head or in the margin of our Bibles—as well as in many of the "Tables" supplied in "Aids" to students—involve the subject in hopeless confusion.
   The four prophets commonly styled "Greater" (or Longer), viz. ISAIAH, JEREMIAH, EZEKIEL, and DANIEL, are all dated.
   Of the other twelve, called "Minor" (or Shorter), six are dated and six are undated. (See the Structure in the Companion Bible page 1206).
   The dated books are HOSEA, AMOS, MICAH, ZEPHANIAH, HAGGAI, and ZECHARIAH.
   The undated books are JOEL, OBADIAH, JONAH, NAHUM, HABAKKUK, and MALACHI.
   Of the whole sixteen, therefore, we have ten dated and six undated. (See Appendix 10.)
   From the particulars given in the dated books themselves, we are enabled to lay down with precision the years and periods covered by the respective prophecies.
   With regard to the undated books the case is different; and we have to rely upon the guidance of their internal evidence. But this in almost every case is so clear, that there is no great difficulty in assigning each of the prophetical books to its respective chronological position (Obadiah being perhaps the only exception).
   The Chart below has been prepared accordingly.
   It must be premised that the periods indicated by the thick black lines are the duration of the periods in which the Divine Message continued to "come" to and through the particular prophet named: e.g. ISAIAH is shown on the Chart as 649-588 B.C., thus comprising a period of sixty-one years. This does not represent the years of the prophet's life, which in all probability extended to some 81 or 83 years. (See notes on page 930.)

2. It is a Jewish belief that JEREMIAH and ZECHARIAH were contemporaries. This is quite possible. We are not told when, or how, or where Jeremiah died. When Jerusalem was destroyed finally by Nebuchadnezzar (477 B.C.) Jeremiah would be about 57 years old. He may easily have lived another thirty or forty, or even more years after that event.  
   If we suppose he outlived the destruction of Jerusalem by forty years, then the year of his death would be 437 B.C., eleven years before the end of the Babylonian Captivity, in 426 B.C.
   ZECHARIAH began his seven years of prophetic ministry twenty-seven years later, in 410 B.C.
   But we are not told anything about him in Scripture, save that his grandfather was a prophet; neither have we any clue to his age, as we have e.g. in the cases of JEREMIAH and DANIEL.
   ZECHARIAH may very well have been at least thirty or forty years of age in 410 B.C., when he gives us his first date (1:1). Consequently, he would have been contemporary with the great Benjamite priest for from three to thirteen years!

3. It is further necessary to state, and important to be observed, that the dates given in the Chart below have been charted down from the dating given (or suggested by internal evidence) in the prophetical books themselves, and NOT vice versa. So the student may understand that the remarkable and significant groupings of the prophets as therein depicted are in no wise "manipulated" or "fitted in" to suit any preconceived ideas or theories. They are charted down simply from the dates and the data afforded by the sacred records themselves, and tell clearly their own story.

4.
Turning now to the Chart itself (below), it must be further premised that "section-paper" has been used, as in Appendix 50. This is highly important; as only thus can the exact relative proportions of the length of each prophetical ministry be presented accurately to the eye. The thick black lines represent the period covered by each prophet, either as expressly stated, or to be inferred from internal or historical evidence.

<table>
<thead>
<tr>
<th>Kings of Judah</th>
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<tbody>
<tr>
<td>Uzziah Begins in 701</td>
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<tr>
<td>700</td>
<td>The 27th Year of Jeroboam II</td>
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<td>Amon Begins 533</td>
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<td>Josiah Begins 531</td>
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<td>Jehoiakim Begins 496</td>
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<td>Jehoiachin's Captivity 489</td>
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<td>Zedekiah Begins 488</td>
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<td>470</td>
<td>Jerusalem Destroyed 477</td>
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<td>410</td>
<td>The 70 Years of the &quot;Desolation&quot;</td>
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<table>
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<tr>
<td>701 The 27th Year of Jeroboam II</td>
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<td>690 Jeroboam II Ends</td>
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<td>610 Hoshea Ends Israel Carried into Captivity</td>
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The 70 Years of Babylonian Servitude

T.A.H. 350
The column of figures to left and right are B.C. years from 350 to 700 rising by tens. The faint section lines between, mark each two years. The thick black lines show the period covered by each prophet, as stated expressly, or to be inferred from internal or historical evidence. The top and bottom of each line mark the exact positions of stated years, on the B.C. columns, and therefore show the relative length of each prophet's period.

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

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

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

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

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

THE TABLE.

5.

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

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

The whole period covered by the sixteen prophets is therefore 316

From the above it is seen that Malachi is to be reckoned as being separate and apart from the rest; and not, as usually presented, linked together with Haggai and Zechariah. "By the Hebrews, Malachi is known as 'the Seal of the Prophets', and as closing the Canon of the Jewish Scriptures."
The other fifteen prophets (5x3) arrange themselves in three groups of 6, 7, and 2; and the period covered by these collectively-including the breaks-is 287 years (forty-one sevens).

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

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

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

Therefore, from that year on, and until "the thirteenth year of Josiah" (518 B.C.), there was no "coming" of "the Word"; but, instead, a long solemn silence on the part of Jehovah for seventy years! (588-518 = 70.) This silence was broken at length by the Divine utterances through JEREMIAH, HABAKKUK, and ZEPHANIAH simultaneously, in 518 B.C.; and the Word then "came" in an unbroken sequence of ninety-four years (518-424 = 94) through the seven prophets associated with the final scenes in the history of the Southern Kingdom, JUDAH—including the Babylonian Captivity—as the six earlier prophets had been associated with the closing scenes of the Northern Kingdom, which ended in 601 B.C.

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

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

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

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

This year (374 B.C.) marked the commencement of the last great national testing time of the People in the land: viz. four hundred years (40x10), and ended with the beginning of Christ's ministry in A.D. 26.

7. On examining this chronological grouping, it will be seen that it presents the prophetical books to us as a whole; and thus, in a manner is at variance with the usual classification into "Four Prophets the Greater (or Longer), and Twelve Prophets the Minor or (Shorter)."

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

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

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

b. The prophecies of the First Group, linked together by the number of Man "6" (Appendix 10), are seen to be closely connected with the last hundred years or so of the Northern Kingdom. The prophecies of the Second Group, linked together by the special number of Spiritual
Perfection "7" (Appendix 10), are as closely connected with the destruction and punishment of JUDAH and JERUSALEM.

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

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

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

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

The fifteen prophets represent the number of Grace thrice repeated (5x3).

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

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

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

MALACHI is thus seen to be linked on to John the Baptist (compare Malachi 4:5, 6, and Matthew 11:10-15), and "seals" together the last page of the Old Testament, and the beginning of "The Book of the Generation of Jesus the Messiah."

NOTES:

1 The belief of some that Hebrews 11:37 refers to Jeremiah is based on the Jewish tradition that the prophet was "stoned" to death in Egypt. But of this we have no proof.

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

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

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

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

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

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

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

A complete list is appended, divided as follows:

i. THE TEN PASSAGES NAMING ISAIAH AS THE AUTHOR OF THE "FORMER" PORTION.

**ii. The Eleven Passages Naming Isaiah as the Author of the "Latter" Portion.**


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

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

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

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


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

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

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

II. THE EMPLOYMENT OF CERTAIN WORDS.

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

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

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

1. The titles Creator, Redeemer, Savior. But the facts of creating, redeeming, and saving are referred to in 1:27; 12:1, 2; 14:1; 17:10; 25:9; 27:11; 29:22; 30:18;
33:22; 35:10.

2. The thought of Jehovah as "Father". But the relation is stated in 1:2.

3. The word *bachar* (to choose). But see 1:29; 7:15, 16; 14:1.


5. The word *paer* (to glorify). But see 10:15.

6. The word *patsach* (to break forth into joy). But see 14:7.

7. The word *tsemach* (to spring forth). But see 4:2.

8. The word *zero'*(the arm [of Jehovah]). But see 9:20; 17:5; 30:30; 33:2.

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

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

**Appendix List**

This Is Appendix 80 From The Companion Bible.

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

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

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

(The alleged "former" part)

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<th>ISAIAH.</th>
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<td>6</td>
<td>6 John 12:40.</td>
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<td>7</td>
<td>7 Acts 28:26, 27.</td>
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<td>4  7:14.</td>
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(The alleged "latter" part)
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The eighty-five citations or allusions are distributed as follows: In Matthew there are nine; Mark, six; Luke, five; John, five; Acts, five; Romans, eighteen (eight from the "former" part, and ten from the "latter"); 1 Corinthians, six; 2 Corinthians, four; Galatians, one; Ephesians, two; Philippians, one; 1 Thessalonians, one; 2 Thessalonians, one; Hebrews, two; James, one; 1 Peter, five; 2 Peter, one; Revelation, twelve (five from the "former" part, and seven from the "latter").

Twelve books give six direct quotations.

Eighteen books contain eighty-five allusions to Isaiah.

Only seven books out of twenty-seven have none.

The greater part of the New Testament is concerned with establishing the genuineness and authority of the book of the prophet Isaiah, and its one authorship. (See Appendix 79.)
The "Altar to Jehovah in the Land of Egypt" (Isaiah 19:19).

This Is Appendix 81 From The Companion Bible.

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

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

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

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

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

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

The Jerusalem Jews were opposed to, and jealous of, this rival temple; and, by changing two letters almost identical in form (ח = H (or CH) to כ = H) turned "the city of the sun" (cheres) into "the city of destruction" (heres). But the former reading is found in many codices, two early printed editions, and some ancient versions, as well as in the margins of the Authorized Version and Revised Version. The Septuagint reading shows that the Hebrew Manuscripts from which that version was made, read 'ir-ha-azedek = "the city of righteousness."

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

NOTE

1 See longer note on Jeremiah 42-44.
"The Jews which dwell in the land of Egypt" (Jeremiah 44:1).

As the end of the kingdom of Judah drew near, many of the Jews were determined to go into Egypt; and this in spite of the warning given by Jehovah through Jeremiah.

In Jeremiah 44 we have the latest prophecy concerning those who had gone thither; which declared that they should not escape, but should be consumed there (44:27, etc.). This prophecy must have been fulfilled concerning that generation; but their successors, or others that subsequently followed, continued there a little longer, until the time came for Egypt itself to fall into the hands of Babylon.

Recent discoveries of Papyri in the ruins of Elephantine (an island in the Nile, opposite Assouan), dating from the fifth century B.C., bear witness to two great facts:—

(1) That Jews were then dwelling there (in 424-405 B.C.).
(2) That they were observing the Feast of the Passover, "as it is written in the law of Moses".

The importance of these Papyri lies in the fact that modern critics confidently assert and assume that the greater part of the Pentateuch was not written till after the Exile; and even then neither collectively as a whole, nor separately in its distinctive books.

In Appendix 92 it is shown that all through the prophets (who lived at the time of the kings in whose reigns they prophesied) there is a constant reference to the books of the Pentateuch, which conclusively proves that their contents were well known both to the prophets themselves and those whom they addressed.

The Pentateuch, being full of legal expressions, technical ceremonial terms, and distinctive phraseology, affords abundant
evidence of the above fact, and makes it easy to call continuous
attention to it in the notes of *The Companion Bible*.

But there is further evidence found in the *Papyri* now discovered in
the ruins at *Elephantine* in Upper Egypt.

They show that the Jews who dwelt there had a temple of their
own and offered up sacrifices therein. That once, when this their
temple was destroyed by the Egyptians, they appealed to the Persian
governor of Judah, asking permission to restore it (*Papyrus I*).

There is a list preserved, registering the contributions towards the
upkeep of the temple (containing the names of many ladies).

But the most interesting and important of these *Papyri* is one
dated in the year 419 B.C., which is a Passover "announcement" of
the approaching feast, such as were made from the earliest times to
the present day (see Nehemiah 8:15), containing a brief epitome of
its laws and requirements. This particular announcement shows that
the following passages were well known: Exodus 12:16. Leviticus

This *Papyrus* has been recently published by Professor Edward
Sachau, of Berlin: *Aramaische Papyrus und Ostraka aus einer
judischen Militarkolonie zu Elephantine. Altorientalische
Sprachdenkmaler des 5. Jahrhunderts vor Chr., mit 75
Lichtdrucktafalein*. Leipzig, 1911. A small edition (texts only) by
Professor Ungnad, of Jena, is published also under the title of
*Aramaische Papyrus aus Elephantine*.

Nearly 2,400 years, since this announcement by Hananjah to the
Jews in Egypt, have gone by. Elephantine is now a heap of ruins.
The colony of Jews has passed away (unless the "Falashas" of
Abyssinia are their descendants), but the Jewish nation still exists,
and continues to keep the Passover, a standing witness to their truth
of holy Scripture.

Back to Appendix 81
Appendix List
References to the Pentateuch in the Prophets.

This is Appendix 92 from The Companion Bible.

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

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

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

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

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

An examination of these references will show that altogether 1,531 have been noted, and are distributed as follows: Genesis is referred to 149 times; Exodus, 312; Leviticus, 285; Numbers, 168; while Deuteronomy is referred to 617 times.
Thus Deuteronomy, of which the modern critics have made the greatest havoc, is referred to more often than any of the other four books: 468 times more often than Genesis; 305 times more often than Exodus; 332 times more often than Leviticus; and 449 times more often than Numbers. That is to say, more often than any two of the other books put together.

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

Regard must also be had to the fact that the canonical order of the prophetic books is not the same as their chronological order; for Malachi (the latest prophet) refers (Malachi 1:2) to an earlier passage of Deuteronomy (Deuteronomy 7:8) than Isaiah (one of the earliest prophets), who refers, in Isaiah 1:2, to a later passage (Deuteronomy 32:1).

Appendix List
The *Formulae* of Prophetic Utterance.

This Is Appendix 82 From The Companion Bible.

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

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

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

In Ezekiel, the call is to the prophet as "son of man",¹ and the formula is "the word of the LORD came", many times repeated.

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

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

An illustrative example of the usefulness of noting these *formulae* is furnished by Isaiah 34 and 35. Most Commentators make chapter 35 commence a new prophecy, and thus entirely obscure the great issue of the prophecy, which begins in chapter 34:1 with the Call :- "COME NEAR, YE NATIONS, to hear; and HEARKEN, ye peoples : let
The earth HEAR", etc.

The Call is to witness Jehovah's JUDGMENT ON EDOM (in chapter 34), which issues in the salvation of ISRAEL (in chapter 35).

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

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

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

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

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

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

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

1 Without the article. For the expression "THE Son of Man" belongs only to Him Who was "the second man", "the last Adam", the successor or superseder of "the first man Adam" to Whom dominion in the earth is now committed. Compare Genesis 1:26, Psalm 8:1, 9; and verses 4-6, Hebrews 2:8 "not yet". See Appendix 98.

This Is Appendix 98 From The Companion Bible.

All names and titles used of one Person represent the different relationships which are sustained by Him.

In the New Testament these are more varied, and not less important than those in the Old Testament; and Appendix 4 should be compared with this Appendix.

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

The list of Names, etc. is given according to the common English rendering of the Authorized Version, as being more easy for reference. It does not include "Spirit" or "Holy Spirit": for which see the separate Appendix, Number 101.

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

I.

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

i. Theos corresponds, generally, with 'Elohim of the Old Testament, denoting the Creator (see Appendix 4. I); but it corresponds also with El (Appendix 4. IV), and Eloah (Appendix 4. V). Sometimes it corresponds with Jehovah (who is 'Elohim in Covenant relation), in which case it is printed GOD, as in the Old Testament (both Authorized Version and Revised Version).

1. Theos is used in the New Testament of the Father, as the revealed God (see John 1:1. Acts 17:24, etc.).
2. It is used of the Son (Matthew 1:23. John 1:1; 20:28, etc. Romans 9:5. 2Peter 1:1. 1John 5:20). Compare Colossians 2:9 and 2Peter 1:3,4.
3. It is used of the Holy Spirit (Acts 5 verse 3, compared with verse 4).
4. It is used generically, as in John 10:34. Acts 12:22. 2Corinthians 4:4. Philippians 3:19, etc.
5. It is used of false gods, as in Acts 7:43, etc.; and is printed "god" as in the Old Testament.

ii. Cognate with *Theos*, there are three other words to be noted:
   1. *Theotes*, rendered "Deity", and used of Christ. Occurs only in Colossians 2:9, and has relation to the Godhead *personally*; while
   2. *Theiotes*, rendered "Deity" also, is Deity in the *abstract*. Occurs only in Romans 1:20.
   3. *Theios*, rendered "Divine", and is used of Christ. Occurs only in 2Peter 1:3,4; and, with the Article, in Acts 17:29 where it is rendered "Godhead". Greek = that which [is] Divine.

II.

**I AM.**


III.

**FATHER.**

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

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

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

IV.

**ALMIGHTY.**

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

V.

**POTENTATE.**
POTENTATE. Greek Dunastes = a mighty Prince, or Ruler (compare English "dynasty"). Used of God, only in 1Timothy 6:15. Elsewhere used, only twice, of earthly rulers, in Luke 1:52 (generally), and of the Ethiopian eunuch in Acts 8:27.

VI.

LORD.

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

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

So much depends on the presence or absence of the Greek Article, when used of the Divine relationship, that these are carefully distinguished in the subdivisions below.

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

a. In the Four Gospels.

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

   A. With the Article (ho Kurios).
      a. In quotations from the Old Testament it occurs four 1 times: in Matthew 1:22; 2:15; 5:33; 22:44-.
      b. In other connexions it occurs fourteen times: once in Matthew (9:38); once in Mark (5:19); twelve times in Luke (1:6, 9, 15, 25, 28, 46; 2:15, 22, 23, 38; 10:2; 20:42-).

   B. Without the Article (Kurios).
      a. In quotations from the Old Testament it occurs twenty-nine times; eight times in Matthew (3:3; 4:7, 10; 21:9, 42; 22:37; 23:39; 27:10); eight times in Mark (1:3; 11:9, 10; 12:11, 29, 29, 30, 36-); nine times in Luke (3:4; 4:8, 12, 18, 19; 10:27; 13:35; 19:38; 20:37); four times in John (1:23; 12:13, 38, 38).
      b. In other connexions twenty-four times: six

2. Used by Christ Himself.
   A. With the Article (ho Kurios).
   B. Without the Article (Kurios).

3. Used of Christ by others.
   B. By others than His disciples.
      a. Rendered "Lord" eighteen times: twelve in Matthew (8:2,6,8; 9:28; 15:22,25,27; 17:15; 20:30,31,38; 28:6); only twice in Mark (7:28; 9:24); four times in Luke (2:11; 5:12; 7:6; 18:41); twice in John (6:34; 8:11).
      b. Rendered "Sir" six times: John 4:11,15,19,49; 5:7; 20:15 (Mary, addressing the supposed gardener).
      c. By the Holy Spirit frequently in the narratives of the Evangelists.

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

B. Without the Article (Kurios). Generally in courtesy, emphasizing superior relationship. Occ. Nineteen
John 12:21).

B. In the other books of the New Testament.

1. Used of Jehovah (Appendix 4. II), and printed "LORD"
throughout; as in the Old Testament.
   A. With the Article (ho Kurios).
      a. In quotations from the Old Testament. Occurs
ten times (Acts 2:25,34; 4:26; 7:33; 13:47;
Hebrews 8:11).
    b. In other connexion: Acts 2:47. 2Corinthians

   B. Without the Article (Kurios).
      a. In quotations from, or references to, the Old
Romans 4:8; 9:28,29; 10:13,16; 11:3,34; 12:19;
2Corinthians 6:17,18; 10:17. Hebrews 1:10;
7:21; 8:8,9,10; 10:16,30,30; 12:5,6; 13:6. 1Peter
1:25; 3:12,12.
    b. In other connexion: Acts 1:24; 2:39; 5:9,19;
2Peter 2:9,11; 3:8,10. Jude 9,14. Revelation 4:8;

2. Used of Christ.
   A. With the Article, as in Acts 2:-34. 2Corinthians 3:17,-
etc.
   B. Without the Article, as in 1Corinthians 8:6, etc.
ii. **Despotes.** Like **Kurios** (i, above) it denotes owner; but it includes (when used of God) the exercise of more absolute, unlimited and despotic authority and power in heaven and on earth. It is derived from *deo* = to bind, and *pous* = the foot. It occurs ten times in the New Testament, and is rendered five times "Lord"; and five times "Master" (see No. XIV. 2, below).

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

VII.

**EMMANUEL.**

**Emmanuel.** Hebrew `Immanuel = God (El) with us (Isaiah 7:14; 8:8). Used of Christ, Matthew 1:23, being another proof of His Deity (see No. VI. i. a. 2. A. a. b.).

VIII.

**MESSIAH.**

This is the Greek transliteration of the Hebrew **Mashiah,** with the same meaning, Anointed. Used twice of Christ (John 1:41; 4:25).

IX.

**CHRIST.**

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

X.

**JESUS.**

**Iesous** is the same as the Hebrew Jehoshua, or the abbreviated form of Joshua (compare Hebrews 4:8), and means [the] Salvation of Jehovah, or Jehovah [the] Saviour.

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

XI.

**JESUS CHRIST.**

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

XII.

**CHRIST JESUS.**

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

XIII.

**CHRIST THE LORD.**

This is the Hebrew *Mashiah J’hovah* = Jehovah's Anointed, as in 1Samuel 24:6. Occasionally only in Luke 2:11; and with the Article = the Anointed of Jehovah, Luke 2:26.

XIV.

**MASTER.**

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


ii. *Despotes*, see No. VI. ii, above. It occurs ten times, and is rendered five times "Lord" (see VI. ii); and five times "Master", once of the Divine Master (2Timothy 2:21); and four times of human masters.
iii. **Oikodespotes** = master of a house; housemaster. It occurs twelve times, and is used in Parables by the Lord of Himself seven times, and of others thrice: it is rendered four times "householder"; five times "goodman of the house"; and three times "master" (Matthew 10:25. Luke 13:25; 14:21). Twice it is used of others than Christ (Mark 14:14. Luke 22:11).

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

v. **Didaskalos** = Teacher, or as we should say "Doctor". Occurs fifty-eight times, and is twice explained as meaning "Rabbi". See No. vii. page 144.
   2. The Lord spoken of as "Master" by Himself eight times: three times in Matthew (10:24,25; 26:18); once in Mark (14:14); thrice in Luke (6:40,40; 22:11); once in John (13:14).
   3. The Lord spoken of as "Master" by others than Himself six times: twice in Matthew (9:11; 17:24); once in Mark (5:35); once in Luke (8:49); twice in John (11:28; 13:13).

vi. **Kathegetes** = A Guide or Leader. Used of the Lord by Himself three times (Matthew 23:8,10,10).

vii. **Rabbi**. The Hebrew term for "my Teacher", transliterated into Greek. Twice explained as meaning the same as the Greek **Didaskalos** (see XIV. v, page 143). Occurs seventeen times, and used as follows:
2. Used of others than the Lord four times (Matthew 23:7,7,8. John 3:26).

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

XV. **THE SON OF GOD.**

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

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

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

XVI. **THE SON OF MAN.**

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

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

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

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

In support of this the occurrences and distribution of this title in the New Testament are full of significance and instruction.


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

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

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

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

After these 84 occurrences, we have one in the Acts (7:56) where Stephen sees Him "standing" as though not yet "set down", and waiting to be "sent" according to the promise of Jehovah by Peter in Acts 3:20 (compare Hebrews 10:13); and two in the Apocalypse (Revelation 1:13 and 14:14), where He comes to eject the usurper, and reign in righteousness over a restored earth. Hebrews 2:6 4 is a quotation from Psalm 8, which can only be realized by Him.

This distribution of the title shows us that it has nothing whatever to do with "the Church of God"; and that those who belong to it have no relation to the Lord Jesus as "the Son of Man". They stand related to Him as "the Son of God".
The distribution between the four separate Gospels is equally significant. In Matthew it occurs 32 times. Matthew 8:20 is the first occurrence in the New Testament, and it is interesting to contrast it with the last occurrence (Revelation 14:14). In the first He had "not where to lay His head", but in the last that head has on it "a golden crown", and in His hands is seen "a sharp sickle". With this He reaps in judgment the harvest of the earth, for the time to reap it will then have come. This is emphasized by the word "earth" being 6 times repeated in the verses 15,16,18,19.

In Mark it occurs 14 times, which is twice seven; the two of testimony, and the seven of spiritual perfection of Jehovah's Servant. In Luke it occurs 26 times. In John it occurs 12 times, the number which stands associated with Divine governmental perfection. (See Appendix 10.)

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

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

XVII. THE SON OF ABRAHAM (Matthew 1:1).

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

XVIII. THE SON OF DAVID (Matthew 1:1. Luke 1:32, etc.).


NOTES

1. These numbers refer to the Received Greek Text. In some cases there are various readings, but in most of them the difference consists in the omission of the article. Any important variations are referred to in the notes.
2. Because, in Mark, the presentation of the Lord is as "Jehovah's Servant"; and a servant is not usually addressed as Lord. See notes on page 1381. This is not a peculiarity of Mark, but shows the accuracy and perfection of this presentation by the Holy Spirit.
3. Once by a Gentile, the other being omitted by the Critical texts (though not by the Syr.).
4. The reference in Hebrews 2:6 is a quotation from Psalm 8:4, and refers to
"the first man", Adam; and only by application to the Lord.

Appendix List
The Usage of *Pneuma* in the New Testament.

This Is Appendix 101 From The Companion Bible.

**Pneuma** = Spirit, is the Greek word corresponding with the Hebrew *ruach* in the Old Testament.

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

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

I. **Pneuma** occurs in the Received Greek Text 385 times. Of these, all the Critical Texts (see Appendix 94. vii) agree in omitting nine¹ (or in substituting another reading) and in adding three.²

The occurrences are thus distributed:

<table>
<thead>
<tr>
<th></th>
<th>Received Text</th>
<th>To be omitted ¹</th>
<th>To be added ²</th>
<th>Net result</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the Gospels...</td>
<td>105</td>
<td>2</td>
<td>__</td>
<td>103</td>
</tr>
<tr>
<td>In the Acts...</td>
<td>69</td>
<td>1</td>
<td>1</td>
<td>69</td>
</tr>
<tr>
<td>In the earlier Pauline</td>
<td>21</td>
<td>2</td>
<td>__</td>
<td>19</td>
</tr>
<tr>
<td>In the later Pauline</td>
<td>140</td>
<td>2</td>
<td>1</td>
<td>139</td>
</tr>
<tr>
<td>In the Apostolic Epistles</td>
<td>27</td>
<td>2</td>
<td>__</td>
<td>25</td>
</tr>
<tr>
<td>In the Apocalypse</td>
<td>23</td>
<td>__</td>
<td>1</td>
<td>24</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>385</strong></td>
<td><strong>9</strong></td>
<td><strong>3</strong></td>
<td><strong>379</strong></td>
</tr>
</tbody>
</table>

The above 385 occurrences in the Received Text are thus rendered in the Authorized Version:

"Spirit", 133; "spirit", 153; "spiritual", 1; "ghost", 2; "life", 1; and "wind", 1.

In the Genitive Case, "spiritually", 1 ... 291
With "hagion" (= holy) = "Holy Spirit", 4; "Holy Ghost", 89....

In the margin :-

"Breath" is given twice as an alternative for "spirit", and once for "life".

"Of the spirit" is given as an alternative for "spiritually"; and "spirit" is given as an alternative for "spiritual".

II.

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

1. GOD. "God is pneuma" (John 4:24-). Not "a" spirit, for there is no indefinite Article in the Greek.
2. CHRIST, as in 1 Corinthians 6:17; 15:45; and especially 2 Corinthians 3:17, 18 (= the pneuma of verse 6-, etc).
3. THE HOLY SPIRIT, generally with the Article, denoting the Giver, as distinct from His gifts. See Number 14. After a Preposition the Article is sometimes to be understood, as being latent.
4. THE OPERATIONS OF THE HOLY SPIRIT, in the bestowal of spiritual gifts, as in 1 Corinthians 12:4 - 11.
5. THE NEW NATURE in the child of God, because "begotten" in us by God, as in John 3:3 - 7. 1 John 5:1, 4. See note on Matthew 1:1. This is more especially the Pauline usage: spirit as opposed to what is of the flesh (John 3:6. Romans 8:4). Hence called "pneuma Theou" (= Divine pneuma) (Romans 8:9. 1 Corinthians 7:40; 12:3-), and pneuma Christou (= Christ pneuma) in Romans 8:9.
6. MAN (psychologically), pneuma being imparted to man, making him "a living psyche" (= "a living soul", or being, as in Genesis 2:7. Psalm 104:29, 30. Ecclesiastes 12:7). When taken back to and by God, man, without pneuma, becomes and is called "a dead soul" in each of the thirteen occurrences rendered in Authorized Version "dead body", etc. See Appendix 13 ix.
7. CHARACTER, as being in itself invisible, and manifested only in one's actions, etc. Romans 8:15. (2 Timothy 1:7, etc.).
8. OTHER INVISIBLE CHARACTERISTICS (by Figure of Speech. Metonymy, Appendix 6): such as feelings or desires (Matthew 26:41, etc.); or that which is supernatural.
9. **MAN** (physiologically), **pneuma** being put by Figure of Speech. **Synecdoche** (Appendix 6) for the whole person; a part for the whole (as in Luke 1:47, "my spirit" = I myself.) See Appendix 9 VII.

10. **ADVERBIALLY.** But this is only once, in the Authorized Version, where it is translated "spiritually" in Romans 8:6. Compare the Revised Version rendering.


12. **DEMONS, or evil spirit-beings,** as in Mark 7:25, 26. Luke 10:17, 20, etc.


14. **Pneuma hagion** = holy spirit, and is so printed in The Companion Bible. This usage (without Articles) occurs 52 times in the New Testament, and is always wrongly rendered "the Holy Spirit" (with the definite Article, and capital letters). Consequently there is no stronger rendering available when there are two Articles present in the Greek (to pneuma to hagion), which means "the Spirit the Holy [Spirit]". Hence, the English reader can never tell which of the two very different Greek expressions he is reading.

**Pneuma hagion** (without Articles) is never used of the Giver (the Holy Spirit), but only and always of His gift. What this gift is may be seen by comparing Acts 1:4, 5 with Luke 24:49, where "the promise of the Father" is called (in the former passages) **pneuma hagion**, and in the latter is called "power from on high". This "power from on high" includes whatever **gifts** the Holy Spirit may bestow "according to His own will". What particular gift is meant is sometimes stated, that is to say, "faith", "power", etc. This will be found to be the case in every one of the 52 occurrences. See Acts 2:4 (the first occurrence subsequent to Acts 1:4, 5), where we read "they were all filled 3 with **pneuma hagion,** and began to speak with other tongues, as THE Spirit gave". Here the Giver and His gift are strictly distinguished.


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

NOTES


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

Appendix List

1999
I. INTRODUCTION. While modern critics are occupied with the problem as to the origin of the Four Gospels, and with their so-called "discrepancies", we believe that MATTHEW, MARK and JOHN got their respective Gospels where Luke got his. Videlicet, anothen = "from above" (Luke 1:3, see note there); and that the "discrepancies" so called, are the creation of the Commentators and Harmonists themselves. The latter particularly; for when they see two similar events, they immediately assume they are identical; and when they read similar discourses of our Lord, they at once assume that they are discordant accounts of the same, instead of seeing that they are repetitions, made at different times, under different circumstances, with different antecedents and consequents, which necessitate the employment of words and expressions so as to accord with the several occasions. These differences thus become proofs of accuracy and perfection.

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

II. INSPIRATION. In Divine revelation "holy men spake from God as they were moved (or borne along) by the Holy Spirit" (2 Peter 1:21). The wind, as it is borne along among the trees, causes each tree to give forth its own peculiar sound, so that the experienced ear of a woodman could tell, even in the dark, the name of the tree under which he might be standing, and distinguish the creaking elm from the rustling aspen. Even so,
while each "holy man of God" is "moved" by One Spirit, the individuality of the inspired writers is preserved. Thus we may explain the medical words of "Luke the beloved physician" used in his Gospel and in the Acts of the Apostles (Colossians 4:14).

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

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

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

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

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

2. Then we have to remember that in the time of our Lord there were no less than four languages in use in Palestine, and their mixture formed the "Yiddish" of those days.
   a. There was Hebrew, spoken by Hebrews;
   b. There was Greek, which was spoken in Palestine by the educated classes generally;
   c. There was Latin, the language of the Romans, who then held possession of the land;
d. And there was ARAMAIC, the language of the common people.

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

3. ARAMAIC was Hebrew, as it was developed during and after the Captivity in Babylon 1. There were two branches, known roughly as Eastern (which is Chaldee), and Western (Mesopotamian, or Palestinian).

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


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

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


9. **Bar-iona.** Matthew 16:12. See Number 27, below.


11. **Bar-sabas.** Acts 1:23; 15:22 (Barsabbas all the texts).

12. **Bar-timaios.** Mark 10:46.


14. **Bethesda.** John 5:2. (Bethzatha, T WH; Bethsaida, or Bethzather L WH Rm.)


17. **Boanerges.** Mark 3:17. (Boanerges. L T Tr. A WH.)


20. **Eloi.** Mark 15:34.

21. **Ephphatha.** Mark 7:34.


24. **Eli.** Matthew 27:46. (Elei (voc.), T WH m. Eloi, WH.)


27. **Ioannes.** John 1:42; 21:15, 16, 17. (Ioanes, Tr. WH.) See Bar-iona. (Iona being a contraction of Ioana.)


33. **Maran-atha.** 1 Corinthians 16:22. (= Our Lord, come!). Aramaic Marana'tha.
34. **Martha.** Luke 10:38, 40, 41. John 11:1, etc.
39. **Raka.** Matthew 5:22. (**Reyka is an abbreviation of Reykan.**)
40. **Sabachthani.** Matthew 27:46. Mark 15:34. (**Sabachthanei, T Tr. WH.)**
41. **Sabbata.** (Aramaic **sabbata').** Hebrew **shabbath.** Matthew 12:1, 5, 10, 11, 12, etc.
42. **Tabitha.** Acts 9:36, 40.
43. **Talitha kumi.** Mark 5:41. (In Galilaean Aramaic it was **talitha' kumi.**)

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

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

They consist of business-letters, love-letters, contracts, estimates, certificates, agreements, accounts, bills-of-sale, mortgages, school-exercises, receipts, bribes, pawn-tickets, charms, litanies, tales, magical literature, and every sort of literary production.

These are of inestimable value in enabling us to arrive at the true meaning of many words (used in the time of Christ) which
were heretofore inexplicable. Examples may be seen in the notes on "scrip" (Matthew 10:10. Mark 6:8. Luke 9:3); "have" (Matthew 6:2, 5,16. Luke 6:24. Philemon 15); "officer" (Luke 12:58); "presseth" (Luke 16:16); "suffereth violence" (Matthew 11:12), etc.4

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

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

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

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

The Old Testament had from very early times official custodians of the Hebrew text. Its Guilds of Scribes, Nakdanim, Sopherim, and Massorites elaborated plans by which the original text has been preserved with the greatest possible care (see Appendix 93).5 But though, in this respect, it had advantages which the Greek text of the New Testament never had, it nevertheless shows many signs of human failure and infirmity. Man has only to touch anything to leave his mark upon it.

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

i. The Manuscripts themselves in whole or in part.
ii. Ancient versions made from them in other languages6.
iii. Citations made from them by early Christian writers long before the oldest Manuscripts we possess (see Appendix 168).
i. As to the Manuscripts themselves we must leave all palaeo-graphical matters aside (such as have to do with paper, ink, and calligraphy), and confine ourselves to what is material.

1. These Manuscripts consist of two classes: (a) Those written in Uncial (or capital) letters; and (b) those written in "running hand", called Cursives.
   The former are considered to be the more ancient, although it is obvious and undeniable that some cursives may be transcripts of uncial Manuscripts more ancient than any existing uncial Manuscript.
   This will show that we cannot depend altogether upon textual criticism.

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

3. Punctuation also, as we have it to-day, is entirely absent. The earliest two Manuscripts (known as B, the Manuscript in the Vatican and \*\* the Sinaitic Manuscript, now at St. Petersburg) have only an occasional dot, and this on a level with the top of the letters.
   The text reads on without any divisions between letters or words until Manuscripts of the ninth century, when (in Cod. Augiensis, now in Cambridge) there is seen for the first time a single point which separates each word. This dot is placed in the middle of the line, but is often omitted.
   None of our modern marks of punctuation are found until the ninth century, and then only in Latin versions and some cursives.
   From this it will be seen that the punctuation of all modern editions of the Greek text, and of all versions made from it, rests entirely on human authority, and has no weight whatever in determining or even influencing the interpretation of a single passage. This refers also to the employment of capital letters, and to all the modern literary refinements of the present day 7.
4. Chapters also were alike unknown. The Vatican Manuscript makes a new section where there is an evident break in the sense. These are called *titloi*, or *kephalaia*.²

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

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

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

5. As to verses. In the Hebrew Old Testament these were fixed and counted for each book by the Massorites; but they are unknown in any Manuscripts of the Greek New Testament. There are none in the first printed text in The Complutensian Polyglot (1437 - 1517), or in the first printed Greek text (Erasmus, in 1516), or in R. Stephens's first edition in 1550.

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

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

1. Erasmus (1st Edition) 1516
2. Stephens 1546 - 9
3. Beza 1624
4. Elzevir 1624
5. Griesbach 1774 - 5
6. Scholz 1830 - 6
7. Lachmann 1831 - 50
8. Tischendorf 1841 - 72
9. Tregelles 1856 - 72
10. Alford 1862 - 71
11. Wordsworth 1870
12. Revisers' Text 1881
13. Westcott and Hort 1881 - 1903
14. Scrivener 1886
15. Weymouth 1886
16. Nestle 1904

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

Beza (Number 3 above) and Elzevir (Number 4) may be considered as being the so-called "Received Text" which the translators of the Authorized Version used in 1611.

VII. THE MODERN CRITICAL TEXTS. In the notes of The Companion Bible we have not troubled the general English reader with the names or distinctive characters or value of the several MANUSCRIPTS. We have thought it more practical and useful to give the combined judgment of six of the above editors; videlicet, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Greek Text as adopted by the Revisers of the English New Testament, 1881, noting the agreement or disagreement of the Syriac Version therewith. See note 6.

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

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

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

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

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

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

LACHMANN (L.) disregarding these Recensions, professed to give the text based only on the evidence of witnesses up to the end of the fourth century. All were taken into account up to that date; and all were discarded after it, whether uncial Manuscripts, or cursive, or other documentary evidence. He even adopted Readings which palpably errors, on the simple ground that they were the best attested Readings up to the fourth century.

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

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

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

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

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

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

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

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

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

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

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

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

\textbf{NOTES}

1 It is so called because of it was the language of \textit{Aram}, or \textit{Mesopotamia}, which is Greek for \textit{Aram Naharaim} = Aram between the two rivers (Genesis 24:10. Deuteronomy 23:4. Judges 3:8. Psalm 60, title). It is still called "The Island". There were other Arams beside this: (2) \textit{Aram Dammasek} (north-east of Palestine), or simply Aram, because best known to Israel (2 Samuel 8:5. Isaiah 7:8; 17:3. Amos 1:5); (3) \textit{Aram Zoabah} (not far from Damascus and Hamath), under Saul and David (1 Samuel 14:47. 2 Samuel 8:3); (4) \textit{Aram Beth-rehob} (N. Galilee, Appendix 169), 2 Samuel 10:6; (5) \textit{Aram Maachah} (1 Chronicles 19:6,7); (6) \textit{Aram Geshur} (2 Samuel 15:8).

2 Further information may be found in the following works:-
F.W.J. Dilloo: \textit{De moedertaal vanonzen heere Jesus Christus en van zyne Apostelen}, page 70. Amsterdam 1886.

3 The order of the words is that of the Greek Alphabet.

4 The examples given in the notes are from Deissmann's \textit{Light from the Ancient East} 1910; \textit{New Light on the New Testament}, 1901; \textit{Bible Studies}, 1901. Milligan's \textit{Selections from the Greek Papyri etc.} Cambridge Press, 1910.

5 Ancient copies of the Septuagint reveal two other orders: that of \textit{Diorthotes} (or Corrector) and the \textit{Antiballon} (or Comparer). But these attended chiefly to "clerical" and not textual errors.
Of these, the Aramaic (or Syriac), that is to say, the *Peshitto*, is the most important, ranking as superior in authority to the oldest Greek manuscripts, and dating from as early as A.D. 170.

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

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

Such as are set forth in the *Rules for Compositors and Readers* at the University Press, Oxford.

There are sixty-eight in Matthew; forty-eight in Mark; eighty-three in Luke; and eighteen in John.

We include *Griesbach's* principles, though his edition is not included in the notes of *The Companion Bible*.
The Purchase of "The Potters Field" (Matthew 27:6-8, and Acts 1:18, 19) and the Fulfilment of the Prophecy (Matthew 27:9, 10).

This is Appendix 161 from The Companion Bible.

There are two difficulties connected with these scriptures:

I. The two purchases recorded in Matthew 27:6 - 8, and Acts 1:18, 19, respectively; and

II. The fulfilment of the prophecy connected with the former purchase (Matthew 27:9, 10).

1. THE TWO PURCHASES.

For there were two. One by "the chief priests", recorded in Matthew 27:6; and the other by Judas Iscariot, recorded in Acts 1:18. The proofs are as follows:

1. The purchase of Judas was made some time before that of the chief priests; for there would have been no time to arrange and carry this out between the betrayal and the condemnation.

2. The purchase of the chief priests was made after Judas had returned the money.

2. What the chief priests bought was "a field" (Greek agros).
What Judas had acquired (see 3, below) was what in English we call "Place" (Greek *chorion* = a farm, or small property).

The two are quite distinct, and the difference is preserved both in the Greek text and in the Syriac version. (See note 1 below).

3. The verbs also are different. In Matthew 27:7 the verbs is *agorazo* = to buy in the open market (from *agora* = a market-place); while, in Acts 1:18, the verb is *ktaomai* = to acquire possession of (see Luke 18:12; 21:19. Acts 22:28), and is rendered "provide" in Matthew 10:9. Its noun, *ktema* = a possession (occurs Matthew 19:22. Mark 10:22. Acts 2:45; 5:1).

4. How and when Judas had become possessed of this "place" we are not told in so many words; but we are left in no doubt, from the plain statement in John 12:6 that "he was a thief, and had the bag". The "place" was bought with this stolen money, "the reward (or wages) of iniquity". This is a Hebrew idiom (like our English "money ill-got"), used for money obtained unrighteousness (Appendix 128. VII. 1; compare Numbers 22:7. 2Peter 2:15). This stolen money is wrongly assumed to be the same as the "thirty pieces of silver".

5. The two places had different names. The "field" purchased by the chief priests was originally known as "the potter's field", but was afterward called "*agros haimatos*" = the field of blood; that is to say, a field bought with the price of blood ("blood" being part by Figure of Speech *Metonymy* (of the Subject), Appendix 6, for murder, or blood-guiltiness).

The "possession" which Judas had acquired bore an Aramaic name, "*Hakal d' ma' *" (see Appendix 94 (III.) 3), which is transliterated *Akeldama*, or according to some *Akeldamach*, or *Hacheldamach* = "place (Greek *chorion*) of blood": a similar meaning but from a
different reason: videlicet, Judas's suicide. It is thus shown that there is no discrepancy between Matthew 27:6 - 8 and Acts 1: 18, 19.

II. THE FULFILMENT OF THE PROPHECY (Matthew 27:9, 10.)

Many solutions have been proposed to meet the two difficulties connected with Matthew 27:9, 10.

i. As to the first difficulty, the words quoted from Jeremiah are not found in his written prophecy: and it has been suggested

1. That "Matthew quoted from memory" (Augustine and others).

2. That the passage was originally in Jeremiah, but the Jews cut it out (Eusebius and others); though no evidence for this is produced.

3. That it was contained in another writing by Jeremiah, which is now lost (Origen and others).

4. That Jeremiah is put for the whole body of the prophets (Bishop Lightfoot and others), though no such words can be found in the other prophets.

5. That it was "a slip of the pen" on the part of Matthew (Dean Alford).

6. That the mistake was allowed by the Holy Spirit on purpose that we may not trouble ourselves as to who the writers were, but receive all prophecy as direct from God. Who spake by them (Bishop Wordsworth).

7. That some annotator wrote "Jeremiah" in the margin and it "crept" into the text (Smith's Bible Dictionary).
These suggestions only create difficulties much more grave than the one which they attempt to remove. But all of them are met and answered by the simple fact that Matthew does not say it was *written* by Jeremiah, but that it was *"spoken"* by him.

This makes all the difference: for some prophecies were spoken (and not written), some were written (and not spoken), while others were both spoken and written.

Of course, by Figure of speech, *Metonymy* (of Cause, Appendix 6), one may be said to *"say"* what he has written; but we need not go out of our way to use this figure, if by so doing we *create* the very difficulty we are seeking to solve. There is all the difference in the world between *to rhethen* (= that which was spoken), and *ho gegraptaí* (= that which stands written).

ii. As to the second difficulty: that the prophecy attributed to Jeremiah is really written in Zechariah 11:10 - 13, it is created by the suggestion contained in the margin of the Authorized Version.

That this cannot be the solution may be shown from the following reasons:-

1. Zechariah 11:10 - 13 contains no reference either to a "field" or to its *purchase*. Indeed, the word "field" (*shadah*) does not occur in the whole of Zechariah except in 10:1, which has nothing to do with the subject at all.

2. As to the "thirty pieces of silver", Zechariah speaks of them with approval, while in Matthew they are not so spoken of. "A goodly price* ("eder hay'kar") denotes *amplitude, sufficiency*, while the Verb *yakar* means *to be priced, prized, precious*; and there is not the slightest evidence that Zechariah spoke of the amount as being paltry, or that the offer of it was, in any sense, an insult. But this latter is the sense in Matthew 27:9, 10.
3. The *givers* were "the poor of the flock". This enhanced the value. "The worth of the price" was accepted as "goodly" on that account, as in Mark 12:43, 44. 2 Corinthians 8:12.

4. The *waiting* of the "poor of the flock" was not hostile, but friendly, as in Proverbs 27:18. Out of above 450 occurrences of the Hebrew *shamar*, less than fourteen are in a hostile sense.

5. In the disposal of the silver, the sense of the Verb "cast" is to be determined by the context (not by the Verb itself). In Zechariah 11, the context shows it to be in a good sense, as in Exodus 15:25. 1 Kings 19:19. 2 Kings 2:21; 4:41; 6:6. 2 Chronicles 24:10, 11.

6. The "potter" is the fashioner, and his work was not necessarily confined to fashioning "clay", but it extended to *metals*. Compare Genesis 2:7, 8. Psalms 33:15; 94:9. Isaiah 43:1, 6, 10, 21; 44:2, 9 - 12, 21, 24; 45:6, 7; 54:16, 17. Out of the sixty-two occurrences of the Verb *yazar*, more than three-fourths have nothing whatever to do with the work of a "potter".

7. A "potter" in connection with the Temple, or its service, is unknown to fact, or to Scripture.

8. The *material*, "silver" would be useless to a "potter", but necessary to a fashioner of metallic vessels, or for the payment of artizans who wrought them (2 Kings 12:11 - 16; 22:4 - 7. 2 Chronicles 24:11 - 13). One might as well cast *clay* to a silversmith as silver to a potter.

9. The prophecy of Zechariah is rich in reference to metals; and only the books of Numbers (31:22) and Ezekiel name as many. In Zechariah we find *six* named: Gold, six times (4:2, 12, 12; 6:11; 13:9; 14:14). Fine gold, once (9:3). Silver, six times, (6:11; 9:3; 11:12, 13; 13:9; 14:14). Brass, once
10. Zechariah is full of references to what the prophet saw and said; but there are only two references to what he did; and both of these have reference to "silver" (6:11; 11:13).

11. The Septuagint, and its revision by Symmachus, read "cast them (that is to say, the thirty pieces of silver) into the furnace" (Greek eis to choneuterion), showing that, before Matthew was written, yotzer was interpreted as referring not to a "potter" but to a fashioner of metals.

12. The persons, also, are different. In Matthew we have "they took", "they gave", "the price of him"; in Zechariah we read "I took", "I cast", "I was valued".

13. In Matthew the money was given "for the field", and in Zechariah it was cast "unto the fashioner".

14. Matthew names three parties as being concerned in the transaction; Zechariah names only one.

15. Matthew not only quotes Jeremiah's spoken words, but names him as the speaker. This is in keeping with Matthew 2:17, 18. Jeremiah is likewise named in Matthew 16:14; but nowhere else in all the New Testament.

iii. The conclusion. From all this we gather that the passage is Matthew (27:9, 10) cannot have any reference to Zechariah 11:10 - 13.

(1) If Jeremiah's spoken words have anything to do with what is recorded in Jeremiah 32:6 - 9, 43, 44, then in the reference to them other words are interjected by way of parenthetical explanation. These are not to be confused with the quoted words. They may be combined thus:-
"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying 'And they took the thirty pieces of silver [the price of him who was priced, whom they of the sons of Israel did price], and they gave them for the potter's field, as the LORD appointed me.'"

Thus Matthew quotes that which was "SPOKEN" by Jeremiah the prophet, and combines with the actual quotation a parenthetical reference to the price at which the prophet Zechariah had been priced.

(2) Had the sum of money been twenty pieces of silver instead of thirty, a similar remark might well have been interjected thus:-

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying: 'And they took the twenty pieces of silver [the price of him whom his brethren sold into Egypt], and they gave them for the potter's field' ", etc.

(3) Or, had the reference been to the compensation for an injury done to another man's servant, as in Exodus 21:32, a similar parenthetical remark might have been introduced thus:-

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying: 'And they took the thirty pieces of silver [the price given in Israel to the master whose servant had been injured by an ox], and they gave them for the potter's field' ", etc.

A designed parenthetical insertion by the inspired Evangelist of a reference to Zechariah, in a direct quotation from the prophet Jeremiah, is very different from a "mistake", or "a slip of the pen", "a lapse of memory", or a "corruption of the text", which need an apology.

The quotation itself, as well as the parenthetical reference, are both similarly exact.

NOTES

1 Of these, the Aramaic (or Syriac), that is to say, the Peshitto, is the
most important, ranking as superior in authority to the oldest Greek manuscripts, and dating from as early as A.D. 170.

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

Hence we have given this authority, where needed throughout our notes, as being of more value than the modern critical Greek texts; and have noted (for the most part) only those "various readings" with which the Syriac agrees.
The Synonymous Words Used for "Sin", "Wickedness", "Evil", "Ungodliness", "Disobedience", "Transgression", etc.

This Is Appendix 128 From The Companion Bible.

I. **SIN.**

i. The Verb.

*hamartano* = to miss the mark of aim; then, to miss or wander from the right path; to go, or do wrong.

ii. The Noun.

1. *harmartia* = a failing to hit the mark; aberration from prescribed law (connected with and resulting from the above). In New Testament always in a moral sense = a sin, whether by omission or commission, in thought, word or deed. Also used in connection with the sin-offering (Hebrews 10:6, 8, 18; 13:11, as in Psalm 40:6, compare Leviticus 5:8).

2. *harmartema* = the actual sin. The evil principle in action; the sinful act or deed.

3. *paratoma* = a falling aside, when one should have stood upright. Hence (morally) a fall, a falling aside, from truth and equity; a fault, or trespass.

In Romans 5:12, Number 1 entered the world. The disobedience of Adam (verses 15, 17, 18) was Number 3, and
the law entered that Number 3 which before was error, might become criminal in the knowledge of the sinner. After this, where Number 1 abounded, grace did much more abound.

II. WICKEDNESS.

1. *poneria* = depravity; iniquity, the wicked acting of the evil nature. See Number III. 1. below.

2. *kakia* = depravity, the vicious disposition and desires, rather than the active exercise of them, which is Number 1 (*poneria*).

III. EVIL (Adj. and Noun).


2. *kakos* = depraved, bad in nature. Compare Number II. 2.

3. *anomos* = lawless, contempt of law.

4. *anomia* = lawlessness.

5. *athesmos* = breaking through all restraints of ordinances of institutes, divine or human to gratify one's lusts. Occurs only in 2 Peter 2:7; 3:17.

IV. UNGODLINESS.

*aabeia* = impiety, absence of "the fear of God", having no reverence for sacred things; irreligious. Septuagint for *pasha*. Appendix 44. ix.

V. DISOBEDIENCE, ETC.

1. *apeitheia* = unwillingness to be persuaded, leading to obstinacy.
2. *parakoe* = unwillingness to hear, disobedient.

VI. TRANSGRESS, TRANSGRESSOR.

1. *parabaino* = to step on one side, overstep, go aside from, violate, transgress.

2. *parerchomai* = to go past, pass by, neglect.

3. *parabates,* = one who steps aside, or oversteps.

VII. INIQUITY.

1. *adikia* = unrighteousness, wrongdoing.

2. *adikema* = a wrong done.

3. *paranomia* = acting contrary to law or custom. Occ. only in 2 Peter 2:16.

VIII. ERR, ERROR.

1. *planao* = to cause to wander or go astray; used of doctrinal error and religious deceit. Compare *planos* (1 Timothy 4:1, "seducing").

2. *apoplanao.* = Number 1 with *apo* = away from, prefixed (*Appendix 104. iv*). In Pass., to go astray from, swerve. Occ. only in Mark 13:22 and 1 Timothy 6:10.


IX. FAULT.

*hettema* = a diminishing of that which should have been rendered in full measure; diminution, decrease. Occ. in Romans 11:12 and 1 Corinthians 6:7.
Prepositions

This Is Appendix 104 From The Companion Bible.

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

They might be exhibited in groups, or according to the Cases 1 of
the Noun which they govern, or according to their geometrical
relations to a line, a superficies, and a solid, or according to the
relative frequency of their occurrences. 2

But we have given them below in their alphabetical order, so that
they may be more readily found by the reader.

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

i. **ana** governs only one case (the Accusative), and denotes up,
upon, formed from ano (as kata is from kato, with which ana
stands in direct antithesis). In relation to vertical lines it denotes the
top. With numerals it is used as a distributive (Matthew 20:9,10.

ii. **anti** governs only one case (the Genitive), and denotes over
against, or opposite. Hence it is used as instead of or in the place
of (e.g. Matthew 2:22. Luke 11:11); and denotes equivalence (e.g.
Matthew 20:28. Hebrews 12:16. 1Peter 3:9), while **huper** (Number
xvii, below) denotes in the interest of, or on behalf of (Luke 6:28.
John 17:19).

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

iv. **apo** governs only one case (the Genitive), and denotes motion
from the surface of an object, as a
line drawn from the circumference;
it thus stands in contrast with **ek**
(Number vii), which denotes a line
drawn from the center; while **para**
denotes a line drawn as a tangent,
thus-

Hence, it is used of motion away from a place (e.g. Matthew 316;
Acts 15:38); marking the distance which separates the two places, or the interval of time between two events (e.g. Matthew 19:4; Acts 20:18). It also marks the origin or source whence anything comes, such as birth, descent, residence (e.g. Matthew 2:1; 15:1; 21:11. Acts 10:23; 17:13), or of information (e.g. Matthew 7:16).

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

It would thus differ **hupo** (Number xviii), which would imply a cause immediate and active while **apo** would imply a cause virtually passive, and more remote.

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

1. With the Genitive it has the general sense of through, as though dividing a surface into two by an intersecting line. It includes the idea of proceeding from and passing out (e.g. Mark 11:6. 1Corinthians 3:15. 1Timothy 2:15. 1Peter 3:20). Compare diameter.

In a temporal sense; after an interval (Matthew 26:61. Mark 2:1. Galatians 2:1).

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

2. With the Accusative it has the sense of on account of; or because of (e.g. Matthew 27:18. Mark 2:27. Revelation 4:11), indicating both the exciting cause (Acts 12:20. Romans 4:25. 1Corinthians 11:10), the impulsive cause (e.g. John 12:9. Romans 4:23; 15:15. Hebrews 2:9), or the prospective cause (Romans 6:19; 8:11; 14:15. Hebrews 5:3).

vi. **eis** governs only one case (the Accusative). Euclid uses **eis** when a line is drawn to meet another line, at certain point. Hence, it denotes motion to or unto an object, with the purpose of reaching or touching it (e.g. Matthew 2:1; 3:10. Luke 8:14. Acts 16:10).

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

In contrast with **eis, pros** (Number xv, below) may mark one object as the means of reaching an ulterior object which is denoted by **eis** (e.g. John 6:35. Romans 5:1. Ephesians 4:12). It is the
vii. *ek* governs only one case (the Genitive), and denotes motion from the interior. See under *apo* (Number iv, above, and diagram there). It is used of time, place, and origin. It means *out from*, as distinguished from *apo* (Number iv, above), which means *off*, or *away from*. *Ek* marks the more immediate origin, while *apo* marks the more remote origin; *of* expressing the intermediate meanings.

viii. *en* governs only one case (the Dative), and denotes being or remaining *within*, with the primary idea of rest and continuance. It has regard to place and space (e.g. Matthew 10:16. Luke 5:16), or sphere of action (e.g. Matthew 14:2. Romans 1:5,8; 6:4). It also used for the efficient cause as emanating from within, and hence has sometimes the force of *by*, denoting the instrument, *with*, passing on to union and fellowship; *en* denoting *inclusion*, and *sun* (Number xvi, below) denoting *conjunction*. *En* denotes also continuance in *time* (Matthew 2:1; 27:40. John 11:10). 2. with plural = among.

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


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


2. With the Dative it implies *actual superposition*, as one thing resting upon another, as upon a foundation or basis which may be actual (e.g. Mark 6:25,28,39), or moral (e.g. Matthew 18:13. Mark 3:5). Both senses occur in 1Thessalonians 3:7.

   Hence it is used of the moving principle or motive suggesting the purpose or object (e.g. Ephesians 2:10), and sometimes including the result (e.g. 2Timothy 2:14).

3. With the Accusative it implies the downward pressure on that upon which a thing rests; active motion being suggested (e.g. 2Corinthians 3:15. 1Timothy 5:5).

   Hence, it denotes any extended motion downward (Matthew 13:2;

Compared with pros (Number xv, below), pros marks the motion, the direction to be taken, while epi (with Accusative) marks the point to be reached.

This downward pressure may be that of the mind, or feeling (e.g. Matthew 25:21; 27:43. Hebrews 6:1. 1Peter 1:13).

For the difference between eis (Number vi, above) and epi (with the Accusative) see Romans 9:21, "one vessel unto (eis) honour", and verse 23, "riches of glory on (epi) the vessels of mercy".

x. kata governs two cases (the Genitive and Accusative), and denotes two motions, vertical and horizontal.

1. With the Genitive it denotes vertical motion, the opposite of ana (Number i, above), descent, or detraction from a higher place or plane (e.g. Matthew 8:32. Mark 5:13); and direction to, or against (e.g. Mark 9:40. John 18:29. Acts 25:27. 2Corinthians 13:8).

2. With the Accusative it denotes horizontal motion, along which the action proceeds (e.g. Luke 8:39; 10:33. Acts 5:15; 8:26. Philippians 3:14). Sometimes it includes the purpose or intention (e.g. 2Timothy 1:1; 4:3. Titus 1:1). In this connection eis (Number vi, above. 2Timothy 4:14) marks the more immediate purpose, pros (Number xv, 3. Ephesians 4:12. Philemon 5) the ultimate purpose; and kata (Number x, 2.) the destination to be reached. It has regard to the duration of the motion (e.g. Matthew 27:15. Hebrews 3:8) and the accordance, conformity or proportion of the two things which such motion thus connects (e.g. Matthew 16:27; 23:3; 25:15. Luke 2:22).

xi. meta governs two cases (the Genitive and Accusative), and denotes association and companionship with. It thus differs from sun (Number xvi, below), which denotes proximity to, and hence conjunction or coherence.

Compare Ephesians 6:23. (meta) with Ephesians 4:31. (sun); and 1Thessalonians 3:13. (meta) with Colossians 3:3 (sun).

1. Hence meta, with the Genitive, denotes among, amid (e.g. Matthew 26:58. Mark 1:13. Revelation 21:3), or in company with (e.g. Matthew 9:15. John 11:31. 2Thessalonians 1:7. Revelation 14:13).

It refers specially to the mental disposition with which an action is performed (e.g. Matthew 12:30. Mark 3:5. Luke 1:39; 9:49. John 8:28. 2Corinthians 7:15).

2. With the Accusative it means after, always in connection with
xii. *para* governs three cases (Genitive, Dative, and Accusative), and the uniform meaning is *beside*, or *alongside of*. See *apo*, Number iv, above, and compare diagram there.


   As distinguished from *hupo* (Number xviii, below) it denotes the *general* sense of motion, while *hupo* marks the *special* sense or efficient cause of such motion.

   As distinguished from *apo* (Number iv, above) it marks the motion from person (e.g. Matthew 2:16), while *apo* may imply motion from a place (e.g. Matthew 2:1).

2. With the Dative it denotes rest *beside and at* a person, place, or thing, expressing rest and position there (e.g. John 19:25. Acts 9:43); laid up with, or in store with (e.g. Matthew 6:1. Luke 1:30), or proximity to (e.g. Matthew 22:25. Colossians 4:16).

   Hence it implies in the power of (Matthew 19:26. Luke 1:37); in the judgment of (e.g. Romans 2:12. 2Peter 2:11).

3. With the Accusative it denotes motion to a place, so as to be alongside it (e.g. Matthew 15:29 Mark 4:1).

   Hence, *beside* and *beyond*, and so *against* (e.g. Acts 18:13. Romans 1:25,26; 4:18. 1Corinthians 3:11. Galatians 1:8); and *beside*, i.e. *more or less than* (e.g. Luke 3:13; 13:2. Romans 14:5. 2Corinthians 11:24). Compare *pros*, number xv, below.

xiii. *peri* governs two cases (Genitive and Accusative), and denotes *around*, or *about*, like a completed circle. Hence *concerning*. It marks the object about which the action of the verb takes place.

1. With the Genitive it means *as concerning*, or *as regards*, but always with the primary idea, and marking the central point of the activity (e.g. Matthew 4:6. Luke 24:19,27,44).


xiv. *pro* governs only one case (the Genitive), and denotes the position as being *in site*, or, *before* one, in *place* (e.g. Luke 7:27, 9:52, James 5:9); *time* (e.g. Matthew 5:12, John 17:24, Acts 21:38); or *superiority* (e.g. James 5:12, 1Peter 4:8).
pros governs three cases (the Genitive, Dative, and Accusative), and denotes to, or, toward, implying motion onward. Its general meaning with the three cases is the motive-as in consideration of (with the Genitive); in addition to anything-as an act (with the Dative); with a view to anything-as an end (with the Accusative).

Compared with para (Number xii, above), pros denotes only direction and tendency, whereas para denotes both motion and change of place of some object.

1. With the Genitive the only occurrence is Acts 27:34.

sun governs only one case (the Dative). See under meta (Number xi, above) (e.g. Luke 23:11. Romans 6:8).

huper governs two cases (the Genitive and Accusative), and denotes above, and over, with respect to the upper plane of a solid. Latin, super.


In the interests of (e.g. 2Thessalonians 2:1).

In behalf of (e.g. Matthew 5:44. Acts 9:16).

For the purpose of (e.g. John 11:4. Romans 15:8. 2Corinthians 12:19. Philippians 2:13).

With the Genitive huper is connected with peri, being the apex of the triangle, or the fixed point of the compass, whereas peri (see Number xiii.) is the circle described around it. Hence huper has regard to feeling, and implies the pleading a case on behalf of another, whereas peri implies the mere description of the circumstances of the case. (e.g. 1Peter 3:18. Jude 9).


hypo governs two cases (the Genitive and Accusative), denotes the underside of a solid, and is thus the opposite of huper (see Number xvii, above).

With the Genitive it describes motion from beneath; with Dative
(not used in the New Testament), position beneath; and with the Accusative, motion or extension underneath.

1. With the Genitive, *hupo* is used to mark the efficient or instrumental agent, *from under* whose hand or power the action of the verb proceeds (e.g. Matthew 1:22; 2:16. Luke 14:8).

2. With the Accusative, it denotes the place whither such action extends (e.g. Matthew 8:8. Mark 4:32. James 2:3).

Hence it implies moral or legal subjection (e.g. Matthew 8:9. Romans 6:14; 7:14; 16:20. 1Timothy 6:1).

**Notes:**

1 The Cases governed by the Prepositions stand in the following proposition: Genitive, 17; Accusative, 19; and Dative, 15; according to Helbing (Schanz's *Beitrage*, Number 16 (1904), page 11.

2 On page 98 of his *Grammar of New Testament Greek*, Professor J. H. Moulton gives a list as follows:- If *en* represents unity, the order of the frequency of the other Prepositions work out thus: *eis*, ·64; *ek*, ·34; *epi*, ·32; *pros*, ·25; *apo*, ·24; *kata*, ·17; *meta*, ·17; *peri*, ·12; *hupo*, ·08; *para*, ·07; *huper*, ·054; *sun*, ·048; *pro*, ·018; *anti*, ·008; and *ana*, ·0045.
The Alleged "Corruption of the Hebrew Text.

This Is Appendix 93 From The Companion Bible.

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

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

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

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

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

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

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

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

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

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

In certain positions, other than at the beginning of a word, these five letters may, or may not, require this Dagesh. Now, each of these dots was safeguarded; for one might so easily be omitted or misplaced: hence, the scribe was assisted by an instruction that, in cases where any of these five letters should not have a Dagesh, he must make a small mark over it, called a Raphe. This again in no way affected either the sound or the sense; but it reminded the scribe that in these cases he had to do one thing or the other. He must write it (if the letter were, say, a Beth (beth = B) either or .

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

\[\text{Aleph} (=A)\]  
with 7 Taagin

\[\text{Beth} (=B)\]  
with 3 Taagin
These ornamented letters were quite exceptional, and implied no added meaning of any kind: but, so jealously was the sacred text safeguarded, that the scribe was informed how many of each of the letters had these little ornaments: that is to say, how many Alephs ( \( \aleph = A \) ), and how many Beths ( \( \beth = B \) ), etc, had one, two, three, or more.

These ornaments called Ta'agim (or Tagin), meaning little crowns. The Greek-speaking Jews called them little horns (Hebrew keranoth) because they looked like "horns". The Authorized Version and Revised Version rendering of keraia (Greek = horn) is "tittle", which is the diminutive of "title" and denotes a small mark forming such title.

Modern commentators, and even the most recent Dictionaries of the Bible, still cling to the traditional explanation that this "tittle" is the small projection or corner by which the letter Beth ( \( \beth = B \) ) differs from kaph ( \( \kappa = K \) ); or Daleth ( \( \daleth = D \) ) differs from Resh ( \( \resh = R \) ), etc.

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

Rubric \( \aleph \), § 2 (Ginsburg's Massorah, volume ii, page 680-701) says: "Aleph with one Tag: there are two instances in the Pentateuch (Exodus 13:5, \( \aleph \) in 'asher (= which), and verse 15 1, \( \aleph \) in 'adam (= man)".

Rubric \( \beth \), § 3, says: "There are seven Aleths ( \( \aleph = A \) ) in the Pentateuch which respectively have seven Taagin".

Rubric \( \beth \), § 2, notes Beth ( \( \beth = B \) ) with one Tag, as occurring only once (Exodus 13:11, y'bi'aka = brings thee).
Rubric Ⅲ, § 3, notes Beth (ב = B), as occurring in four instances with two Taagin videlicet, Genesis 27:29 (ya'abduka = may serve thee); Genesis 28:16 (bammakom = place); Exodus 7:14 (kabed = is hardened); Exodus 23:23 (v'hay'busi = and the Jebusites).

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

It was these Taagin the Lord referred in Matthew 5:18, and Luke 16:17; when He said that not only the smallest letter (י = Yod = Y), but that not even the merest mark or ornament (Tag) should pass away from the Law until all things should come to pass. So that our Lord Himself recognized these Taagin, which must have been in His Bible from which He quoted.

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

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

It is needless to give examples of such instances.

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

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

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

In nine instances "House of Elohim" is followed by the demonstrative pronoun "this": but, in five cases this pronoun is the Chaldee dek (Ezra 5:17; 6:7, 7, 8, 12), and in four cases it is ednah. These latter are thus safeguarded.

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

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

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

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

In the same way, the following exceptional phrases are distinguished: "Jehovah the Elohim", "Jehovah Elohim of", "Jehovah Elohim Zba'oth", "Jehovah Elohim of heaven", "Jehovah my Elohim", etc., etc.
The expression "the sins of Jeroboam", which occurs fifteen times, is in ten instances followed by "the son of Nebat". The shorter phrase is thus exceptional; and the scribe is warned not to make any of the five like the other ten by adding "the son of Nebat".

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

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

NOTE

1Ginsburg gives verse 13; but volume ii shows that it is verse 15.
The Last Twelve Verses of Mark's Gospel.

This Is Appendix 168 From The Companion Bible.

Most modern critics are agreed that the last twelve verses of Mark 16 are not integral part of his Gospel. They are omitted by T [A]; not by the Syriac Appendix 94. V. ii.

The question is entirely one of evidence.

From Appendix 94 V. we have seen that this evidence comes from three sources: (1) manuscripts, (2) versions, and (3) the early Christian writers, known as "the Fathers". This evidence has been exhaustively analysed by the late Dean Burgon, whose work is epitomized in numbers I-III, below.

I.

As to MANUSCRIPTS, there are none older than the fourth century, and the oldest two uncial Manuscripts ( B and \textbullet, see Appendix 94. V.) are without those twelve verses. Of all the others (consisting of some eighteen uncial and some six hundred cursive Manuscripts which contain the Gospel of Mark there is not one which leaves out these twelve verses.

II. As to the Versions:-

1. The SYRIAC. The oldest is the Syriac in it various forms: the "Peshitto" (cent. 2) and the "Curetonian Syriac" (cent. 3). Both are older than any Greek Manuscript in existence, and both contain these twelve verses. So with the "Philoxenian" (cent.5) and the "Jerusalem" (cent. 5) See note 1.

2. The LATIN Version. JEROME (A.D. 382), who had access to Greek Manuscripts older than any now extant, includes these twelve verses; but this Version (known as the Vulgate) was only a revision of the VETUS ITALA, which is believed to belong to cent. 2, and contains these verses.
3. The GOTHIC Version (A.D. 350) contains them.

4. The EGYPTIAN Versions: the Memphitic (or Lower Egyptian, less properly called "COPTIC"), belonging to cent. 4 or 5, contains them; as does the "THEBAIC" (or Upper Egyptian, less properly called the "SAHIDIC"), belonging to cent. 3.

5. The ARMENIAN (cent. 5), the ETHIOPIC (cent. 4-7), and the GEORGIAN (cent. 6) also bear witness to the genuineness of these verses.

III.

The FATHERS. Whatever may be their value (or otherwise) as to doctrine and interpretation yet, in determining actual words, or their form or sequence, their evidence, even by an allusion, as to whether a verse or verses existed or not in their day, is more valuable than even manuscripts or Versions.

There are nearly a hundred ecclesiastical writers older than the oldest of our Greek codices; while between A.D. 300 and A.D. 600 there are about two hundred more, and they all refer to these twelve verses.

PAPIAS (about A.D. 100) refers to verse 18 (as stated by Eusebius, Hist. Ecc iii. 39).

JUSTIN MARTYR (A.D. 151) quotes verse 20 (Apol. I. c. 45).

IRENÆUS (A.D. 180) quotes and remarks on verse 19 (Adv. Hoer. lib. iii. c. x.).


VINCENCIUS (A.D. 256) quoted two verses at the seventh Council of Carthage, held under CYPRIAN.

The ACTA PILATI (cent. 2) quotes verses 15, 16, 17, 18
The APOSTOLICAL CONSTITUTIONS (cent. 3 or 4) quotes verses 16, 17, 18.

EUSEBIUS (A.D. 325) discusses these verses, as quoted by MARINUS from a lost part of his History.

APHRAARTES (A.D. 337), a Syrian bishop, quoted verses 16-18 in his first Homily (Dr. Wright's ed., 1869, i., page 21).

AMBROSE (A.D. 374-97), Archbishop of Milan, freely quotes verses 15 (four times), 16, 17, 18 (three times), and verse 20 (once).

CHRYSOSTOM (A.D. 400) refers to verse 9; and states that verses 19, 20 are "the end of the Gospel".

JEROME (b. 331, d. 420) includes these twelve verses in his Latin translation, besides quoting verses 9 and 14 in his other writings.

AUGUSTINE (fl. A.D. 395-430) more than quotes them. He discusses them as being the work of the Evangelist MARK, and says that they were publicly read in the churches.

NESTORIUS (cent. 5) quotes verse 20, and

CYRIL OF ALEXANDRIA (A.D. 430) accepts the quotation.

VICTOR OF ANTIOCH (A.D. 425) confutes the opinion of Eusebius, by referring to very many Manuscripts which he had seen, and so had satisfied himself that the last twelve verses were recorded in them.

IV.

We should like to add our own judgment as to the root cause of the doubts which have gathered round these verses.

They contain the promise of the Lord, of which we read the fulfilment in Hebrews 2:4. The testimony of "them that heard Him" was to be the confirmation of His own teaching when on earth: "God also bearing them witness, both with
signs and wonders, and divers miracles, and gifts of *pneuma hagion* (that is to say, spiritual gifts. See Appendix 101. II. 14), according to His own will”.

The Acts of the Apostles records the fulfilment of the Lord's promise in Mark 16:17, 18; and in the last chapter we find a culminating exhibition of "the Lord's working with them" (verses 3, 5, 8, 9). But already, in 1 Corinthians 13:8-13, it was revealed that a time was then approaching when all these spiritual gifts should be "done away". That time coincided with the close of that dispensation, by the destruction of Jerusalem; when they that heard the Lord could no longer add their confirmation to the Lord's teaching, and there was nothing for God to bear witness to. For nearly a hundred years 2 after the destruction of Jerusalem there is a complete blank in ecclesiastical history, and a complete silence of Christian speakers and writers 3. So far from the Churches of the present day being the continuation of Apostolic times, "organized religion", as we see it to-day, was the work of a subsequent and quite an independent generation.

When later transcribers of the Greek manuscripts came to the last twelve verses of Mark, and saw no trace of such spiritual gifts in existence, they concluded that there must be something doubtful about the genuineness of these verses. Hence, some may have marked them as doubtful, some as spurious, while others omitted them altogether.

A phenomenon of quite an opposite kind is witnessed in the present day.

Some (believers in these twelve verses), earnest in their desire to serve the Lord, but not "rightly dividing the Word of truth" as to the dispensations, look around, and, not seeing these spiritual gifts in operation, determine to have them (!) and are led into all sorts of more than doubtful means in their desire to obtain them. The resulting "confusion" shows that God is "not the author" of such a movement (see 1 Corinthians 14:31-33).

**NOTES**

1 Of these, the Aramaic (or Syriac), that is to say, the *Peshitto*, is the most important, ranking as superior in authority to the oldest Greek manuscripts, and dating from as early as A.D. 170. Though the Syrian Church was divided by the Third and Fourth
General Councils in the fifth century, into three, and eventually into yet more, hostile communions, which have lasted for 1,400 years with all their bitter controversies, yet the same version is ready today in the rival churches. Their manuscripts have flowed into the libraries of the West. "yet they all exhibit a text in every important respect the same." Peshitto means a version simple and plain, without the addition of allegorical or mystical glosses.

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

2 See Colossians 1, opposite.

3 Except the Didache or Teaching of the Twelve, which is supposed to be about the middle of the second century, but which shows how soon the corruption of New Testament "Christianity" had set in.
GALILEE

This is Appendix 169 from The Companion Bible.
The Synonymous Words for "Man", "Men".

This Is Appendix 123 From The Companion Bible.

Sometimes the word "man" is added in translating the Masculine Gender of Adjectives or Nouns, in which case it is not one of the words given below.

1. *anthropos* = an individual of the Genus *Homo*; a human being as distinct from animals. See Appendix 98. XVI, for "the Son of man".

2. *aner* = an adult male person. Latin *vir* an honourable title (as distinct from a mere "man", No. 1); hence, used of a husband.

3. *tis* = some one, a certain one.

4. *arren* = a male; of the male sex.

5. *arsen*. = The same as No. 4; being the old *Ionic* form, as No. 4 is the later *Attic* form.

6. *teleios* = one who has reached maturity as to age or qualification, or by initiation. Rendered "man" in 1Corinthians 14:20. See note there; also Appendix 125. 1, and compare 1Corinthians 2:6.
The Synonymous Words for "Perfect" (Adjective and Verb).

This Is Appendix 125 From The Companion Bible.

1. **teleios** = that which has reached its end. From **telos**, end. Latin **finis**, nothing beyond; hence perfect, in the sense of initiated. See 1Corinthians 2:6. Philippians 3:15.

2. **teleioo** = to make a full end, consummate.

3. **epiteleio** = to finish, or bring through to an end.

4. **akribos** = accurately, precisely, exactly, assiduously.

5. **akribeia** = accuracy, preciseness, exactness.

6. **artios** = fitting like a joint = perfect adaptation for given uses. Occ. only in 2Timothy 3:17.

7. **pleroo** = to fulfil, accomplish.

8. **katartizo** = to arrange or set in order, adjust, etc. It occurs thirteen times, and is rendered "mend" (Matthew 4:21. Mark 1:19); "prepare" (Hebrews 10:5); "frame" (Hebrews 11:3); "restore" (Galatians 6:1); "make perfect" (Hebrews 13:21. 1Peter 5:10. All the texts read "will perfect"); "perfected" (Matthew 21:16. 1Thessalonians 3:10); "fit" (Romans 9:22). Passive "be perfect" (Luke 6:40. 2Corinthians 13:11); "be perfectly joined together" (1Corinthians 1:10).

9. **exartizo** = to equip, fit out (as a vessel for sea); that is to say, ready for every emergency (occ. only in Acts 21:5 and 2Timothy 3:17).

10. **hexis** = habitude (as the result of long practice or habit). Occ. only in Hebrews 5:14.
Appendix List
The Septuagint Version of Jeremiah

This Is Appendix 84 From The Companion Bible.

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

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

It is needless therefore to treat it seriously, or to set out in any tables wherein such differences consist.
In many particulars Jeremiah was a type of Christ. Sometimes by way of contrast (marked *). The following passages may be compared:

<table>
<thead>
<tr>
<th>JEREMIAH</th>
<th>CHRIST</th>
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<tbody>
<tr>
<td>(Type).</td>
<td>(Antitype).</td>
</tr>
<tr>
<td>11:19</td>
<td>Isaiah 53:7, 8.</td>
</tr>
<tr>
<td>20:7</td>
<td>Mark 5:40.</td>
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<tr>
<td>20:10</td>
<td>Luke 11:54. (Compare Psalm 55:12, 13.)</td>
</tr>
<tr>
<td>26:11</td>
<td>Matthew 26:65, 66.</td>
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<tr>
<td>26:15</td>
<td>Matthew 27:4-25.</td>
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</table>

**LAMENTATIONS.**

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<table>
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<th></th>
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<tbody>
<tr>
<td>3:8</td>
<td>Matthew 27:46.</td>
</tr>
<tr>
<td>3:14</td>
<td>Psalm 69:12.</td>
</tr>
</tbody>
</table>
"The Fourth Year of Jehoiakim"

(Jeremiah 25:1-3)

(Being supplemental to Appendix 50)

This Is Appendix 86 From The Companion Bible.


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

"The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon; the which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me."

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

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

The Holy Spirit, we may believe, expressly made use of St. Paul, in the statement in the passage referred to, in order to preserve us from falling into this error. CLINTON (1781-1852) well says on the point: "The computation of St. Paul, delivered in a solemn argument before a Jewish audience, and confirmed by the whole tenor of the history in the Book of Judges, out-weighs the authority of that date" (480). In spite, however, of this Divine warning, many accept the 480th year as being a cardinal number, and reckon it as an *Anno Mundi* date.

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

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

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

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

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

Chronologists of all ages are, as a rule, very much like sheep - they follow a leader: and, once the idea became current that the "correct" (supposed) dates of certain epochs and periods in Greek (and other) history could be brought to bear upon and override certain Biblical chronological statements, which presented "difficulties" to these modern chronologers, then it soon became almost a matter of course to *make* the figures of Divine revelation submit and conform to "profane" figures, derived from parchment or clay, instead of vice versa. 3

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

"The history contained in the Hebrew Scriptures presents a remarkable and pleasing contrast to the early accounts of the Greeks. In the latter, we trace with difficulty a few obscure facts preserved to us by the poets, who transmitted, with all the embellishments of poetry and fable, what they had received from oral tradition. In the annals of the Hebrew nation we have authentic narratives, written by contemporaries, and these writing under the guidance of inspiration. What they have delivered to us comes, accordingly, under a double sanction. They were aided by Divine inspiration in recording facts upon which, as mere human witnesses, their evidence would be valid. But, as the narrative comes with an authority which no other writing can possess, so, in the matters related, it has a character of its own. The history of the Israelites is the history of miraculous interpositions. Their passage out of Egypt was
miraculous. Their entrance into the promised land was miraculous. Their prosperous and their adverse fortunes in that land, their servitudes and their deliverances, their conquests and their captivities, were all miraculous. Their entire history, from the call of Abraham to the building of the sacred Temple, was a series of miracles. It is so much the object of the sacred historians to describe these, that little else is recorded. The ordinary events and transactions, what constitutes the civil history of other States, are either very briefly told, or omitted altogether; the incidental mention of these facts being always subordinate to the main design of registering the extraordinary manifestations of Divine power. For these reasons, the history of the Hebrews cannot be treated like the history of any other nation; and he who would attempt to write their history, divesting it of its miraculous character, would find himself without materials. Conformably with this spirit, there are no historians in the sacred volume of the period in which miraculous intervention was withdrawn. After the declaration by the mouth of Malachi that a messenger should be sent to prepare the way, the next event recorded by any inspired writer is the birth of that messenger. But of the interval of 4004 years between the promise and the completion no account is given."

And then Clinton significantly remarks:-

"And this period of more than 4004 years between Malachi and the Baptist is properly the only portion in the whole long series of ages, from the birth of Abraham to the Christian era, which is capable of being treated like the history of any other nation.

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

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

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

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

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

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

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

\textbf{CLINTON'S} Calendar of Greek dates, it must be borne in mind, only commences with the \textit{traditional} date of the first Olympiad\textsuperscript{6} (776 B.C.). From that year on and backwards, everything in his Scripture Chronology is assumed to be capable of being arranged, and made to harmonize with that date.

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

\textbf{SIR ISAAC NEWTON} (1642-1727), for instance, in his \textit{Chronology of Ancient Kingdoms Amended}, charges the Greek chroniclers with having made the antiquities of Greece 300 or 400 years older than the truth. The whole passage reads thus (\textit{Works}, vol. v, p. 4 of the Introduction) :-
"A little while after the death of ALEXANDER THE GREAT, they began to set down the generations, reigns, and successions, in numbers of years; and, by putting reigns and successions equipollent (equivalent) to generations; and three generations to an hundred or an hundred and twenty years, as appears by their chronology, they have made the antiquities of Greece 300 or 400 years older than the truth. And this was the original of the technical chronology of the Greeks. ERATOSTHENES wrote about an hundred years after the death of ALEXANDER THE GREAT; he was followed by APOLLODORUS; and these two have been followed ever since by chronologers."

NEWTON then goes on to quote the attack on HERODOTUS by PLUTARCH (born about 46 A.D.), for chronological nebulosity in support of his contention as to the uncertainty and doubtfulness of the chronology of the Greeks. He further adds:

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

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

EUSEBIUS, the Church historian and bishop of Caesarea (A.D. 264-349), is mainly responsible for the modern system of dating which results in squaring scriptural chronology with the Greek Olympiad years, and it is upon EUSEBIUS'S reckonings and quotations that CLINTON also mainly relies.
In his *Chronicle of Universal History*, the first book, entitled *Chronography*, contains sketches of the various nations and states of the old world from the Creation to his own day.

The second book of this work consists of synchronical tables with the names of the contemporary rulers of the various nations, and the principal events in the history of each from Abraham to his own time. Eusebius gets his information from various sources. He makes use of Josephus (A.D. 37-95), Africanus (century 3 A.D.), Berosus (century 3 B.C.), Polyhistor (century 1 B.C.), Abydenus (about 200 B.C.), Cephalion (century 1 A.D.), Manetho (century 3 B.C.), and other lost writers-equally "profane".

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

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

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

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

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

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

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

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

Censorinus (quoted in the note below 6) may be taken to voice the whole body of ancient chronologers when, in writing on chronological subjects, he says :-
"If the origin of the world had been known unto man, I would thence have taken my beginning ... Whether time had a beginning, or whether it always was, the certain number of years cannot be comprehended."

And PTOLEMY, the author of the famous "Canon", says :-

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

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

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

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

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

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

All are agreed that the **FOURTH YEAR OF JEHOLIAKIM**, and the **FIRST YEAR OF NEBUCHADEZZAR** form a point of contact between sacred and profane history of the utmost importance.

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

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

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

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

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

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

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

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

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

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

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

14. To apply this :

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

That datum-point, or bench-mark, is the creation of Adam, and is represented by the datum-mark 0 (nought) or zero. And as the unit of measurement, in the illustration suggested above, is one mile\(^1\), so the unit of measurement in the chronology of the Bible is one year (whether sidereal or lunar matters not for the sake of the argument).

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

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

But this is not the case, although we believe the period is clearly inferred and indicated, as the Charts in Appendix 50 show, which thus agree with USSHER'S conclusions, although not reaching them by USSHER'S methods, or figures.\(^{12}\)

We have therefore no alternative. We must make our measurements, that is to say, reckon our years, from the only terminus we possess, viz. the start-point or bench-mark laid down for us in "the Scriptures of truth", that is, the creation of Adam.
16. This is the principle adopted in the chronology of *The Companion Bible* : and, on this principle alone all the important "stations" on the chronological line have been laid down, or "determined" (to borrow CLINTON'S word), not by Astronomical or Assyrian Canons, but on the authority of the Biblical Canon alone.

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

**NOTES**

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


3 For example; in *The Variorum Aids to Bible Students* we are told by Professor SAYCE, in a special head-note to his article *The Bible and the Monuments*, that the dates he gives throughout are *necessitated* by the Assyrian Canon (p. 78).

4 CLINTON, apparently in these two passages, speaks of the 400 years as being a *round* number; meaning that is was *about* 400 years from MALACHI to the birth of JOHN THE BAPTIST, and therefore the Incarnation.

A reference to Appendix 50, VII, VII (6), and Appendix 58, will show that the 400 years he speaks of are not a *round* number, but
the actual number of years that elapsed between the prediction of Malachi - "the seal of the prophets" - and the coming of "My messenger" (John the Baptist) followed by "the Messenger of the Covenant", 3:1 (Jesus Christ). From its internal evidence it is perfectly clear that the prophecy of Malachi - "the burden of Jehovah" - must be dated several years after the Restoration, and the Dedication of the Temple of Zerubbabel.

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

But the ministries of both the Baptist and Christ began thirty years later; for example, in 26 A.D.

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

It is therefore a fair inference that the "seal of the prophets" should have been affixed thirty years after the Restoration of the Temple services, and exactly four hundred years before the fulfilment (Matthew 3:1-3. Mark 1:2, 3. Luke 3:2-6. John 1:6-23) of Malachi's prediction in 3:1.

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

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

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

The fourth year of Jehoiakim and first of Nebuchadnezzar is dated 496 B.C.: that is, 492 years from the Nativity.

The Babylonian servitude, seventy years, and the succeeding twenty-two years, from the decree of Cyrus (426 B.C.) to the First Passover after the Dedication of the Temple (404 B.C.), are together ninety-two years. If this, the Great Lo-Ammi period (corresponding
to the ninety-three Lo-Ammi years in Judges), is deducted we get again 400 years (496 - 92 - 4 = 400). Thus we have the scriptural Great number of probation (10 x 40 = 400) significantly connected with this fourth year of JEHOIAKIM. Compare also Genesis 21:10. Acts 7:6; and see Appendix 50. There are other examples in the Scriptures.

5 Note on 2Kings 15:27 in The Companion Bible. twenty years. See Appendix 50. V. The Assyrian inscription shows only four years. But why is writing on stone always assumed to be correct, and on parchment, always wrong? There were two chronological mistakes on the Duke of Cambridge's monument erected in Whitehall, London, which were the subject of a correspondence in the London newspapers of that date. (The Duke died in March 1904.) On the coffin-plate of King Edward VII, his death is put as occurring in the "ninth" instead of in the "tenth" year of his reign. In the inscription of DARIUS HYSTASPIS on the Behistun Rock (see Appendix 57), no less than fourteen "mistakes" made by the graver (one of them actually corrected by himself) are noted as such by the authors of the exhaustive work on that subject issued by the Trustees of the British Museum.

6 His authority for this date is given in the following sentences :-

"The first Olympiad is placed by CENSORINUS (c. 21) in the 1014th year before the consulship of ULPIUS and PONTIANUS in A.D. 238 = 776 B.C. ... If the 207th games were celebrated in July, A.D. 49, 206 Olympiads, or 824 years had elapsed, and the first games were celebrated in July, 776 B.C." That is to say, a date is taken, supposed to be A.D. 49 (Fasti Hellenici, Vol. I, Tables, p. 150), on testimony quoted from another ancient writer (SOLINUS, century 3 A.D.), that in that year the 207th Olympic games were held; and, as 206 Olympiads = 824 years, therefore the first games were celebrated in 776 B.C. This year 776 B.C. therefore has become the pivot upon which all chronology has been made to depend, and Scripture events to "fit" in!

7 HERODOTUS was in the same boat with CENSORINUS and PTOLEMY.

8 No complete list is yet known.
Note on 2Kings 15:27

**twenty years.** See Appendix 50. V. The Assyrian inscription shows only four years. But why is writing on stone always assumed to be correct, and on parchment, always wrong? There were two chronological mistakes on the Duke of Cambridge's monument erected in Whitehall, London, which were the subject of a correspondence in the London newspapers of that date. (The Duke died in March 1904.) On the coffin-plate of King Edward VII, his death is put as occurring in "ninth" instead of in the "tenth" year of his reign. In the inscription of DARIUS HYSTASPIS on the Behistun Rock (see Appendix 57), no less than fourteen "mistakes" made by the graver (one of them actually corrected by himself) are noted as such by the authors of the exhaustive work on that subject issued by the Trustees of the British Museum.

And for comparison with the 4,000 years in question.

Of course, the real unit is one inch; but, for convenience, the mile is considered as the unit in such a case.

See his *Annales Veteris et Novi Testamenti* (1650-1654).
The visions recorded in these chapters are synchronous, and all relate to "the time of the end" (that is to say, the last seven years of the seventy sevens of chapter 9:24-27, see Appendix 91). This will be seen from the similar expressions exhibited in the following table:

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<td>TIME: The midst of the week (1,260 days) verse 25.</td>
<td>TIME: The midst of the week (1,260 days) verse 27.</td>
<td>TIME: The midst of the week (1,260, 1,290, and 1,335 days) verses 7, 11, 12.</td>
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<td>The Sanctuary cleansed (verse 14).</td>
<td>The anointing of the Holy of Holies (verse 24).</td>
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<td>The end (verse 26).</td>
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**Appendix List**
The "Seventy Weeks"
of Daniel 9:24-27
This Is Appendix 91 From The Companion Bible.

For the meaning of this passage, reference must be made to the notes, and especially to the Structures, which are always the best commentary and the surest guide to interpretation.

We may set out the three divisions of the whole period on the diagram (not exact to scale) :-

I. The First Period is simple, being the "seven sevens", or 49 years.

II. The Second Period. The "threescore and two sevens", or 434 years, from 405 B.C. to A.D. 29 = the year of the "cutting off" of Messiah (see Appendix 50 pages 60, 61 in The Companion Bible). This was 483 years from the issuing of the decree in 454 B.C. (that is to say, 49 + 434 = 483 years).

The "cutting off" of Messiah is
stated as being "after" the "threescore and two weeks". The word "after", here, evidently means, and is intended to be understood as indicating, the completion of the period named; that is to say, on the expiration of the sixty-two sevens will "Messiah be cut off". Beyond this exactness it is hardly necessary for us to go.

III. THE THIRD PERIOD. This is the one seven, that is to say, the seventieth (or "last"), seven which has still to be accounted for.

That it must be yet future seems certain, from the agreement of its events with those of the visions of chapters 7-12 (Appendix 89), and the numbered "days" of chapters 8:14 and 12:7, 11, 12 (Appendix 90); also from the fact that none of the
six definite events (of 9:24), which mark its end has as yet taken place 1. These belong to the whole seventy sevens, and are thus connected with the seventieth or last seven, being the object and end of the whole prophecy. The following three, among other reasons, may be added:

1. If the seventieth, or "one seven", is to be reckoned from the cutting off of Messiah in direct, continuous, and historic sequence, then it leads us nowhere - certainly not to any of the six events of verse 24, which are all categorically stated to relate to Daniel's People, "all Israel" (verse 7), and to the holy City "Jerusalem".

No interpretation which transfers these six events to Gentiles or to Gentile times, is admissible.

If they are continuous, then there is no point or crisis in the Acts of the Apostles which marks their end. If they coincided with any events of importance, such as the end of Peter's ministry or the beginning of that of Paul, or Acts 12 and 13, that would be something. But there is nothing.

2. Messiah was to "have nothing" that was His, "after" His cutting off. This clearly points to the crucifixion of Messiah, and the rejection of His Messianic kingdom. For nearly 2,000 years Messiah has "had nothing" of all the many "glorious things" which have been spoken of Him, in connection with Himself or with His People Israel.

3. This last, or "one seven" of years, is divided into two distinct equal parts (see Appendix 90), and the division takes place in connection with an event which has no connection whatever with any event which has yet taken place. Messiah did not "make a (not the) covenant" of any kind, either with Israel or with any one else, at
the end of, or "after" the sixty-ninth week; nor did He "break" any covenant three and a half years later. Man may "make" and "break" covenants, but Divine Covenants are never broken.

On the other hand: of "the prince that shall come" it is distinctly stated that he shall do both these very things (verses 26, 27); and, in Appendix 89 and Appendix 90 both are connected with "the time of the end".

Hence, we are forced to the conclusion that this last seven of years still awaits its fulfilment; and this fulfilment must be as literal and complete as that of all the other parts of this vision and prophecy; for the end must be the glorious consummation for Israel of verse 24, the complete destruction of "the coming prince" (the false Messiah or Antichrist), and the setting up of the Messiah's kingdom.

Nothing less will satisfy all the requirements of Daniel's vision of "the seventy weeks".

The Hebrew word rendered "week" is shabua', and means, simply, a "septad", a "hebdomad", or a seven, hence a week, because it is a seven (of days). But in this passage it is confessedly used of a seven of years; and this of necessity, for no other seven of any other portion of time will satisfy the prophecy and fall within its terminus a quo, and the terminus ad quem.

Seventy of these sevens of years (or 490 years) are the one subject of this prophecy. We are told exactly when they would commence, and how they were to end. They sum up, within their bounds, all the then counsels of God as to His future dealings with His People Israel; for they are "determined" (the angel said to Daniel) "upon thy People, and upon thy Holy City" (verse 24). These words cannot have any other interpretation than "all Israel" (verse 7), and Jerusalem, and the Holy Sanctuary; for that had been the subject of Daniel's prayer, to which this prophecy was sent as the specific answer. (See verses 2, 7, 16, 17, 18, 19, and especially verse 24.)

These "seventy sevens [of years]" are divided into three distinct and separate periods:

I. The seven sevens, or 49 years. 483 years. 490 years.
II. The sixty-two sevens, or 434 years.
III. The one seven, or 7 years.
The terminus a quo of the whole period is the issuing of a decree "to restore and to build (or rather, rebuild) Jerusalem."

The terminus ad quem of the whole period is the cleansing of the Sanctuary. This is also the end of all the visions of Daniel in chapters 7-12 (Appendix 89); and all the numbered "days" of 7:25; 8:14; and 12:7, 11, 12, have this cleansing as their object and end.

As to the whole period, Daniel is bidden by the angelic Hierophant to "understand ... and consider" (verse 23); while, as to its three separate divisions, Daniel is to "know therefore and understand" (verse 25). See the Structures of these passages, in The Companion Bible, pages 1196, 1198, 1199.

THE FIRST PERIOD. The seven sevens (or 49 years). These commence with "the going forth of the commandment to restore and to build Jerusalem".

This was in the first month, Nisan, 454 B.C. (see Appendix 50, pages 60, 67, and 70 in The Companion Bible). Hanani's report to Nehemiah was made in the ninth month Chisleu, in 455 B.C., three months before; both months being in the "twentieth year of Artaxerxes". See notes on Nehemiah 1:1 and 2:1; also on pages 615-18 in The Companion Bible; and Appendix 57.

The Artaxerxes (or Great King) of Nehemiah 1:1; 2:1, who issues this decree, is identified with the great king Astyages. (See Appendix 57.)

Astyages was brother-in-law to Nebuchadnezzar. The madness of the latter had at this time lasted for seven years. Astyages had evidently in imperial matters been acting for his brother-in-law. This seems to be clear from the fact that the decree was issued in Shushan, and not Babylon; and no one, however great a potentate he might be, would have dared to issue such a decree, connected with the affairs of the suzerainty of Babylon, unless he possessed the authority to do so.

Therefore it may be put thus : In Nisan, 454 B.C., Astyages (that is to say, Artaxerxes = the Great King) issued the decree spoken of in Daniel. 9:25. Later, in the same year, Nebuchadnezzar's "madness" was lifted off him. "At the end of the days" his understanding and reason returned unto him, it seems, as suddenly as they had left him; and he thereupon issued his imperial proclamation throughout his dominions, as recorded in Daniel 4:34-37. See the note there on verse 34.

The seven sevens therefore, meaning seven sevens of literal years, occupied 49 years (454 B.C. to 405 B.C. = 49 years). They began in 454 B.C. with the decree, and end with the completion of the walls and the dedication of the Temple in 405 B.C.
See Ezra 6:10, 15-19.

It must be remembered that the issuing of this decree took place long before Ezra appeared on the scene; and before any of the subsequent decrees of other monarchs, which all had to do with the Temple; whereas the first, issued to Nehemiah (2:1), had to do only with the "City" and its "walls". See the notes on Ezra-Nehemiah, and Appendix 58. 3

THE SECOND PERIOD. The sixty-two sevens (or 434 years). These follow on directly from the end of the seven sevens of the First Period, and close with the cutting off of the Messiah.

THE THIRD PERIOD. The last, or the seventieth seven. This period is yet future, and awaits the same literal fulfilment as the other two periods.

NOTES

1 Archbishop Ussher's Chronology was first added to the Authorized Version by Bishop Lloyd in the edition of 1701. But, in Nehemiah 2:1, Bishop Lloyd put his own date "445 B.C.", to suit his own theory. Archbishop Ussher's date for the commencement of the reign of Artaxerxes was A.M. 3531, which, in his Collatio Annorum, corresponds to 474 B.C. "The twentieth year of Artaxerxes" would, therefore, be 454 B.C., as given above.

2 The era called "Anno Domini" was first fixed by a monk (Denys le Petit, commonly know by his Latin name, Dionysius Exiguus), about A.D. 532. It did not come into general use for some centuries. Charles III of Germany was the first who used the expression, "in the year of our Lord", in 879. It was found afterward that a mistake had been made by fixing the era four years too late! This explains the marginal notes in Matthew 2:1 and Luke 2:20, "The fourth year before the Common Account called Anno Domini." (In some editions of the Authorized Version we have seen "the fifth year", Luke 2:1, also "the sixth year", Luke 1:6.) Hence, the year called A.D. 33 was really the year A.D. 29. This, with 454, makes exactly 483 years, or 69 weeks of years.

3 N.B. There was a further division of this first period of seven sevens which may be mentioned. From the decree of Nehemiah 2:1 to the end of the Babylonian servitude (see notes on page 615 in The Companion Bible), which was the "first year of DARIUS" (= CYRUS, see Appendix 57) the son of ASTYAGES, was 28 years (454 - 426 = 28); and those events closed the fourth of the seven sevens. See Appendix 50 page 60 in The Companion Bible.
Appendix List
The "Times",
and
Numbered "Days" of Daniel
7:25; 8:14; 12:7, 11, 12
This Is Appendix 90 From The Companion Bible.

There are five specific periods of "time" and "days" mentioned in the Book of Daniel (7:25; 8:14; 12:7, 11, 12).

In addition to these five, we have the great period of the "seventy sevens" (or weeks) of years in chapter 9.

Sixty-nine of these were completed at the "cutting off" of the Messiah; the last of "seventieth seven" is yet to come (see Appendix 91). All the other five periods of time in the book are to be referred to, and are standardized, so to speak, by this last "seven".

The "seventy weeks" (sevens) are confessedly to be reckoned as years. Therefore, on the basis of a Jewish year of 360 days, one "seven" is 360 x 7 = 2,520 days.

The terminus a quo of 1, 4, 5, 6 (see diagram) is manifestly determined by the term "in the midst of the week" (the last "seven" of years), of the standard (col. 3) : that is, 1,260 days, or 3 1/2 years from either end of the column.

"The prince that shall come" (Antichrist) "will make a covenant with many for one week" (that is to say, seven years) (9:27).

After 3 1/2 years, on grounds not stated, he breaks this covenant (or "league", 11:23), the daily sacrifice is "taken away", the "abomination" set up, and "Jacob's trouble" (Jeremiah 30:7) commences and continues for the remainder of the "seven": example, for the 1,260 days or 3 1/2 years.

It is this "midst of the week" that determines both the a quo and the ad quem of these Numbered Days.

In 8:14 it is stated, "then shall the Sanctuary be cleansed". With regard to this "cleansing", all the periods, 1, 2, 3, 4, 5, 6 (see diagram) synchronize at the end (see Appendix 89); while the last two columns (5 and 6) are extended and prolonged beyond the close of the 1,260 days by two significant periods of days, that is to say, 30 days and 75 days respectively.

The first of these, 1,290 days is 1,260 + 30. And the 30 days here may be taken as a "Ve-Adar" or intercalary month of 30 days of "cleansing" following directly after the destruction of the false Messiah, and the break up of his confederacy. These thirty days may possibly be the period allotted for the construction of the new and glorious "Sanctuary" of Ezekiel 40-43, which is to be erected after the destruction and removal of the Jewish temple which will have been built by the sons of Israel some time previously to its profanation by the Antichrist-as the antitype of Antiochus Epiphanes.

With regard to the 1,335 days of 12:12 : This is 1,260 days with an excess of 75 days. This again being an excess of 45 days beyond the 1,290 of 12:11. 1,335 is, therefore, 1,260 + 30 + 45.

If the 30 days are occupied with the "cleansing", that is to say, with the "justifying" or "making righteous" a new and glorious "Sanctuary", then it may be that the further 45 days, over and above the 1,290, will cover the preparation time for the fulfillment of the forty-fifth psalm (such preparation including, the resurrection to life of those concerned in 12:2), in order that the nuptials of the king may be celebrated as described in such wonderful and minute detail in that psalm. 4

In connection with this period (1,335 days) we have the only Beatitude in the book! "Blessed (ashrêy) is he that waiteth (= is steadfast) and cometh to the thousand three hundred and five and thirty days" (12:12). A blessed "lot" indeed for those who will have passed through "the Trouble" and are counted worthy to be participators in the scenes of glory and triumph of the King when He is united to restored Israel in that Day, as portrayed in the forty-fifth psalm!

In examining the diagram and the references in the book, it will be seen (1) that the only one of these five periods of "time" and "days" that presents any serious difficulty is that of the 2,300 days. (2) That its \textit{terminus ad quem} is the same as the others, example, the \textit{end} of the seventieth \textit{seven} is clear from 8:14, which gives it as being marked by the "cleansing of the Sanctuary". Reckoning backwards, therefore, the \textit{terminus a quo} of this period is seen to be 220 days short of the commencement of the seventieth \textit{seven}.

It is not clearly revealed what event or events will mark the \textit{commencement} of these 2,300 days, but it will be probably some political crisis connected with the confederated kingdoms under the sway of the Antichrist. The key is possibly to be found in chapter 8, \textit{typified} by the contention between the ram and he-goat representing Medo-Persia and Greece. But, though the \textit{terminus a quo} of \textit{this} period is not given to us in plain language (like for example, the "midst of the week" of 9:27), yet it will be known to, and understood by, the people of God, who pass through "the Trouble" time of the seventieth \textit{seven}; for "the wise (in that day) shall understand" (12:10).
If the "time of trouble" of Daniel 12:1 is a "time" like the "time" of 7:25; 12:7 (Nos. 1 and 4, above), that is to say, one year, then there are six specific periods of time in the book of Daniel, in addition to the seventieth, or last "seven". If so, the "time" of Daniel 12:1 suggests that "Jacob's trouble" will be closed by a "time" (or year) of acutest "tribulation". Does this correspond with "the acceptable year" of Isaiah 61:2, immediately preceding the "Vengeance"? The Diagram will illustrate the above remarks.

NOTES

1 See the last paragraph.

2 No definite article in the Hebrew.

3 Hebrew zadak = justified or made righteous. Not the word used of ceremonial or moral cleansing (Hebrew tāh-hēēr); and it may be noted that the word is here employed in the Niphal-Praeterite form - and is therefore equal to - the Sanctuary was justified or made, or appointed righteous.

4 Further, it is interesting to note in connection with the numbers 30 and 45, that Psalm 30 was sung "at the dedication of the house of David" - its subject being praise for deliverance in "The Day of (the) Trouble" (Psalm 20:1) - which is prophetically this very 1,260 days of "Jacob's trouble" in Daniel and Revelation. And 45 is the number of the Psalm which, as the Great King's Nuptial Ode - sets before us the glory and triumph of the Messiah at His marriage with the elect remnant of Israel - the "wife" of such passages as Isaiah 54: 5-8; 62:4, 5. Jeremiah 3:14, &c. Moreover, the No. 75 is that of the Psalm which sets before us "God's anointed" in the Sanctuary, and emphatically declared (verse 7) "God is Judge" (or Ruler).
The Diversity of
The Four Gospels.

This Is Appendix 96 From The Companion Bible.

We have already seen from the Structure on page 1304, (of the Companion Bible) and notes there, that each of the Four Gospels has its own special character and design.

These are not to be determined by human ingenuity or on modern lines, but to be gathered from the Structure.

This shows that they may be regarded as being the completion of the Old Testament, rather than the beginning of the New. In any case they have nothing whatever to do with the founding of "the Church", or with the beginning of "Christianity" (see Appendix 113, notes on the Structure of the Acts as a whole, and Romans 15:8 in the Companion Bible).

They are the four distinct presentations of the Messiah, and together form one perfect whole.

The twofold subject of the Lord's fourfold ministry (Appendix 119) shows this very clearly; and excludes all modern hypotheses.

This being so, only those events, miracles, and discourses of our Lord are selected which are needed for the presentation of our Lord and His ministry, and which bear upon, illustrate, and thus emphasize the special object of each Gospel.

This is why certain words and works are peculiar to one Gospel, and are omitted from another; and why certain utterances of the Lord are repeated on other occasions, and with varying words. Also why we have "the kingdom of heaven" only in Matthew, and "the kingdom of God" in the other Gospels (see Appendix 114).

It has been too generally assumed that events and discourses which are similar are identical also. But this is not the case, as may
be seen from Appendix 116, Appendix 152, Appendix 153, Appendix 155, Appendix 156, Appendix 157, Appendix 158, Appendix 163, Appendix 164.

By failing to distinguish or to "try the things that differ" (Philippians 1:10), and to rightly divide "the word of truth" (2 Timothy 2:15) as to its times, events separated by great landmarks of time are brought together and treated as though they were one and the same, whereby difficulties are created which baffle all the attempts of those who would fain remove them.

The special object of each of the Four Gospels may be seen from the Structure on page 1304 of the Companion Bible.
The "Kingdom" and The "Church".

This Is Appendix 113 From The Companion Bible.

From Appendixes 112 and 114 it will be seen that, if each use of the term "kingdom" has its own special and particular meaning and must not be confused with others that differ, there must be still greater confusion if any one of them is identified with "the Church", as is very commonly done: though which of the Kingdoms and which of the Churches is never definitely pointed out.

The following reasons may be given which will show that "the Kingdom" and "the Church" cannot thus be identified:

1. The subjects of the former are spoken of as "inheriting", or as being "heirs of the Kingdom"; but we cannot speak of inheriting or being heirs of "the Church".

2. We read of the possibility of "receiving the Kingdom", but in no sense can any Church be spoken of as being received.

3. We read of "the elders of the Churches", messengers or servants of the Churches, but never of the elders, etc. of the Kingdom.

4. The word basileia, translated "kingdom", occurs 162 times, and in the plural only in Matthew 4:8. Luke 4:5. Hebrews 11:33. Revelation 11:15. On the other hand, the word ekklesia occurs 115 times, and of these 36 are in the plural and 79 in the singular, all rendered "church" except in Acts 19:32, 39, 41, "assembly".

5. We read of "the children (or sons) of the Kingdom", but the Bible knows nothing of the sons of "the Church".
The characteristics of each are distinct.

7. The names and appellatives of "the Church" are never used of the Kingdom (Ephesians 1:23; 2:21; 4:4, 16; 5:30. Colossians 1:24. 1 Timothy 3:15).

8. The privilege of "that Church" which consists of the partakers of "a heavenly calling", Hebrews 3:1 (see Appendix 112. 4, 5); Revelation 20:4-6, will be to reign with Christ over the earthly Kingdom, whereas that Kingdom will be "under the whole heaven" (Daniel 7:27).

9. "The Church" of the Prison Epistles (Ephesians, Philippians, Colossians) is here and now, in the world, and is waiting for its exanastasis, and its "heavenward call" (Philippians 3:11, 14); whereas the Kingdom is not here, because the King is not here (Hebrews 2:8).

10. The Kingdom is the one great subject of prophecy; whereas the Church (of the Prison Epistles) is not the subject of prophecy, but, on the contrary, was kept secret, and hidden in God, until the time came for the secret to be revealed. (see Appendix 112. 5).

It must be understood that this "secret" (Greek; mysterion, see Appendix 182) did not and could not refer to Jews and Gentiles in future blessing, because this was never a secret, but was part of the original promise made to Abraham in Genesis 12:3, and was repeatedly spoken of throughout the Psalms and the Prophets. See Deuteronomy 32:43. Psalms 18:49; 117:1. Isaiah 11:1, 10, etc. Compare Romans 15:8-12, and the quotations there given.

Appendix List

2001
The Synonymous Expressions For "Kingdom".
This Is Appendix 112 From The Companion Bible.

For a true understanding of the new Testament, it is essential that the "Word of Truth" should be "rightly divided" (2 Timothy 2:15) as to the various usages of the word "kingdom" in all the different combinations and contexts in which we find it.

Each has its own peculiar and particular sense, which must not be confused with another.

As to the word basileia, it denotes sovereignty, which requires the actual presence of a sovereign, or king. There can be no kingdom apart from a king. We all know of countries which were once "kingdoms" but are now "republics", for the simple but sufficient reason that they have no "king", but are governed by the "public", which is sovereign.

The countries remain the same, have the same peoples, the same cities, the same mountains and rivers, but they are no longer kingdoms.

The common practice of taking the Kingdom as meaning the Church (See Appendix 113), has been the source of incalculable misunderstanding; and not "trying the things that differ" (Philippians 1:10, see note there) has led to great confusion in the interpretation of the whole of the New Testament.

The following definitions may help towards a clearer view of many important passages:

1. "The Kingdom of Heaven". The word "heaven" is generally in this connection in the plural, "of (or from) the heavens". For the difference between the use of the singular and plural of this word, see the notes on Matthew 6:9, 10. This expression is used only in the Gospel of Matthew, as being specially in harmony with the purpose of that Gospel.
See notes in the (Companion Bible pages 1304-5), and Appendix 114.

1. It is the **dispensational** term; and is used sometimes of Messiah's Kingdom **on** earth, and sometimes of the heavenly sovereignty **over** the earth. It is not from or out of (Greek *ek*, Appendix 104. vii) "this world" (Greek *kosmos* Appendix 129. 1). This sovereignty comes from heaven, because the King is to come from thence (John 18:36). It was to this end He was born, and this was the first subject of His ministry (see Appendix 119). That Kingdom (Matthew 4:17, etc.) was rejected, as was also the further proclamation of it in Acts 3:19-26 (according to the prophetic parable of Matthew 22:2-7). Thenceforth the **earthy** realization of this Kingdom was postponed, and is now in abeyance until the King shall be sent from heaven (Acts 3:20). The "secrets" of this Kingdom (Matthew 13:11) pertained to the postponement of its earthly realization, on account of its being rejected.

2. **"The Kingdom of God"** is the sovereignty of God, which is moral and universal. It existed from the beginning, and will know no end. It is over all, and embraces all. See Appendix 114.

3. **"The Kingdom of the Father".** (Matthew 13:43) is not universal, but has regard to **relationship**, and "a heavenly calling" (Hebrews 3:1), and to the heavenly sphere of the Kingdom, in its relation to the earthly. It is sovereignty exercised toward obedient sons, when the Son of man shall have gathered out of His Kingdom "all things that offend" (Matthew 13:41). Compare Daniel 7:25-27. Matthew 25:31-46. Luke 20:34-36. The way of entrance into this may be seen in John 3:3. It is going on now concurrently with No. 5.

4. **"The Kingdom of the Son of man".** (Matthew 16:28). This aspect of "the Kingdom of heaven" has regard to **Israel on earth** (compare Daniel 7:13, 14, 18, 21, 22), as distinct from the "sons" who, as partakers of "a heavenly calling" (Hebrews 3:1), will possess the heavenly sphere as
sons of the resurrection (Luke 20:34-36. Compare 1 Corinthians 15:23. Revelation 20:4-6). These two spheres are distinct, though they are one. No. 3 concerns "the saints of the most high [places]" (Daniel 7:18, 24). No. 4 concerns "the people of the saints of the most high". These have their portion in "the Kingdom under the whole heaven", which has regard to earthly sovereignty, in which "all dominions shall serve and obey Him" (Daniel 7:27).

These two would have had their realization even then, had Israel repented at the summons of the Lord, and of "them that heard Him" in Acts 3:19-26. In that case the later revelation of the "Mystery" (or the great secret) which, with its exanastasis and its "heavenward Call" (Philippians 3:11, 14), was hidden in God, would have remained in the keeping of the Father's Divine sovereignty.

5. "The Kingdom of His dear Son". Greek: the Kingdom of the Son of His love, or of His beloved Son (Colossians 1:13), has regard to quite another sphere, above all heavens, and refers to the sovereignty of God's beloved Son as made the "Head over all things to His ekklesia, which is His body, the fulness of Him that filleth all in all" (Ephesians 1:10, 20-23). See also Ephesians 5:5.

This sovereignty had been "kept secret" (Romans 16:25), "hid in God" (Ephesians 3:9), "hid from ages and from generations" (Colossians 1:25); but after the Kingdom (No. 4) proclaimed by the Lord and by "them that heard Him" (Hebrews 2:4) had been postponed, it was revealed and "made known" (Ephesians 3) for the "obedience of faith" (Romans 16:26). The subjects of this Divine sovereignty, on their believing this subsequent revelation, are "sealed" (or designated) for their inheritance, which is to be enjoyed with Christ (Ephesians 1:13).

This relates to the position of those who come under that sovereignty.

6. "The Everlasting Kingdom of our Lord and Saviour Jesus Christ". (2 Peter 1:11). This has regard to No. 5, but
was then future (not having been revealed when Peter wrote); but it relates to the *outward display* of His sovereignty in millennial glory; while No. 5 relates to the *inward position* and experimental enjoyment of it in present grace.

7. 

"The Kingdom of our Lord and of His Christ" (or Messiah). (Revelation 11:15). This has regard to the end of the present time of abeyance of Nos. 3 and 4, and the millennial manifestation of both by Divine power, and in glory. See also Revelation 12:10.

At the end of the thousand years, No. 1, and perhaps others of them will cease, and be absorbed in the Kingdom of God (No. 2).

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Appendix List

2001
Philippians 1:10.

10. °That ye may approve things that °are excellent °that ye may be °sincere and °without offense °till the °day of °Christ;

That ye may, etc. = To (Appendix 104. vi) your proving, or trying.

are excellent = differ. We are to test things, and having found them to differ, must not join them together, but rightly divide them (2 Timothy 2:15).

that. Greek hina. Generally denoting a purpose, but here only the subject of the prayer.


till. Appendix 104. vi.


Christ. Appendix 98. IX.

Return to Appendix 112.
Appendix List
Matthew 6:9

9. °After this manner therefore ° pray ye: °Our Father °Which art °in ° heaven, °Hallowed be °Thy name.


pray ... prayest. Greek proseuchomai. See Appendix 134. I. 2.

Our Father. See Exodus 4:22. Deuteronomy 32:6, etc. The idolater could say to his idol "Thou art my father", so Israel was bound to do so (Isaiah 63:16; 64:8). The Talmud so teaches.

Which = Who.

in. Greek en. Appendix 104. viii.

heaven = heavens. Note verse 10: Here it is singular because it is in contrast with earth. Had it been singular in verse 9, it would have implied with that our Father was in heaven, but not on earth. In the Greek the two clauses are reversed: "as in heaven [so] upon earth also".

Hallowed = Sanctified.

Thy. Note that the first three petitions are with respect to God, while the next four concern those who pray. God is to be put first in all prayer.

Matthew 6:10
10. °Thy °kingdom °come. Thy °will °be done °in °earth, as it is °in °heaven.

**Thy kingdom come.** This is the great subject of the first period of the Lord's ministry. See Appendix 119, also Appendix 112, Appendix 113, Appendix 114, and the Structure on (The Companion Bible) pages 1304, 1305, and 1315.

**kingdom.** See Appendix 112.

**come.** It was then being proclaimed, but was afterward rejected, and is now in abeyance. See Appendix 112, Appendix 113, Appendix 114, and compare Appendix 63. ix. Hence this same petition is now correct, not the usual prayers for the "increase" or "extension" of it.

**will = desire.** Greek *thelo.* See Appendix 102. 1.

**be done = be brought to pass, come to pass, be accomplished.** Greek *ginomai.* Compare 26:42.

**in = upon.** Greek *epi* Appendix 104. ix. 4.

**earth = the earth.** Greek *ge.* Appendix 129. 4. All the texts (Appendix 94. VII.) omit the article.

**heaven.** Here it is singular because it is in contrast with *earth.* Had it been singular in verse 9, it would have implied with that our Father was in heaven, but not on earth. In the Greek the two clauses are reversed: "as in heaven [so] upon earth also".

**Return to Appendix 112.**
The Synonymous Words for "Pray" and "Prayer".
This Is Appendix 134 From The Companion Bible.

I. The Verb.


2. **proseuchomai**. No. 1 with **pros** (Appendix 104. xv) prefixed = to pray to. It is restricted to prayer to God in New Testament. First occurrence in Matthew 5:44.

3. **erotao** = to ask or request a **person** to do (rarely to give) something: thus differing from No. 4 below.

4. **aiteo** = to ask for something to be given (not done, as No. 3). Commonly used of an inferior addressing a superior.

5. **deomai** = to want, lack, or need; then, to make known one's need; hence, to supplicate, beseech.

6. **parakaleo** = to call aside, appeal to (by way of exhortation, entreaty, comfort, or instruction).

II. The Noun.

1. **euche** = a prayer (to God); also, a vow made to God.

2. **proseuche** = No. 1 with **pros** (Appendix 104. xv, prefixed). The word is quite common in the **Papyri** though in the New Testament it is restricted to prayer offered to God, having regard to the power of Him Who is invoked and giving prominence to **personal devotion**. Also used of a place of prayer (Acts 16:13).
3. **deesis** = a petition for a special object having regard to our necessity rather than to God's sufficiency to supply it: giving prominence to *personal need*. In Byzantine Greek it was used of a *written* petition (as in English).

4. **enteuxis** = confiding access to God, giving prominence to childlike confidence in prayer. Occurs only in 1Timothy 2:1; 4:5.


Appendix List
The Fourfold Ministry of Our Lord.

This is Appendix 119 from The Companion Bible.

In the Four Gospels the Ministry of our Lord is divided, not into "years", but by subjects, which are of far greater importance than time. The "years" are mainly conjectural, but the subjects are Divinely recorded facts.

The subjects are two in number: the Kingdom and the King; and, since these are repeated in the form of Introversion, it brings the Person of the Lord into the Structure of the Gospel as the one great central subject of each, for all four Gospels are similarly constructed. (See Structures on pages 1305, 1381, 1427, and 1510 in the Companion Bible.)

As, however, the index-letters are not the same in each Gospel, we set them out in their order:

**The Four Subjects.**

- The First is THE KINGDOM.
- The Second is THE KING. \{ Their Proclamation.
- The Third is THE KING.
- The Fourth is THE KINGDOM. \{ Their Rejection.

These Subjects begin and end respectively in the Four Gospels as follows:

<table>
<thead>
<tr>
<th>MATTHEW.</th>
<th>MARK.</th>
<th>LUKE.</th>
<th>JOHN.</th>
</tr>
</thead>
</table>
From the above it will be seen that, including all the Four Gospels,
The First Subject (the Proclamation of the Kingdom) occupies in all 306 verses.
The Second Subject (the Proclamation of the King) occupies in all 964 verses.
The Third Subject (the Rejection of the King) occupies in all 901 verses.
The Fourth Subject (the Rejection of the Kingdom) occupies in all 782 verses.

Thus, the Subject that occupies the greatest of verses is the KING: videlicet; 1865 verses in all (964 concerning the proclamation, and 901 concerning His rejection).

The Subject of the KINGDOM occupies 1088 verses in all (306 verses concerning its proclamation, and 782 concerning its rejection).

The Gospel which has most to say about the First Subject (the Proclamation of the Kingdom) is JOHN, having 132 verses; while MARK has the least, having only 7 verses on this Subject.

The Gospel which has most to say about the Second Subject (the Proclamation of the King) is MATTHEW, having 347 verses; while JOHN (strange to say) has the least, 118 verses; the reason being that in Matthew, the Lord is presented in His human relationship as
King; whereas in John, He is presented as God manifest in the flesh.

The Gospel which has most to say on the Third Subject (the Rejection of the King) is LUKE, having 409 verses; while MARK again has the least, 110 verses.

The Gospel which has most to say about the Fourth Subject (the Rejection of the Kingdom) is MATTHEW, having 263 verses; while Mark again has the least, 139 verses.

These particulars, when compared with the interrelation of the four Gospels as set forth in their respective Structures, are full of interest, and help to determine more specifically the great design of each Gospel.

Taking the Gospel of Matthew as an example, we find :-

The first subject is marked by the beginning and ending being both noted (4:17 and 7:28). All between these verses referred to the Kingdom which had drawn near in the Person of the King, but which, owing to His rejection, and the rejection of the "other servants" (22:4) in the Acts of the Apostles, was postponed, and is now in abeyance (Hebrews 2:8, "not yet").

The commencement of the Second Subject is noted by the ending of the First Subject (7:28). In chapter 8:2, 6, 8 the Lord is immediately addressed as "Lord"; and in verse 20 He gives His other title, "the Son of man" 1. The great miracles manifesting His Divine and Human perfections are recorded in this section, which ends with His question focussing the whole Subject: "Who do men say that I, the Son of man, am?" and Peter's answer: "Thou art the Messiah, the Son of the living God" (16:13-16).

The Third Subject is marked in 16:21: "From that time forth began Jesus to shew unto His disciples how He must go unto Jerusalem, and suffer many things", etc.

Thus there was a moment at which He introduced the Subject of His rejection, of which He had never before given even a hint. When once He had begun, He repeated it four times (in each Gospel), each time adding fresh details. See 16:21; 17:22; 20:18; 20:28.
The Fourth Subject (the Rejection of the Kingdom) begins at 21:1 and continues down to 26:35, when He goes forth from the Upper Room to Gethsemane.

In this section comes the second series 2 of Parables which deals with the Rejection and Postponement of the Kingdom, which was to be henceforth in abeyance. The approaching end of this period is marked off in 26:1, closing with the last Supper at 26:26-29.

The same four subjects may be traced in like manner in the other Gospels.

NOTE

1 Its first occurrence in the New Testament, the last being in Revelation 14:14. It is the title connected with dominion in the earth. See Appendix 98 .XVI.

2 The first series being recorded in Matthew 13 (see Appendix 145); the second series, beginning with Matthew 21:28, being specially marked by the word "again" in Matthew 22:1.
The "Kingdom of Heaven" and The "Kingdom of God".
This Is Appendix 114 From The Companion Bible.

We have seen in Appendix 112 that the word "kingdom", like the Greek basileia, has regard to sovereignty rather than territory, and to the sphere of its exercise rather than to its extent.

Using the word "kingdom" in this sense, and in that which is conveyed in its English termination "dom", which is short for dominion, we note that the former expression, "the Kingdom of heaven", occurs only in Matthew, where we find it thirty-two times.

But in the parallel passages in the other Gospels we find, instead, the expression "the Kingdom of God" (for example; compare Matthew 11:11 with Luke 7:28).

The explanation of this seeming difference is that the Lord spoke in Aramaic; certainly not in the Greek of the Gospel documents. See Appendix 94. III.

Now "heaven" is frequently used by the Figure Metonymy (of the Subject), Appendix 6 for God Himself, Whose dwelling is there. See Psalm 73:9. Daniel 4:26, 29. 2 Chronicles 32:20. Matthew 21:25. Luke 15:21 ("I have sinned against heaven" is thus contrasted with the words "and in thy sight"). John 3:27.

Our suggestion is that in all the passages where the respective expressions occur, identical words were spoken by the Lord, "the Kingdom of heaven"; but when it came to putting them into Greek, Matthew was Divinely guided to retain the figure of speech literally ("heaven"), so as to be in keeping with the special character, design, and scope of his Gospel (see Appendix 96); while, in the other Gospels, the figure was translated as being what it also meant, "the Kingdom of God".

Thus, while the same in a general sense, the two expressions are to be distinguished in their meaning and in their interpretation, as
I. The Kingdom (or Sovereignty) of HEAVEN

1. Has Messiah for its King;
2. It is from heaven; and under the heavens upon the earth;
3. It is limited in its scope;
4. It is political in its sphere;
5. It is Jewish and exclusive in its character;
6. It is national in its aspect;
7. It is the special subject of Old Testament prophecy;
8. And it is dispensational in its duration.

II. The Kingdom (or Sovereignty) of GOD

1. Has God for its Ruler;
2. It is in heaven, over the earth;
3. It is unlimited in its scope;
4. It is moral and spiritual in its sphere;
5. It is inclusive in its character (embracing the natural and spiritual seeds of Abraham, "the heavenly calling", and the "Church" of the Mystery). Hence,
6. It is universal in its aspect;
7. It is (in its wider aspect) the subject of New Testament revelation;
8. And will be eternal in its duration.

NOTE

1 The Kingdom of God occurs only five times in Matthew (6:33; 12:28; 19:24; 21:31, 43).
The Temptations of Our Lord.

This Is Appendix 116 From The Companion Bible.

It is well known that the order of the temptations in Matthew is not the same as in Luke. Commentators and Harmonizers assume that the one is right and the other is wrong; and proceed to change the order of one in order to make it agree with the other. See Appendix 96.

But an examination of the combined accounts, giving due weight to the words and expressions used, will explain all the differences, and show that both Gospels are absolutely correct; while the differences are caused by the three temptations being repeated by the devil in a different order, thus making six instead of three.

Mark and Luke agree in stating that the temptations continued all the forty days (Mark 1:13. Luke 4:2); they are described as follows :-

I. (Luke 4:3,4) "The devil (ho diabolos) said to Him, 'Speak to this stone (to litho touto) that it become a loaf (artos).'' This appears to be the first temptation: and there is no reason whatever why it should not have been repeated in another form; for it is nowhere stated that there were three, and only three temptations ¹.

II. (Luke 4:5-8) "And the devil, conducting (anagagon) Him, shewed to Him all the kingdoms of the habitable world, or land (Greek oikoumene, Appendix 129. 3), in a moment of time." Nothing is said about "an exceeding high mountain". Lachmann brackets the words "into an high mountain", and Tischendorff, Tregelles, Alford, WH and Revised Version omit them.

The devil claims to possess the right to the kingdoms of the world, and the Lord does not dispute it. Satan says : "To Thee will I give this authority (exousia) and all their glory,
for to me it has been delivered, and to whomsoever I wish I give it. Therefore, if Thou wilt worship before me, all shall be Thine."

Nothing is said here about "falling down", as in Matthew. Here only "authority" is offered; for all the critical Greek texts read "pasa" (not "panta") feminine to agree with exousia.

The Lord did not say, "Get thee hence" (as in Matthew 4:10), but "Get thee behind Me", which was a very different thing. Satan did not depart then, any more than Peter did when the same was said to him (Matthew 16:23).

III. (Luke 4:9-12) "And he conducted (egagen) Him to Jerusalem, and set Him upon the wing (or battlement, Daniel 9:27 m.) of the temple, and said to Him, "If Thou art the Son of God, cast Thyself down hence, for it is written, that to His angels He will give charge concerning Thee, to keep thee (tou diaphulaxai se)", etc.

There is nothing said about this "keeping thee" in Matthew; moreover, it is stated that having finished every form of temptation, "he departed from Him for a season". Note that the devil departed (apeste) of his own accord in Luke 4:13, while in Matthew the Lord summarily dismissed him, and commanded him to be gone. (Matthew 4:10).

IV. (Matthew 4:3, 4) After the "season" (referred to in Luke 4:13), and on another occasion therefore, "he who was tempting Him (ho peirazon), having come (proselthon), said, "If Thou art the Son of God, say that these stones become loaves (artoi)". Not "this stone", or "a loaf" (artos), as in Luke 4:3. Moreover he is not plainly called "the devil", as in Luke 4:3, but is spoken of as the one who had already been named as tempting Him (ho peirazon); and as "having come" (proselthon); not as simply speaking as being then present.

V. (Matthew 4:5-7) "Then (tote)" - in strict succession to the preceding temptation of the "stones" and the "loaves" - "Then the devil taketh (paralambanei) Him unto the holy city, and setteth Him upon the wing (or battlement) of the
temple", etc. Nothing is said here about the angels being charged to "keep" Him (as in Luke 4:10); nor is there any reason why any of these three forms of temptation should not have been repeated, under other circumstances and conditions.

VI. (Matthew 4:8-10) Here it is plainly stated that the second temptation (Luke 4:5-8) was repeated: for "Again the devil taketh Him unto an exceedingly high mountain, and sheweth to Him all the kingdoms of the world, kosmos (Appendix 129.1), not oikoumene (Appendix 129.3), as in Luke 4:5, and their glory, and said to Him: "All these things, not "all this authority", as in Luke 4:6, will I give to Thee if, falling down, Thou wilt worship me". Here, in this last temptation, the climax is reached. It was direct worship. Nothing is said in Luke about falling down. Here it is boldly and plainly said, "Worship me". This was the crisis. There was no departing of Satan's own accord here. The moment had come to end all these temptations by the Lord Himself. "Go! said the Lord (hupage), Get thee hence, Satan ... Then the devil leaveth (aphiesin) Him, and behold, angels came and ministered to Him".

This angelic ministry marked the end. There is no such ministry mentioned at the end of the third temptation in Luke 4:3-12; for then Satan "departed" of his own accord, returning (in Matthew 4:3) after "a season" (Luke 4:13).

True, the Lord had said "Get thee behind Me, Satan" (Luke 4:8); but He did not, then, summarily dismiss him, nor did Satan depart: he continued with his third temptation, not departing till after the third had been completed.

We thus conclude that, while there were temptations continuous during the whole of the forty days (Mark 1:13. Luke 4:2), they culminated in six direct assaults on the Son of man, in three different forms; each form being repeated on two separate occasions, and under different circumstances, but not in the same order.

This accords with all the variations of the words used, explains the different order of events in the two Gospels and
satisfies all the conditions demanded by the sacred text.

The two different orders in Matthew and Luke do not arise from a "mistake" in one or the other, so that one may be considered correct and the other incorrect; they arise from the punctilious accuracy of the Divine record in describing the true and correct order in which Satan varied the six temptations; for which variation, he alone, and neither of the Evangelists, is responsible.

NOTE

1 This is like other traditional expressions: for where do we read of "three" wise men? We see them only in mediaeval paintings. Where do we read of angels being women? Yet as such they are always painted. Where do we find in Scripture other common sayings, such as "the talent hid in a napkin"? It was hidden "in the earth". Where do we ever see a picture of the crucifixion with the mark of the spear on the left side?
The Synonymous Words for "World", "Earth", etc.

This is Appendix 129 from The Companion Bible.

There are four Greek words which are thus translated; and it is important that they should be, in each occurrence, carefully distinguished. They are as follows:-

1. **Kosmos** = the world as created, ordered, and arranged. Hence it is used in the LXX (Septuagint) for the Hebrew word rendered "ornament". See Exodus 33:5,6. Isaiah 49:18. Jeremiah 4:30. Ezekiel 7:20, etc. It denotes the opposite of what man has called "chaos", which God never created. See notes on Isaiah 45:18 and Genesis 1:2: for the Hebrew *bara*' means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty. Compare Appendix 146.

2. **aion** = an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand.

The root meaning of *aion* is expressed by the Hebrew *olam* (see Appendix 151. I.A and II.A) which denotes indefinite, unknown or concealed duration: just as we speak of "the patriarchal age", or "the golden age", etc. Hence, it has come to denote any given period of time, characterized by a special form of Divine administration or dispensation.

In the plural we have the Hebrew *olamim* and Greek *aionies* used of ages, or of a succession of age-times, and of an abiding from age to age. From this comes the adjective, *aionios* (Appendix 151. II.B), used of an unrestricted duration, as distinct from a particular or limited age-time. These age-times must be distinct or they could not be added to, or multiplied, as in the expression *aions* of *aions*.

These ages or age-times were all prepared and arranged by God (see Hebrews 1:2; 11:3); and there is a constant distinction in the New Testament between "this age", and the "coming age" (see


The conjunction of these ages is spoken of as the *sunteleia*, marking the end of one age and the beginning of another.

Other indefinite duration are mentioned, but they always refer to some unknown and prolonged continuance, the end of which cannot be seen; such as the end of life (Exodus 21:6). Hence the Hebrew Priesthood was so characterized because its end could not be foreseen (see Exodus 40:15. 1Samuel 1:22. Hebrews 7:12). It is used in the same way in other connections (see Matthew 21:19. John 8:35). For further information see Appendix 151. II.A.

3. *oikoumene* = the world as inhabited. It is from the verb *oikeo* = to dwell. It is used of the habitable world, as distinct from the *kosmos* (number 1 above, which = the world as *created*). Hence, it used in a more limited and special sense of the Roman Empire, which was then predominant. See Luke 2:1; 4:5; 21:26. It is sometimes put by the Figure of Speech *Metonymy* (of the *Adjunct*), Appendix 6, for the inhabitants (Acts 17:6,31. Hebrews 2:5, etc.).

4. *ge* = land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil.

Appendix List
Foundation of the World

This Is Appendix 146 From The Companion Bible.

To arrive at the true meaning of this expression, we must note that there are two words translated "foundation" in the New Testament: (1) themelios, and (2) katabole.


A comparison of all these passages will show that these are proper and regular terms for the English words "to found", and "foundation".


A comparison of all these passages (especially 2Corinthians 4:9 and Revelation 12:10) will show that kataballo and katabole are not the proper terms for founding and foundation, but the correct meaning is casting down, or overthrow.

Consistency, therefore, calls for the same translation in Hebrews 6:1, where, instead of "not laying again", the rendering should be "not casting down". That is to say, the foundation already laid, of repentance, etc., was not to be cast down or overthrown, but was to be left and progress made unto the perfection.

Accordingly, the Noun katabole, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

The remarkable thing is that in all occurrences (except Hebrews
11:11) the word is connected with "the world" (Greek kosmos. 
Appendix 129.1), and therefore the expression should be rendered 
"the disruption (or ruin) of the world", clearly referring to the 
condition indicated in Genesis 1:2, and described in 2Peter 3:5-6. For 
the earth was not created tohu (Isaiah 45:18) but became so, as 
stated in the Hebrew of Genesis 1:2 and confirmed by 2Peter 3:6, 
where "the world that then was by the word of God" (Genesis 1:1), 
perished and "the heavens and the earth which are now, by the same 
word" were created (Genesis 2:4), and are "kept in store, reserved 
unto fire against the day of judgment" (2Peter 3:7) which shall usher 
in the "new heavens and the new earth" of 2Peter 3:13.

"The disruption of the world" is an event forming a great dividing 
line in the dispensations of the ages. In Genesis 1:1 we have the 
founding of the world (Hebrews 1:10 = themelioo), but in Genesis 
1:2 we have its overthrow.

This is confirmed by a further remarkable fact, that the phrase, 
which occurs ten times, is associated with the Preposition apo = 
from (Appendix 104. iv) seven times, and with pro = before 
(Appendix 104. xiv) three times. The former refers to the kingdom, 
and is connected with the "counsels" of God; the latter refers to the 
Mystery (or Secret; See Appendix 193) and is connected with the 
"purpose" of God (see John 17:24, Ephesians 1:4, 1Peter 1:20).

Ample New Testament testimony is thus given to the profoundly 
significant fact recorded in Genesis 1:2, that "the earth became tohu 
and bohu (i.e. waste end desolate); and darkness was on the face of 
the deep", before the creation of "the heavens and the earth which 
are now" (2Peter 3:7).
THE "MYSTERY"
This Is Appendix 193 From The Companion Bible.

The English word "mystery" is a transliteration of the Greek word 
\textit{musterion}, \textit{1} which means a sacred \textit{secret}.

It occurs in the Septuagint Version (280 B.C.) nine times as the equivalent for the Chaldee \textit{raz} in the Chaldee portion of "Daniel", which means to \textit{conceal}; hence, \textit{something concealed} that can be revealed, viz. in Daniel 2:18, 19, 27, 28, 29, 30, 47; and 4:9.


The passage in Judith is remarkable: for Nabuchodonosor calls his captains and great men together just before entering on a campaign, and "communicated with them his secret counsel", literally "the mystery of his will". This is exactly the same usage as in Ephesians 1:9, except that the Greek word for will or counsel is different.\textit{3}

By the end of the second century A.D. it was used interchangeably with \textit{tupos} (= type), \textit{sumbolon} (= symbol), and \textit{parabole} (= parable).

When we find the Greek word \textit{musterion} rendered \textit{sacramentum} in Latin Vulgate of Ephesians 5:32, it is clear that it was used as meaning a \textit{secret sign} or \textit{symbol}, and not in the modern meaning put upon the word "Sacrament", i.e. "holy mysteries".

It is evident to all that God has made known His will "at sundry times and in divers manners" (Hebrews 1:1,2). He also kept certain things secret, and revealed them from time to time according to His purpose and counsels. Hence the word \textit{musterion} is connected with several \textit{concealed} or \textit{secret} things in the New Testament.

\textit{1}. It was used of the \textit{secrets of the kingdom}; which had been concealed, until the Lord revealed them to His disciples (not to the People) in Matthew 13:10,11. It had not before been known
that the kingdom would be rejected, and that there would be a long interval between that rejection and its being set up in glory. This was concealed even from the prophets who foretold it (1Peter 1:10-12).

2. In Romans 11 it is used in connection with the duration of Israel's blindness. That blindness itself was not a secret, for it had been foretold in Isaiah 6:9,10. But the duration of the blindness was kept a "secret" from Isaiah and only revealed through Paul (Romans 11:25).

3. It was used of a fact connected with resurrection, which had never before been made known to the sons of men.

The Lord had spoken of it to Martha (John 11:25,26), but though she believed it, she did not understand that to those who should be alive and remain to His Coming the Lord would be "the life", and they would "never die" (verse 26).

The Thessalonians who "received the word" were not left in ignorance of it (1Thessalonians 4:13), for the Lord's words in John 11:25,26, were explained to them.

But in 1Corinthians 15:51 the secret was fully and plainly shown; and it was that "we shall not all sleep". Up to that moment the universal belief had been that we must all die (compare Hebrews 9:27). Thenceforward it was revealed and made known for faith that all would not die, but that those who are alive and remain (literally; remain over) unto the Lord's Coming will not die at all (see note 1Thessalonians 4:15, and compare Philippians 3:14).

4. Side by side with these Divine secrets there was the secret of the [foretold] lawlessness (2Thessalonians 2:7 compare Daniel 12:4). It was already working during the dispensation covered by "Acts"; and had the nation repented at the call of those "other servants" of Matthew 22:4 (Acts 2:38; 3:12-26; etc.), those secret counsels of "the lawless one" and "the transgressors" would have "come to the full" (Daniel 8:23). But now they are postponed and in abeyance until the appointed time.

5. But "the great secret" which concerns us to-day was not
revealed until after the close of that dispensation covered by "Acts". (See Acts 28:17-31 and Appendix 180 and 181.)

Paul was not commissioned to put in writing the "purpose" of God which was *before* the overthrow of the World" (Appendix 146), until that dispensation was ended.

What this "great secret" was can only be learned fully from the Prison Epistles. There alone can we find the things which had been concealed and kept secret "since the world began" (Romans16:25); "which in other ages was not made known unto the sons of men" (Ephesians 3:5); "which from the beginning of the world hath been hid in God" (Ephesians 3:9); "which hath been hid from ages and from generations, but now is made manifest" (Colossians 1:26), where "now" (Greek; *nun*) with the preterit = just now, recently.

The special Scriptures which describe this secret are the postscript of Romans 16:25,26. Ephesians 3:1-12. Colossians 1:24-27.

The mention of "the mystery" in Romans 16:25,26. has perplexed many, because the revelation of it is specifically propounded in the Epistle of Ephesians.

Hence it has been suggested that the Epistle originally ended at Romans 16:24 with the *Benediction* (or even at verse 20 (see the marginal notes in the Revised Version), and that the *ascription* (verses 25-27) was added by the apostle after he reached Rome (1) in order to complete the Structure by making it correspond with the ascription in chapter 11:33-36; and (2) to complete the *Epanodos* or *Introversion*, and thus to contrast "God's gospel", which was revealed of old by the prophets of the Old Testament and never hidden (1:2,3), with the mystery which was always hidden and never revealed or even mentioned until 16:25-27. See Longer Note page 1694.

In any case while there is no doubt about the general order of the Epistles, the actual dates are conjectural, and rest only upon individual opinions as to the internal evidence (Appendix 180). And, after all, Romans 16:25-27 is not the revelation of the mystery as given in the Prison Epistle, but an ascription of glory to Him Who had at length made it manifest by prophetic writings (not "the writings of the prophets", for it is the adjective "prophetic", not the noun "prophecy" as in 2Peter 1:20). *Romans and Ephesians* are thus brought together as
the two central Epistles of the chronological groups: the one ending one group, and the other beginning the next, both being treatises rather than epistles, and both having Paul for their sole author, while in all the other Epistles he has others associated with him.

As to the great secret itself, it is certain that it cannot refer to the blessing of Gentiles in connection with Israel. This is perfectly clear from the fact that that was never a secret. Both blessings were made known at the very same time (Genesis 12:3); and this well-known fact is constantly referred to in the Old Testament. See Genesis 22:18; 26:4; etc. Deuteronomy 32:8. Psalms 18:49; 67:1,2; 72:17; 117:1. Isaiah 11:10; 49:6. Luke 2:32. Romans 15:8-12.

But the secret revealed in the Prison Epistles was never the subject of previous revelation.

In Ephesians 3:5, it is stated to be "now revealed". This cannot mean that it had been revealed before, but not in the same manner as "now"; because it is stated that it had never been revealed at all.

It concerns the Gentiles; and it was "revealed unto His holy apostles and prophets by the Spirit", that the Gentiles should be joint-heirs, and a joint-body, and partakers of the promise in Christ through the gospel (see the Notes on Ephesians 3:5,6).

We cannot know the whole purpose of God in keeping this concealed all through the ages; but one thing we can clearly see, videlicet that had God made it known before, Israel would of necessity have had an excuse for rejecting the Messiah and His Kingdom.

As to ourselves, the question of "Who is in the secret?" does not arise. For we are not to suppose that all who do not know of it are "lost".

One thing we know, and that is: it is made known for "the obedience of faith", or for "faith-obedience" (Romans 16:26).

It is a subsequent revelation; and the question is, do we believe it and obey it by acting according to it?

Abraham had several Divine revelations made to him. From this call in Genesis 11 he was a "righteous" man. In chapter 12 he believed
God concerning His promises of the future. In chapter 13 he believed God concerning the promise of the Land. But in chapter 15 God made a further revelation concerning the seed which He would give him; and it is written, "Abraham believed in the Lord, and it was counted (or imputed) unto him for righteousness".

Even so with ourselves and the subsequent revelation of the mystery in the Prison Epistles. Let us believe it, and we may be sure it will be counted unto us for something, for some blessing, which those who refuse to believe it will lose.

NOTES:

1  It is from mueo = to initiate or admit to secrets; and mustes was used of the person so initiated.


3  In Judith 2:2 it is boule (Appendix 102. 4), while in Ephesians 1:9 it is thelema (Appendix 102. 2).

4  These were not those of the Old Testament dispensation, but were the subjects of a promise by the Lord Himself in Matthew 23:34. Luke 11:49. which was fulfilled in Ephesians 4:8,11. See the notes on these passages and Appendix 189.

5  Greek sussomos, a remarkable word occurring only here in the New Testament.
That the "doxology" is a postscript added by the apostle after he had arrived at, and was residing in, Rome (61-63 A.D. : see Appendix 180), and was writing Ephesians, seems clear for the following reasons:

First, there is no question as to the genuineness or authenticity of these verses.

The question raised by their appearance not only after the close of the Epistle itself, but also after the postscript of the amanuensis, Tertius, is connected with the "mystery" "kept in silence from age-time but now manifested by means of prophetic writings". To find the subject-matter of Ephesians introduced suddenly, in such a position, and in the diction of this doxology, has been a difficulty for ancient transcribers and modern commentators alike.

The original Manuscripts prove this by the position the doxology occupies in many of them.

In over 190 it stands after Romans 14:23.

In two or three it is wanting.

In some it appears in both places (i.e. after Romans 14:23 and 16:24).

In some, where the doxology stands as in the Authorized Version the second benediction (verse 24) is omitted.

This difficulty is shared by modern commentators. Some suppose the doxology was "the effusion of the fervent mind of the apostle on taking a general view of the Epistle".

Others say "it needs only to read the doxology to see that its main purpose is nothing lower than thanksgiving for the Universal Gospel as a whole, and that its weighty grandeur of tone belongs to the close not of a section, but of the whole Epistle."
But the suggestion that this "postscript" was added later by the apostle removes all the difficulties, and shows that the minds of the ancient copyists were needlessly disturbed. The truth of the "mystery" had been lost long before the date of our oldest Manuscripts. Hence the transcribers' excitement and perplexity. Had it been known, they would have at once understood that the doxology was subsequently added. ¹ And the same remark applies to modern commentators.

Although Paul must have had the "secret" revealed to him beforehand, probably about 57 or 58 A.D., yet he was not permitted to publish the truths of the mystery in writing until after he was in Rome, and in prison. Consequently, when the Epistle was sent first to the Romans, it was closed by second benediction (verse 24).

Although given to him before the expiry of the period of grace enjoyed by the pentecostal church, he was not allowed to divulge it. So long as the offer of the Kingdom (see Appendix 112-114) to earthly Israel was open, the "mystery" could not be made known.

But when the sentence of judicial blindness had been promulgated and the prophecy of Isaiah 6 fulfilled (Acts 28:26,27), then the glorious truths for the later-born were allowed to be set forth by "prophetic writings", videlicet the prison epistles.

Therefore the apostle was guided by the Holy Spirit to add the postscript to Romans; thus completing in beautiful perfection the Divine arrangement of the Epistle (see Structure, page 1661) and striking the key-note in the doctrinal teaching which in taken up and developed at large in Ephesians.

¹ This suggestion was first made by Bishop Lightfoot in Biblical Essays, and adopted by others.
The Synonymous Words for "Will" And "Wish"

This Is Appendix 102 From The Companion Bible.

The difference between these two words is important; and, in the occurrences of each, this Appendix is referred to.

1. *thelo* means *to wish or desire*, and is the emotional element which leads to the consequent action. It is therefore stronger than *boulomai*, because the natural impulse is stronger than the reasoned resolve.

2. The Noun *thelema* must also be noted, with the same distinction from *boulema*, as denoting the desire rather than the resolve.

3. *boulomai*, though it sometimes means much more, yet has reference to the result of *thelo*; videlicet the deliberate determination, whether in accordance with, or contrary to, the original wish or impulse.

4. In like manner the Noun *boulema* is to be distinguished from *thelema* (Number 2) as denoting resolve, counsel, or determination, rather than the wish or desire. *Boulema* occurs only twice, Acts 27:43. Romans 9:19. The Noun, *boule*, with a similar meaning, occurs twelve times. For illustrations of the differences see Matthew 1:19. Mark 15:9,12,15. Romans 7:15, etc.

Appendix List

1999
The Two Entries Into Jerusalem.

This Is Appendix 153 From The Companion Bible.

Most "Harmonies" assume that because each Gospel records an entry of the Lord into Jerusalem the four accounts must be identical because they are similar: and therefore conclude that because they differ in certain particulars there are "discrepancies".

Whereas, if we treat them in their chronological sequences, and have regard to the antecedent and consequent circumstances, the supposed discrepancies will disappear, and the similar, but diverse, expressions will be seen to be necessary to the different events.

In this present case, one entry (Matthew 21:1-9) takes place before the other, which is recorded in (Mark 11:1-10, Luke 19:30-34, and John 12:12-15).

1. In Matthew the Lord had actually arrived at Bethphage. In Luke He "he was come nigh" (engisen); in Mark "they were approaching" (engizousin).

2. In Matthew the village lay just off the road (apenanti); in Luke and Mark it was below them, and opposite (Katenati).

3. In the former, two animals were sent for and used; in the latter, only one.

4. In the former, the prophecy of Zechariah 9:9, which required the two animals, is said to have been fulfilled; in latter, the prophecy was not said to be fulfilled, and only so much of it is quoted (John 12:15) as agrees with it.

5. The former seems to have been unexpected, for "all the city was moved, saying, 'What is this?' " (Matthew 21:10,11), while, if there was only one entry, the two accounts are inexplicable, seeing that the later and subsequent entry was prepared for: much people in the city "heard that He was coming", and "went forth to meet Him" (John 12:12,13).

The latter, therefore, was the great formal entry of the Lord, called
"the Triumphal Entry", which took place on what is called "Palm Sunday".

The first had special reference to the whole work of His mission. He came on the ass with its unbroken colt, the clothes being put some on one and some on the other, and the Lord sitting on "them" - the clothes (not on both beasts). He came to cleanse the Temple, and make His final presentation of the King and the Kingdom.

But when He came on the one-an ass's colt-it was in judgement, to pronounce the doom on the city; and on the nation.

When He appears again it will be to a nation which will then say (as the result Zechariah 12:10): "Blessed is He that cometh in the name of the Lord" (Matthew 23:39).

For the events of the "six days before the Passover", see Appendix 156; and the note on the various passages.

Appendix List
"Six Days Before The Passover" (John 12:1).

This Is Appendix 156 From The Companion Bible.

We are furnished by Scripture with certain facts and fixed points which, taken together, enable us (1) to determine the events which filled up the days of "the last week" of our Lord's life on earth; (2) to fix the day of His crucifixion; and (3) to ascertain the duration of the time He remained in the tomb.

The difficulties connected with these three have arisen (1) from not having noted these fixed points; (2) from the fact of Gentiles' not having been conversant with the law concerning the three great feasts of the LORD; and (3) from not having reckoned the days as commencing (some six hours before our own) and running from sunset to sunset, instead of from midnight to midnight.

To remove these difficulties, we must note:

I. That the first day of each of the three feasts, Passover, Pentecost, and Tabernacles, was "a holy convocation", a "sabbath" on which no servile work was to be done. See Leviticus 23:7, 24, 35. Compare Exodus 12:16.

"That sabbath" and the "high day" of John 19:31, was the "holy convocation", the first day of the feast, which quite overshadowed the ordinary weekly sabbath.

It was called by the Jews **Yom tov** = (Good day), and this is the greeting on that day throughout Jewry down to the present time.

This **great** sabbath, having been mistaken from the earliest times for the **weekly** sabbath, has led to all the confusion.

II. This has naturally caused the further difficulty as to the Lord's statement that "even as Jonah was in the belly of the fish three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights" (Matthew 12:40). Now, while it is quite correct to speak according to Hebrew idiom of "three days" or "three years", while they are only parts of three days or three years, yet that idiom does not apply in a case like this, where "three nights" are mentioned in addition to "three days". It will be noted that the Lord not only definitely states this, but repeats the full phraseology, so that we may not mistake it. See the subject fully discussed in Appendix 144.

III. We have therefore the following facts furnished for our sure guidance:

1. The "high day" of John 19:31 was the first day of the feast.
2. The "first day of the feast" was on the 15th day of Nisan.
3. The 15th day of Nisan, commenced at sunset on what we should call the 14th.
4. "Six days before the passover" (John 12:1) takes us back to the 9th day of Nisan.
5. "After two days is the passover" (Matthew 26:2, Mark 14:1) takes us to the 13th day of Nisan.
6. "The first day of the week", the day of the resurrection (Matthew 28:1, etc.), was from our Saturday sunset to our Sunday sunset. This fixes the days of the week, just as the above fix the days of the month, for:
7. Reckoning back from this, "three days and three nights" (Matthew 12:40), we arrive at the day of the burial, which must have been before sunset, on the 14th of Nisan; that is to say, before our Wednesday sunset.
8. This makes the sixth day before the passover (the 9th day of Nisan) to be our Thursday sunset to Friday sunset.

Therefore Wednesday, Nisan 14th (commencing on the Tuesday at sunset), was "the preparation day", on which the crucifixion took place: for all four Gospels definitely say that this was the day on which the Lord was buried (before our Wednesday sunset), "because it was the preparation [day]" the bodies should not remain upon the cross on the sabbath day, "for that sabbath day was a high day", and, therefore, not the ordinary seventh day, or weekly sabbath. See John 19:31.

IV. It follows, therefore, that the Lord being crucified on "the preparation day" could not have eaten of the Passover lamb, which was not slain until the evening of the 14th of Nisan (that is to say, afternoon). On that day the daily sacrifice was killed at the 6th hour (noon) and offered about the 7th hour (1 p.m.). The killing of the Passover lambs began directly afterwards. Thus it is clear, that if the killing of the Passover lambs did not commence until about four hours after our Lord had been hanging upon the Cross, and would not have been concluded at the ninth hour (3 p.m.) when "He gave up the ghost;" -no Passover lamb" could have been eaten at the "last supper" on the previous evening.

V. With these facts before us, we are now in a position to fill in the several days of the Lord's last week with the events recorded in the Gospels. By noting that the Lord returned to Bethany (or to the Mount of Olives) each night of that week, we are able to determine both the several days and the events that took place in them.
### THE SIXTH DAY BEFORE THE PASSOVER, THE 9th DAY OF NISAN.
*(Our Thursday sunset to Friday sunset.)*

<table>
<thead>
<tr>
<th></th>
<th>MATTHEW.</th>
<th>MARK.</th>
<th>LUKE.</th>
<th>JOHN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Lord approaches Jerusalem from Jericho.</td>
<td></td>
<td></td>
<td>19:1-10</td>
<td></td>
</tr>
<tr>
<td>He passes our Thursday night at the house of Zacchaeus (Luke 19:5) And delivers the Parable of the Pounds.</td>
<td></td>
<td></td>
<td>19:11-27</td>
<td></td>
</tr>
<tr>
<td>He proceeds toward Jerusalem.</td>
<td></td>
<td></td>
<td>19:28</td>
<td></td>
</tr>
<tr>
<td>He sends two disciples <em>apenanti</em> for an &quot;ass&quot; and a &quot;colt&quot; (two animals).</td>
<td></td>
<td>21:1-7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And makes His first entry from Bethphage (not Bethany) <em>(Appendix 153).</em></td>
<td></td>
<td>21:8,9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>He is unexpected, and they ask &quot;Who is this?&quot;</td>
<td></td>
<td>21:10, 11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>He cleanses the Temple.</td>
<td></td>
<td>21:12 - 16</td>
<td></td>
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</tr>
</tbody>
</table>

**HE RETURNS TO BETHANY.** 21:17 | | 12:1 |

### THE FIFTH DAY BEFORE THE PASSOVER, THE 10th DAY OF NISAN.
*(Our Friday sunset to Saturday sunset.)*

<table>
<thead>
<tr>
<th></th>
<th>MATTHEW.</th>
<th>MARK.</th>
<th>LUKE.</th>
<th>JOHN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Lord passes the Sabbath at Bethany; and after sunset (on our Saturday), the first of three suppers was made, probably at the house of Lazarus, in Bethany <em>(Appendix 157).</em></td>
<td></td>
<td></td>
<td></td>
<td>12:2</td>
</tr>
<tr>
<td>At this supper the first of two anointings took place <em>(Appendix 158).</em></td>
<td></td>
<td></td>
<td></td>
<td>12:3 - 11</td>
</tr>
</tbody>
</table>
### THE FOURTH DAY BEFORE THE PASSOVER, THE 11th DAY OF NISAN.
*(Our Saturday sunset to Sunday sunset.)* the Gentile "Palm Sunday".

<table>
<thead>
<tr>
<th>MATTHEW.</th>
<th>MARK.</th>
<th>LUKE.</th>
<th>JOHN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The second, or triumphal entry into Jerusalem. He sends two disciples <em>(katenanti</em> for a colt (one animal). <em>(See Appendix 153).</em></td>
<td>11:1 - 7</td>
<td>19:29 - 35</td>
<td>12:12-</td>
</tr>
<tr>
<td>The Lord starts from Bethany (not Bethphage) and is met by multitudes from Jerusalem <em>(Appendix 153)</em></td>
<td>11:8 -10</td>
<td>19:36 - 40</td>
<td>12:12 - 19</td>
</tr>
<tr>
<td>He weeps over the city.</td>
<td></td>
<td>19:41 - 44</td>
<td></td>
</tr>
<tr>
<td>He enters the Temple, looks around.</td>
<td>11:11-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And RETURNS TO BETHANY</td>
<td>11:1-11</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### THE THIRD DAY BEFORE THE PASSOVER, THE 12th DAY OF NISAN.
*(Our Sunday sunset to Monday sunset.)*

<table>
<thead>
<tr>
<th>MATTHEW.</th>
<th>MARK.</th>
<th>LUKE.</th>
<th>JOHN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the morning (our Monday a.m.) the Lord returns to Jerusalem.</td>
<td>21:18</td>
<td>11:12</td>
<td></td>
</tr>
<tr>
<td>The Fig - tree cursed.</td>
<td>21:19 - 22</td>
<td>11:13 , 14</td>
<td></td>
</tr>
<tr>
<td>The Temple. Further cleansing.</td>
<td>11:15 - 17</td>
<td>19:45, 46</td>
<td></td>
</tr>
<tr>
<td>In the Temple. Further teaching, &quot;Certain Greeks&quot;.</td>
<td></td>
<td>19:47-</td>
<td>12:20 - 50</td>
</tr>
<tr>
<td>Opposition of Rulers.</td>
<td>11:18</td>
<td>19:47, 48</td>
<td></td>
</tr>
<tr>
<td>He goes out of the city (probably to Bethany; see Luke 21:37, 38 below).</td>
<td>11:19</td>
<td></td>
<td></td>
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</tbody>
</table>
### THE SECOND DAY BEFORE THE PASSOVER, THE 13th DAY OF NISAN.
(*Our Monday sunset to Tuesday sunset.*)

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>In the morning (our Tuesday a.m.) on the way to Jerusalem, the question of the disciples about the Fig Tree.</td>
<td></td>
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</tr>
<tr>
<td>In Jerusalem teaching in Parables; and questions.</td>
<td>21:28 - 23:39</td>
<td>12:1 - 44</td>
<td>20:9 - 21:4</td>
<td></td>
</tr>
<tr>
<td>The first great prophecy, in the Temple (<em>Appendix 155</em>).</td>
<td></td>
<td></td>
<td></td>
<td>21:5 - 36</td>
</tr>
<tr>
<td>(Parenthetical statement as to the Lord's custom during the last week).</td>
<td></td>
<td></td>
<td></td>
<td>21:37, 38</td>
</tr>
<tr>
<td>The second great prophecy, on the Mount of Olives.</td>
<td>24:1 - 51</td>
<td>13:1 - 37</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The second great prophecy, continued (<em>see Appendix 155</em>).</td>
<td>25:1 - 46</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;After two days is the Passover&quot;.</td>
<td>26:1 - 5</td>
<td>14:1, 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>He returns to Bethany, and is present at the second supper in the house of Simon the leper. The second Anointing. (<em>See Appendix 157 and Appendix 158</em>).</td>
<td>26:6 - 13</td>
<td>14:3 - 9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Event</td>
<td>Matthew</td>
<td>Mark</td>
<td>Luke</td>
<td>John</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
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<tr>
<td>The plot of Judas Iscariot to betray the Lord.</td>
<td>26:14 - 16</td>
<td>14:10, 11</td>
<td>22:1 - 6</td>
<td></td>
</tr>
<tr>
<td>The &quot;preparation&quot; for the last supper.</td>
<td>26:17 - 19</td>
<td>14:12 - 16</td>
<td>22:7 - 13</td>
<td></td>
</tr>
<tr>
<td>&quot;The even was come&quot; (our Tuesday after sunset) when the plot for the betrayal was ripe for execution.</td>
<td>26:20</td>
<td>14:17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The last supper, commencing with the washing of the feet.</td>
<td></td>
<td></td>
<td></td>
<td>13:1 - 20</td>
</tr>
<tr>
<td>The announcement of the betrayal, etc.</td>
<td>26:21 - 25</td>
<td>14:18 - 21</td>
<td></td>
<td>13:21 - 30</td>
</tr>
<tr>
<td>The supper eaten, the &quot;New Covenant&quot; made (Jeremiah 31:31). The lamb abolished, bread and wine substituted.</td>
<td>26:26 - 29</td>
<td>14:22 - 25</td>
<td>22:14 - 23</td>
<td></td>
</tr>
<tr>
<td>The first prophecy of Peter's denials (<a href="#">Appendix 160</a>).</td>
<td></td>
<td></td>
<td></td>
<td>13:31 - 38</td>
</tr>
<tr>
<td>The strife; who should be the greatest, etc.</td>
<td></td>
<td></td>
<td></td>
<td>22:24 - 30</td>
</tr>
<tr>
<td>The second prophecy of Peter's denials (<a href="#">Appendix 160</a>).</td>
<td></td>
<td></td>
<td></td>
<td>22:31 - 34</td>
</tr>
<tr>
<td>The final appeal to His first commission (Luke9:3).</td>
<td></td>
<td></td>
<td></td>
<td>22:35 - 38</td>
</tr>
<tr>
<td>The last discourse to the eleven, followed by His prayer.</td>
<td></td>
<td></td>
<td></td>
<td>14:1 - 17:26</td>
</tr>
<tr>
<td>They go to Gethsemane.</td>
<td>26:30 - 35</td>
<td>14:26 - 29</td>
<td>22:39</td>
<td>18:1</td>
</tr>
<tr>
<td>Event</td>
<td>Time 1</td>
<td>Time 2</td>
<td>Time 3</td>
<td></td>
</tr>
<tr>
<td>-------</td>
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<td></td>
</tr>
<tr>
<td>The third prophecy of Peter's denial. (<a href="#">Appendix 160</a>).</td>
<td>14:30, 31</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The agony in the garden.</td>
<td>26:36 - 46</td>
<td>14:32 - 42</td>
<td>22:40 - 46</td>
<td></td>
</tr>
<tr>
<td>The apprehension of the Lord (<a href="#">Appendix 165</a>).</td>
<td>26:47 - 56</td>
<td>14:43 - 50</td>
<td>22:47 - 54</td>
<td></td>
</tr>
<tr>
<td>The escape of Lazarus (see notes on Mark 14:51, 52).</td>
<td></td>
<td>14:51, 52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>About the sixth hour (our Tuesday midnight) Pilate said &quot;Behold your King&quot;.</td>
<td></td>
<td></td>
<td>19:14, 15</td>
<td></td>
</tr>
<tr>
<td>Led away to be crucified.</td>
<td>27:31 - 34</td>
<td>15:20 - 23</td>
<td>23:26 - 31</td>
<td></td>
</tr>
<tr>
<td>And &quot;led with Him&quot; two &quot;malefactors&quot; (<em>kakourgoi</em>) (<a href="#">Appendix 164</a>).</td>
<td></td>
<td>23:32, 33</td>
<td>19:18</td>
<td></td>
</tr>
<tr>
<td>Discussion with Pilate about the Inscriptions (<a href="#">Appendix 163</a>).</td>
<td></td>
<td></td>
<td>19:19 - 22</td>
<td></td>
</tr>
<tr>
<td>The dividing of the garments.</td>
<td>27:35 - 37</td>
<td>15:24</td>
<td>23:34</td>
<td>19:23, 24</td>
</tr>
<tr>
<td>&quot;It was the third hour, and they crucified Him&quot; (our 9 a.m. Wednesday).</td>
<td></td>
<td>15:25, 26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;Then were there two robbers&quot; (<em>lestai</em>) crucified with Him&quot;(<a href="#">Appendix 164</a>).</td>
<td>27:38</td>
<td>15:27, 28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The revilings of the rulers, both &quot;robbers&quot;, and one &quot;malefactor&quot;.</td>
<td>27:39 - 44</td>
<td>15:29 - 32</td>
<td>23:35 - 43</td>
<td></td>
</tr>
<tr>
<td>The Lord's mother and John.</td>
<td></td>
<td></td>
<td>19:25 27</td>
<td></td>
</tr>
</tbody>
</table>
"The sixth hour" (our Wednesday noon) and the darkness ([Appendix 165].

<table>
<thead>
<tr>
<th>Time</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>27:45 - 49</td>
<td>15:33</td>
<td>23:44, 45</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

"The ninth hour" (our Wednesday 3 p.m.) and the expiring cry ([Appendix 165].

<table>
<thead>
<tr>
<th>Time</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
</table>

Subsequent events.

<table>
<thead>
<tr>
<th>Time</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
</table>

Buried in haste before sunset (our Wednesday about 6 p.m.), before the "high day" (the first day of the Feast began), our Wednesday sunset.

<table>
<thead>
<tr>
<th>Time</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
</table>

"THE FIRST DAY OF THE FEAST" - "THE HIGH DAY" (Yom tov) - THE 15TH DAY OF NISAN.

(*Our Wednesday sunset to Thursday sunset.*

**THE FIRST NIGHT AND FIRST DAY IN THE TOMB.**

---

**THE SECOND DAY OF THE FEAST - THE 16TH DAY OF NISAN.**

(*Our Thursday sunset to Friday sunset.*

**THE SECOND NIGHT AND SECOND DAY IN THE TOMB.**

---

**THE THIRD DAY OF THE FEAST - "THE (WEEKLY) SABBATH" - THE 17TH DAY OF NISAN.**

(*Our Friday sunset to Saturday sunset.*

**THE THIRD NIGHT AND THIRD DAY IN THE TOMB.**

---

"THE FIRST DAY OF THE WEEK" - THE 18TH DAY OF NISAN.

(*Our Saturday sunset: "the third day" of Matthew 16:21, etc.; not the third day of the Feast.*)
Thus, the Resurrection of the Lord took place at our Saturday sunset, or thereabouts, on "the third day"; compare "after three days" (Matthew 27:63. Mark 8:31).


[For the sequence of events connected with and following the Resurrection, see Appendix 166.]

It will be seen from the above that we have neither power nor authority to alter or shift any day or date; or to change the order or position of any of the events recorded in Holy Writ.

Each day is marked by a return to Bethany during the last week (up to the Preparation Day); and each day is filled with the recorded events.

It follows, therefore, that the Lord was crucified on our Wednesday; was buried on that day before sunset; and remained "three days and three nights" in the tomb, as foretold by Him in Matthew 12:40; rising from the dead on "the third day", "the first day of the week".

The fixed days and dates, at either end, hold the whole period as in a vice, and place the whole subject on a sure foundation.

**NOTE**

1 The words in Mark 14:12 and Luke 22:7 refer to "the first day of unleavened bread", which was the 14th day of Nisan, and therefore "the preparation day". That is why the Lord goes on to tell the two disciples to go and make preparation for the Passover.

Appendix List
The "Three Days" and "Three Nights" of Matthew 12:40.

This Is Appendix 144 From The Companion Bible.

The fact that "three days" is used by Hebrew idiom for any part of three days and three nights is not disputed; because that was the common way of reckoning, just as it was when used of years. Three or any number of years was used inclusively of any part of those years, as may be seen in the reckoning of the reigns of any of the kings of Israel and Judah.

But, when the number of "nights" is stated as well as the number of "days", then the expression ceases to be an idiom, and becomes a literal statement of fact.

Moreover, as the Hebrew day began at sunset the day was reckoned from one sunset to another, the "twelve hours in the day" (John 11:9) being reckoned from sunrise, and the twelve hours of the night from sunset. An evening-morning was thus used for a whole day of twenty-four hours, as in the first chapter of Genesis. Hence the expression "a night and a day" in 2 Corinthians 11:25 denotes a complete day (Greek *nuchthemeron*).

When Esther says (Esther 4:16) "fast ye for me, and neither eat nor drink three days", she defines her meaning as being three complete days, because she adds (being a Jewess) "night or day". And when it is written that the fast ended on "the third day" (5:1), "the third day" must have succeeded and included the third night.

In like manner the sacred record states that the young man (in 1 Samuel 30:12) "had eaten no bread, nor drunk any water, three days and three nights". Hence, when the young man explains the reason, he says, "because three days agone I fell sick". He means therefore three complete days and nights, because, being an *Egyptian* (verses 11, 13) he naturally reckoned his day as beginning at sunrise according to the Egyptian manner (see *Encycl. Brit.*, 11th (Cambridge) ed., vol xi, page 77). His "three days agone" refers to the beginning of his sickness, and includes the whole period, giving the reason for his having gone without food during the whole period.
Hence, when it says that "Jonah was in the belly of the fish three days and three nights" (Jonah 1:17) it means exactly what is says, and that this can be the only meaning of the expression in Matthew 12:40; 16:4. Luke 11:30, is shown in Appendix 156.

In the expression, "the heart of the earth" (Matthew 12:40), the meaning is the same as "the heart of the sea", "heart" being put by the Figure of Speech, Metonymy (of the Subject), Appendix 6, for "the midst", and is frequently so translated. See Psalm 46:2. Jeremiah 51:1. Ezekiel 27:4, 25, 26, 27; 28:2. It is used of ships when sailing "in the heart of the seas", that is to say, in, or on the sea. See Ezekiel 27:25, 26; 28:8; also of people dwelling in the heart of the seas, that is to say, on islands (Ezekiel 28:2). Jonah uses the Hebrew beten (= womb) in the same way (2:2).
The Three Suppers.

This Is Appendix 157 From The Companion Bible.

That there were three suppers, and not only two, at the close of our Lord's ministry will be clear from a careful comparison of the three Scriptures.

1. There was the supper recorded in John 12:1-9. This was probably in the house of Lazarus\(^1\), and, being "six days before the Passover", must have taken place on the Friday evening, on the Lord's return from His first entry into Jerusalem from Bethphage (see Appendix 153).

Having slept there on the Friday night and spent the last Sabbath in retirement there, this first supper was made after the Sabbath had ended at 6 p.m. At this supper there was an anointing of the Lord by Mary (see Appendix 158).

2. The second supper, recorded in Matthew 26:6-13, took place "two days before the Passover" at the house of Simon the leper, which was also in Bethany. See Mark 14:1-9. At this supper there was also an anointing by a woman unknown (see Appendix 158).

3. The supper recorded in John 13:1-20 is the same as that recorded in Matthew 26:20, Mark 14:17, and Luke 22:14. It was "the last supper", "the hour was come", and when supper was begun, or going on (not "ended"; see note on John 13:2), the Lord first washed the disciples' feet; and, later, the events took place as recorded in all four Gospels. John's Gospel adds some antecedents; but gives the same consequents.

The rendering of *genomenou* in John 13:2, by "ended" instead of by "taking place", or "beginning", has been the cause of much confusion.

\(^1\) For all the family were present; and "Martha served" (compare Luke 10:40-42).
The Two Anointings.
This Is Appendix 158 From The Companion Bible.

There can be no doubt that, during the last week, the Lord was anointed on two separate occasions.

1. The former is recorded in John 12:3-8. "six days before the Passover", in the house of Lazarus, at Bethany. (See Appendix 157.)
The latter is recorded in Matthew 26:7-13, and Mark 14:3-9, "two days before the Passover", in the house of Simon the leper, also in Bethany.
Thus the times and places are distinct.

2. In the former case it was "a pound of ointment" that was used (John 12:3).
In the latter case it was an alabaster vessel (Matthew 26:7).

3. In the former case it was "the feet" of the Lord that were anointed (John 12:3).
In the latter case it was His "head" (Matthew 26:7).

4. In the former case the term used is "anointed" (John 12:3).
In the latter case the term is "poured" (Matthew 26:7. Mark 14:3).

5. In the former case it was Judas who asked the question why it was not sold, etc., as there was plenty of time to do so during the six days (John 12:4).
In the latter it was the disciples who "had indignation" (Matthew 26:8) "among themselves" (Mark 14:4); and their words (not necessarily spoken aloud to all) seem to refer to what Judas had said before.

6. In the former the Lord directs the ointment to be reserved for His burial; and not sold (John 12:7).
In the latter He declared that it had been kept for that purpose (Matthew 26:12 Mark 14:8).

7. In the former case the Lord said, "Let her alone," in order that
she may keep it (John 12:7).
   In the latter He declared that she had well used it (Matthew 26:10-13).

   8. In the former case the woman is named "Mary" (John 12:3).
   In the latter case the woman is unnamed.

   9. Thus, on each occasion both the antecedents and consequents are different.
   Instead of wondering that there should be two anointings the wonder should be that there were only two, seeing that examples are so easily followed.

Appendix List
The Two Great Prophecies of "The End of the Age"  
(Luke 21, and Matthew 24, Mark 13).

This Is Appendix 155 From The Companion Bible.

The great prophecy recorded in Luke 21 is different both in time, place and subject from that recorded in Matthew 24 and Mark 13.

The one recorded in Luke was spoken "on one of those days, as He taught the people in the Temple" (Luke 20:1). For one note of time is in 21:1, "and He looked up and saw the rich men casting their gifts into the Treasury." So that He was still "in the Temple" when He uttered the prophecy recorded in Luke 21, for the whole conversation with the disciples follows without a break the Lord's commendation of the widow.

But with regard to the prophecy recorded in Matthew 24, we distinctly read (verse 1) "and Jesus went out and departed from the Temple ... and as He sat upon the Mount of Olives, the disciples came to Him privately" (verse 3). So in Mark 13:1, "He went out of the Temple ... and as he sat upon the Mount of Olives, over against the Temple, Peter and James and John and Andrew asked Him privately" (verse 3).

So that we have two great prophecies. One (Luke) spoken in the Temple, the other (Matthew and Mark) spoken later upon the Mount of Olives. As parts of the first are repeated on the second occasion, we will give the leading points of the three in parallel columns, so that the object of each, and the difference between them, may be clearly seen.

They both open with a summary of events which might have taken place in the lifetime and experience of those who heard the words :

FROM THE CROSS ONWARDS.
<table>
<thead>
<tr>
<th><strong>LUKE 21:8-9.</strong></th>
<th><strong>MATTHEW 24:4-6</strong></th>
<th><strong>MARK 13:5-7</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Take heed that ye be not deceived: for many shall come in My name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; <strong>but the end is not by and by</strong> (that is to say, immediatel; so Revised Version).&quot;</td>
<td>&quot;Take heed that no man deceive you. For many shall come in My name, saying I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, <strong>but the end is not yet.</strong>&quot;</td>
<td>&quot;Take heed lest any man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; <strong>but the end shall not be yet.</strong>&quot;</td>
</tr>
</tbody>
</table>

John refers to this first sign in his First Epistle (2:18); but had the nation repented at the proclamation by Peter in Acts 3:18-26, by the Twelve in the Land, by "them that heard Him" (Hebrews 2:3), and by Paul in the Synagogues of the Dispersion, "all that the prophets had written" would have been fulfilled.

| **LUKE 21:10, 11.** | **MATTHEW 24:7, 8.** | **MARK 13:8.** |
"Nation shall rise against nation and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven."

"Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

"Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows."

Now, it will be observed in the Lord's discourse as recorded in Luke, that, instead of saying "these are the beginning of sorrows", and going on with the account of them, He stops short; He goes back; He introduces a parenthesis detailing and describing events that would take place "BEFORE ALL THESE" beginnings of sorrows. He describes in verse 12, THE DESTRUCTION OF JERUSALEM.

12. But before all these, that is to say "BEFORE" the great tribulation, all that is recorded concerning Jerusalem in verses 12-24 would take place. These are the closing words :-
24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now, in the discourse recorded in Matthew 24, instead of going back to speak of the condition of Jerusalem before and until the beginning of the great Tribulation; having said "All these are the beginning of sorrows", He goes on to describe the sorrows, or birth-pangs of the Tribulation (Matthew 24:9-28. Mark 13:9-23), and He continues the prophecy concerning these sorrows up to the moment of His appearing in the clouds of heaven.

While, in the discourse recorded in Luke 21, having gone back, and described what should take place "before all these" beginnings of sorrows, the Lord does not speak further of the great Tribulation, but takes it up at the end, and, as in Matthew and Mark, speaks concerning

**His Coming in the Clouds of Heaven**
(of course, in Luke the words are slightly different from those in Matthew and Mark) :-

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<tbody>
<tr>
<td>&quot;And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them&quot;</td>
<td>&quot;IMMEDIATELY after the tribulation of those days ¹ shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the&quot;</td>
<td>&quot;But in those days, after that tribulation ¹, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are&quot;</td>
</tr>
</tbody>
</table>
for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

The first prophecy, in the Temple (Luke 21), was uttered in answer to two questions: (1) "When shall these things be?" and (2) "What sign shall there be when these things shall come to pass?"
The answer to (1) is given in verses 8-24, and the answer to (2) in verses 25-28.

The second prophecy, on the Mount of Olives (Matthew 24 and Mark 13), was uttered in answer to three distinct questions: (1) "When shall these things be?" (2) "What shall be the sign of Thy coming?" and (3) "And [what shall be the sign] of the end of the age?"

And then both prophecies conclude with the Parable of the Fig tree, and the final solemn assurance:-

"Verily I say unto you, This generation shall by no means (See Appendix 105. III) pass, till all these things may be fulfilled"² (Matthew 24:34. Mark 13:30. Luke 21:32.)

This latter is the last of four equally impressive statements: Matthew 10:23; 16:28; 23:39; 24:34.

Each of these consists of two clauses, the former of which contains the strongest negative that could possibly have been used (see Appendix 105. III); and should be rendered "by no means", or
"in no wise", as it is often rendered elsewhere; while in the latter clause the verb is in the subjunctive mood with or without the Greek Particle "an", which (though it cannot be represented in translation) makes the clause hypothetical and dependent on some condition expressed or implied. This condition was, in each of these four passages, the repentance of the nation, in response to the appeal of "the other servants" of Matthew 22:4, as recorded in Acts 3:18-26 and elsewhere, culminating in Acts 28:17-29.

The conclusion of both prophecies thus consists of an assured certainty, with a definite contingency, or uncertainty which was not fulfilled.

Had the nation repented, then Jesus Christ would have been "sent", and "the restoration of all things which God had spoken by all His holy prophets since the world began" would have taken place, in accordance with God's Divine assurance given by Peter in Acts 3:18-26; but the condition of national repentance (Leviticus 26:40-42; Hosea 14:1-4, etc.) was not fulfilled; hence that generation passed away; and both prophecies (with all the others) are now postponed. The first sign of all did (and will again) take place - the rising of the "many Antichrists", whereby John could say they knew that it was "the last hour" before "the end of that age" (1 John 2:18).

NOTES

1 Leaving no space, therefore, for a millennium of peace between the great Tribulation and the appearance of the Lord in glory; proving that the second coming must be pre-millennial.

2 In all three passages the verb is genetai = may arise, or may have come to pass: not pleroo = be entirely fulfilled or finished, as in Luke 21:24. This was so in both cases.
The Usage of Negatives in the New Testament.
This Is Appendix 105 From The Companion Bible.

There are two principal negatives used in the New Testament, all others being combinations of one or other of these with other particles.

I. 
ou (before a vowel ouk; before an aspirated vowel ouch) = no, not; expressing full and direct negation, independently and absolutely; not depending on any condition expressed or implied.
(a) ouchi, a strengthened form, often used in questions.

II. 
me = no, not; expressing conditional negation, depending on feeling, or on some idea, conception, or hypothesis.
Hence,
ou is objective.
me is subjective.

ou denies a matter of fact.
me denies a matter of feeling.

ou denies absolutely.
me denies conditionally.

ou negatives an affirmation.
me negatives a supposition, and prohibits or forbids.

ou is generally used with the Indicative Mood.
me with the other moods of the verb.

For the difference, see John 3:18: "He that believeth on Him is not (ou) condemned: but he that believeth not (me, supposing such a case) is condemned already, because he
hath not (me) believed (according to the supposition made)".

See also Matthew 22:29: "Ye do err, not knowing the Scriptures". Had the negative here been "ou" it would imply the fact that they did not know, because of not possessing them. But it is "me", implying the feeling; they did not wish to know.

The same distinctions apply to all the compounds of ou and me respectively.

III.

ou me. The two negatives when combined lose their distinctive meanings, and form the strongest and most emphatic asseveration; but, solemn and strong as it is, whenever it was used by a human being the result always belied it, and the speaker never made it good: -

Matthew 16:22. Peter said, "This shall not be unto Thee". (But it was)
Matthew 26:35. Peter said, "I will not deny Thee". (But he did)
John 11:56. Some said, "What think ye, that He will not come to the feast?" (But He did)
John 13:8. Peter said, "Thou shalt never wash my feet". (But He did)
John 20:25. Thomas said, "Except I shall see ... I will not believe". (But he did)

2. On the other hand, when the Lord used this solemn asseveration it was always absolutely true, and was, or will yet be made good. It is variously rendered, as a simple negative (as above); no, not, by no means, in no wise, or in no case, &c.

This expression was used by our Lord on forty-six separate occasions (omitting the parallel passages, which are placed within brackets), adding three (Matthew 25:9. Luke 8:17, and John 16:7), and omitting two (Matthew 24:2 and Luke 22:34), with the critical texts. They are as follows, and are all worthy of the closest attention (see Matthew 5:18; 16:28; 24:34. John 6:37; &c.).

Mark 9:41; 13:2, 2 (omitted in Matthew 24:2, retained here); 16:18.


3. The expression ou me is used once by an angel (Luke 1:15).


5. Twice by Peter (1 Peter 2:6. 2 Peter 1:10).


The occurrences are thus eighty-four in all (twelve sevens). See Appendix 10.

Appendix List

2000
There are several facts that have to be noticed before we can arrive at a clear understanding of all the denials recorded of Peter by the four evangelists:

1. We have to note that the fact that Peter would deny His Lord was foretold in **three distinct prophecies** uttered on three separate occasions, and differing both as to the occasion and as to particulars.

   1. The **first** was in the upper chamber, recorded in John 13:38. It was absolute as to the fact, general as to the day, but particular as to the number of denials: "a cock shall by no means crow [from this time forth] until thou has denied Me thrice" (see Appendix 156).

   2. The **second** was in the upper chamber, recorded by Luke 22:34. It was after the "strife", and immediately before leaving the room. It was absolute as to the fact, but particular as to the day and the number of denials: "a cock shall not crow this day, before thou wilt thrice deny knowest Me" (see Appendix 156).

   3. The **third** was after the Lord had left the city and immediately before entering the garden of Gethsemane. It is recorded in Mark 14:30, and was particular in every detail: "Verily I say unto thee that (hoti) thou (added by all the texts) this day, in this night, before a cock crow twice, thrice thou wilt deny Me". Compare the fulfilment, and see Appendix 156.

This last prophecy furnishes the key to the whole problem. For, note:

(a) that a cock was to crow twice, and  
(b) that Peter would deny thrice;

that is to say, before each of the two cockcrowings Peter would thrice deny His Lord. This is confirmed by the repetition in the fulfilment (Mark 14:72).
Thus, there would be *six* denials in all; three before each cockcrowing".

Note that the word "cock" has no Article in any of the four records: in each case it is not "the", but "a cockcrowing".

II. Consonant with these data, we have the remarkable fact that Matthew, Luke, and John each record three denials, and one concluding cockcrowing. Mark also records three denials, but mentions the _two_ cockcrowings.

Consequently, in the _four_ Gospels there are no less than twelve denials mentioned. And the questions are, which of these are duplicates, and which are the resulting _six_ required by the Lord's third prophecy in Mark 14:30?

III. If we note accurately the marks of _time_ in each Gospel, the _place_, and the _persons_ addressing Peter, every condition required by each of the Greek words employed is fully and perfectly satisfied, without a shadow or suggestion of "discrepancy".

i. The First Series of Three.

1. The First Denial, John 18:17. **Place**: the door (*thora*) without. **Time**: entering. **The questioner**: the porteress (Greek _thuroros_).
2. The Second Denial, Matthew 26:70 (Mark 14:68). **Place**: the hall (*aulë*). **Time**: sitting. **Questioner**: a certain maid. Luke 22:56 - 58 combines the same place and time, with the same maid, and another (*heteros*, masculine).
3. The Third Denial, Matthew 26:71. **Place**: the gateway, or porch (*pulon*). **Time**: an interval of an hour. John 18:25, 26 combines the same place and time, with another maid and bystanders, one of them being a relative of Malchus.

**A COCK CREW.**
ii. The Second Series of Three.

1. The First Denial, Mark 14:69. **Place** : "beneath in the hall". **Time** : shortly after. **Questioner** : the maid again.


**A COCK CREW.**


IV. We thus have a combined record in which there remains no difficulty, while each word retains its own true grammatical sense.

Appendix List
The Hours of the Lord's Last Day.
This Is Appendix 165 From The Companion Bible.

The Diagram below shows the 24 hours of the "Preparation Day", that is to say, the day before the Passover (John 19:14, etc). The Four Gospels agree in stating that the Lord was laid in the Sepulchre on the Preparation Day, which was Nisan 14th, immediately before "the High Sabbath", Nisan 15th (Matthew 27:62. Mark 15:42. Luke 23:54. John 19:31, 42). Therefore He must have been crucified on Wednesday, 14th of Nisan (see Appendix 144, Appendix 156, Appendix 166).
As shown above, the 14th of Nisan, which was the "Preparation Day", began at sunset on our Tuesday (Gentile reckoning). "The sixth hour" of John 19:14 is the sixth hour of the night, and therefore corresponds to **midnight**, at which according to Gentile reckoning, Wednesday began.

The Roman numerals on the dial-plate show the 24 hours of the complete Gentile day. And on either side of the dial are shown the Hebrew "hours" corresponding to the Gentile hours a.m. and p.m.

The twenty-four hours were divided into the twelve hours of the **night** (reckoned from sunset), "twelve hours in the **day**" (reckoned from sunrise. See John 11:9). Hence "the sixth hour" of John 19:14 was our midnight; "the third hour" of Mark 15:25 was our 9 a.m.; "the sixth hour" of Matthew 27:45; Mark 15:33; Luke 23:44; was our **noon**; and "the ninth hour" of Matthew 27:45, 46; Mark 15:33, 34; Luke 23:44; was our 3 p.m.

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**Appendix List**
The Sequence of Events Following the Lord's Resurrection.

This Is Appendix 166 From The Companion Bible.

The order of these events in the Four Gospels is partly independent and partly supplementary, taking up the narrative at different points of time. They may be set out as follows:-

<table>
<thead>
<tr>
<th>Event</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>John</th>
</tr>
</thead>
<tbody>
<tr>
<td>The observation of the women where and how the body laid.</td>
<td>27:61</td>
<td>15:47</td>
<td>23:55</td>
<td></td>
</tr>
<tr>
<td>The preparation of the spices by the women from Galilee on the eve of the High Sabbath.</td>
<td></td>
<td></td>
<td>23:56-</td>
<td></td>
</tr>
<tr>
<td>Their rest according to the Commandment (Leviticus 23:7) Appendix 156.</td>
<td></td>
<td></td>
<td></td>
<td>23:56-</td>
</tr>
<tr>
<td>Event</td>
<td>Chapter(s)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>---------------------</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>The visit of the women at the close of the <em>weekly</em> Sabbath, on &quot;the first day of the week&quot;.</td>
<td>28:1 16:1, 2 24:1 20:1-</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>&quot;Who shall roll us away the stone?&quot;</td>
<td>16:3</td>
<td></td>
<td></td>
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<tr>
<td>The stone already rolled away.</td>
<td>28:2 - 4</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>They find the stone rolled away.</td>
<td>16:4, 5 24:2 20:-1</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Address of the angel to the women.</td>
<td>28:5 - 7 16:6, 7 24:3 - 7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Departure of the women.</td>
<td>28:8 16:8 24:8, 9</td>
<td></td>
<td></td>
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<tr>
<td>They meet the Lord.</td>
<td>28:9, 10</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>And tell His disciples, and Peter.</td>
<td>16:9 - 11 24:10, 11 20:2 <em>(oun)</em></td>
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<td></td>
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<tr>
<td>The report of the watch.</td>
<td>28:11 -15</td>
<td></td>
<td></td>
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<tr>
<td>The visit of Peter and John.</td>
<td>24:12 20:3 - 10 <em>(oun)</em></td>
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<tr>
<td>Mary's visit to the sepulchre.</td>
<td>20:11 - 18</td>
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<tr>
<td>The appearing to the two going to Emmaus.</td>
<td>16:12 <em>(meta tauta)</em> 24:13 - 32</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Event</td>
<td>References 1</td>
<td>References 2</td>
<td>References 3</td>
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<tr>
<td>----------------------------------------------------------------------</td>
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<tr>
<td>Their return to the eleven.</td>
<td>16:13</td>
<td>24:33 - 35</td>
<td></td>
<td></td>
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<tr>
<td>The first appearance of the Lord to the eleven.</td>
<td></td>
<td>24:36 - 44</td>
<td>20:19 - 23</td>
<td></td>
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<tr>
<td>The FIRST COMMISSION.</td>
<td></td>
<td>24:45 - 49</td>
<td></td>
<td></td>
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<tr>
<td>The second appearance to the eleven (and Thomas).</td>
<td>16:14</td>
<td></td>
<td>20:24 - 29</td>
<td></td>
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<tr>
<td>(husteron)</td>
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<tr>
<td>The SECOND COMMISSION.</td>
<td>16:15 - 18</td>
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<td></td>
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<tr>
<td>[Parenthetic statement by the Evangelist].</td>
<td></td>
<td></td>
<td>20:[30, 31]</td>
<td></td>
</tr>
<tr>
<td>Departure of the eleven into Galilee.</td>
<td>28:16 - 18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The THIRD COMMISSION.</td>
<td>28:19, 20</td>
<td></td>
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<td>The appearance to the seven in Galilee.</td>
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<td>21:1 - 23</td>
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<td>(meta tauta)</td>
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<tr>
<td>The Ascension and after.</td>
<td>16:19, 20</td>
<td>24:50 - 53</td>
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<tr>
<td>[Closing statement of the Evangelist].</td>
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<td>21:[24, 25]</td>
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Appendix List
Mark 14:51, 52.

51. °And there °followed Him °a certain young man, having a °linen cloth °cast °about his °naked body; and °the young men laid hold on him:

52. And he °left °the linen cloth, and fled from them naked.

51. And there followed, etc. This is a Divine supplement, peculiar to Mark's Gospel.

followed = was following.

a certain young man = one particular young man. That this might be lazarus, is probable: (1) because the Lord had returned to Bethany each preceding night of that week; (2) because Lazarus would be looking out; (3) because of the linen robe, betokening his social position; (4) and especially because he was wanted: "The cheif priests consulted that they might put Lazarus to death" (John 12:10). None of the apostles was arrested. Peter (though suspected) and another (John 18:15) were unmolested; (5) his name not given here by Divine guidance, because Lazarus was probably still alive, and therefore in danger.

linen cloth. Greek sindon = a linen cloak (so called probably from Indos = Indian).


about = upon. Greek epi Appendix 104. ix. 1.

naked. Without waiting to put on all his robes.
the young men: that is to say, the soldiers; as in 2 Samuel 2:14. Genesis 14:24.

52. left, etc. = leaving behind ... fled.

the linen cloth = the sindon.

Return to Appendix 156
The "Others" Crucified With The Lord

This Is Appendix 164 From The Companion Bible.

Misled by tradition and the ignorance of Scripture on the part of mediæval painters, it is the general belief that only two were crucified with the Lord.

But Scripture does not say so. It states that there were two "thieves" (Greek lestai = robbers, Matthew 27:38. Mark 15:27); and that there were two "malefactors" (Greek kakourgoi, Luke 23:32).

It is also recorded that both the robbers reviled Him (Matthew 27:44. Mark 15:32); while in Luke 23:39 only one of the malefactors "railed on Him", and "the other rebuked him" for so doing (verse 40). If there were only two, this is a real discrepancy; and there is another, for the two malefactors were "led with Him to be put to death" (Luke 23:32), and when they were come to Calvary, "they" then and there "crucified Him and the malefactors, one on the right hand and the other on the left" (verse 33).

But the other discrepancy is, according to Matthew, that after the parting of the garments, and after "sitting down they watched Him there", that THEN were there two robbers crucified with Him, one on the right hand and the other on the left" (Matthew 27:38. Mark 15:27). The two malefactors had already been "led with Him" and were therefore crucified "with Him", before the dividing of the garments, and before the two robbers were brought.

The first two (malefactors) who were "led with Him" were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they
could speak to each other better, and the one with the Lord, as recorded (Luke 23:39 - 43).

John's record confirms this for he speaks only of place and not of time. He speaks, generally of the fact: "where they crucified Him, and with Him others, two on this side, and that side, and Jesus in the midst" (John 19:18). In Revelation 22:2 we have the same expression in the Greek (enteuthen kai enteuthen), which is accurately rendered "on either side". So it should be rendered here: "and with Him others, on either side."

But John further states (19:32, 33): "then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came (Greek = having come) to Jesus, and saw that He was dead already, they brake not His legs." Had there been only two (one on either side) the soldiers would not have come to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two.

There are two words used of the "other" and "others" in John 19:32 and Luke 23:32 (see Appendix 124.1).
In the former passage we read, "they brake the legs of the first and of the other." Here the Greek is *allos*, which is the other (the second) of two *when there are more* (see Matthew 10:23; 25:16, 17, 20: 27:61; 28:1. John 18:15, 16; 20:2, 4, 8, and Revelation 17:10).

In the latter passage (Luke 23:32) the word is *heteros* = different (see Appendix 124. 2); "and others also, two, were being led with Him." These were different\(^1\) from Him with Whom they were led, not different from one another; for they were "in the same condemnation", and "justly", while He had "done nothing amiss" (verses 40, 41).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the hand, there are no "discrepancies", as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact
value, and its full significance.

To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as *Les Cinq Croix* ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard.

"In the Roman Catholic church.... the altar-slab or 'table' alone is consecrated, and in sign if this are cut in its upper surface five Greek crosses, one in the centre and one in each corner... but the history of the origin and development of this practice is not fully worked out" (*Encycl. Brit.*, 11th (Cambridge) ed., vol. i, pages 762, 763). This practice may possibly be explained by the subject of this Appendix.

NOTE


Appendix List
The Synonymous Words For "Other", "Another".

This Is Appendix 124 From The Companion Bible.


2. *heteros* = another of a different kind (usually denoting *generic* distinction). The "other" of two, where there are only two: for example, Matthew 6:24; 11:3. Luke 5:7; 7:41; 14:31; 16:13, 18; 17:34, 35; 18:10; 23:40.

3. *loipos* = the remaining one. Plural = those who are left.


The Inscriptions on the Cross.

This Is Appendix 163 From The Companion Bible.

Each of the four Gospels gives a different wording of these inscriptions:

1. Matthew 27:37: "This is Jesus, the King of the Jews."
3. Luke 23:38: "This is the King of the Jews."
4. John 19:19: "Jesus of Nazareth, the King of the Jews."

Here again the difficulty is created by assuming that these similar but differing records are identical, without noticing the exact words which are written. It is universally assumed that there was only one, and then follow the efforts to explain the alleged "discrepancies" between the different versions of it.

If we note carefully what is actually said all will be clear.

I. Mark 15:26 can be dismissed; for he does not say anything about a "title" (Greek titlos, John 19:19) being put on the cross or anywhere else, which any one had seen. It is a question of the Lord's "accusation" or "indictment", or the ground or cause of His condemnation as claiming to be "the King of the Jews".

II. John 19:19 speaks of a "title" written by Pilate, before it left Pilate's presence; for no one suggests that Pilate went to the scene of the execution and wrote anything there.

In Pilate's writing the three languages were in this order: (1) Hebrew, (2) Greek, and (3) Latin (compare IV. below). And it was read after the cross had been set up.

This was the one which gave rise to the argument between the Chief Priests and Pilate (John 19:21, 22); and this argument took place before the parting of the garments.
III. The inscription in Matthew 27:37 was the result of that discussion; for another "title" was brought and "set up over his head", after they had "parted His garments," and having sat down, they watched Him there (Verses 35, 36).

As there could hardly have been two titles at the same time, the former must have been then taken down and the other substituted.

We are not told how long the argument lasted or when it ceased, or what was the final result of it.

IV. A further result is seen in Luke 23:38; for another was brought much later, close upon "the sixth hour" (verse 44), when the darkness fell. It was written with the languages in a different order" (1) Greek, (2) Latin, and (3) Hebrew (verse 38). It was put up "over Him" (Greek ep' auto, verse 38), after the revilings of the People" (compare verses 35 - 37, with verse 38); whereas Matthew's (No. III) was set up before the revilings (compare Matthew 27:37 with verse 39).

The result is that :-

1. Mark's was only His indictment.
2. John's was the first, written by Pilate himself (or by his order, in (1) Hebrew, (2) Greek, and (3) Latin, and was put on the cross before it left Pilate's presence.
3. Matthew's was the second, substituted for the first, in consequence of the arguments which took place, and was set up "over His head" after the garments had been divided, and before the revilings.
4. Luke's was the third. (and last), put up "over Him", after the revilings (Luke 23:35), and was seen just before the darkness of the "sixth hour" (verse 44). This was written in three languages, but in a different order: 1 (1) Greek, (2) Latin, and (3) Hebrew (verse 38). Not in Hebrew, and Greek, and Latin, as No. II in John 19:19.

Thus, such differences as these are marks of Divine accuracy; and, instead of being sources of difficulties, become, when rightly divided, the means of their removal.
NOTE

1 But see the texts.

Appendix List
The Six Marys

This Is Appendix 100 From The Companion Bible.

The name "Mary", when used of the Lord's mother, is always in Greek Mariam = the Hebrew Miriam, as in Exodus 15:20.

The other five are usually "Maria".

1. Mary the mother of our Lord (Matthew 1:16, etc.). The context never leaves room for any doubt as to her identity.

2. Mary the mother of James the less and Joses (Matthew 27:56. Mark 15:40; 16:1. Luke 24:10). She is called "the other Mary" (Matthew 27:61; 28:1), and the wife of Cleopas (John 19:2).

3. Mary the sister of Martha, who anointed the Lord's feet (John 12:3), see Appendix 156 and 158. She is mentioned by name only in Luke 10:39, 42 and John 11:1, 2, 19, 20, 28, 31, 32, 45; and 12:3.


5. Mary the mother of John Mark (Acts 12:12).

6. Mary, one of Paul's helpers (Romans 16:6).
The First Fulfilment of Prophecy in The New Testament
(Matthew 1:22, 23. Isaiah 7:14).

This Is Appendix 103 From The Companion Bible.

I.

Prophecy is the word of Jehovah (2Peter 1:21); and, as Jehovah is He Who was, and is, and is to come, prophecy must partake of, and relate to, the past, present, and future also; and must have this threefold interpretation or application. The prophecy first quoted by the Holy Spirit in the New Testament will show us how He uses the prophecy which He had Himself inspired; and therefore will furnish us with the principles on which we are to interpret other prophecies.

It will be seen that a prophecy may have (1) a reference to the time and occasion on which it was first spoken; (2) a reference to a later event or circumstances (when it is quoted as having been "spoken", or "written"); and (3) a reference to a yet later or future or final event, which exhausts it (when it is quoted as being "fulfilled;" i.e. filled full).

Hence, instead of speaking of "praeterists" and "futurists", we must sometimes take a larger view, and be prepared to see both a past, present and future interpretation.

II.

The subject of this first quoted prophecy (Isaiah 7:14) is Messiah, Christ the Lord; for "the testimony concerning Jesus is the spirit of prophecy" (Revelation 19:10).

III.

Prophecy is always associated with man's failure, from Genesis 3 onward. There was no place for prophecy until man had failed; or for prophets, until the priests became absorbed in their ritual, and ceased to be God's spokesman, and the teachers of His word. Hence, God's true prophets and teachers of His word have always been opposed to the pretensions of priests.
This prophecy was originally uttered when Ahaz king of Judah, in a great crisis, had failed to ask the sign which Jehovah had proffered; and which He Himself afterward gave to Ahaz. It therefore of necessity had reference to the then present circumstances. There was evidently a certain damsel, spoken of as "the" well known damsel (see the note on "virgin", Isaiah 7:14), in connection with whom this prophecy should find a then speedy accomplishment. And it evidently did so, or it would have been no "sign" to Ahaz, as nothing would have been signified by it.

But it is equally true that that did not exhaust it, for only a part of the whole prophecy was then fulfilled.

The prophecy begins at Isaiah 7:10, and runs on to Isaiah 9:7. It is clearly wrong, therefore, to take a part, and put it for the whole; for it reaches on to future Millennial times, and is connected with the glorious coming of Messiah.

The whole prophecy, therefore, is Messianic; and, although the first part had a partial and preliminary fulfillment at the time it was spoken, it cannot be separated from the last part, which takes in the fact that the "children" are used as symbolical "signs." For it ends by declaring that they "are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion" (Isaiah 8:18). The two parts are connected and linked together by the use of the word "Immanuel" (7:14 and 8:8, 10, Revised Version margin).

1.-THE PAST.

As to the past; it is clear from the prophecy that Ahaz, greatly moved at the confederacy of Ephraim (put by Metonymy, Appendix 6, for Israel) with Syria, was tempted to make a counter-confederacy with the king of Assyria. A sign was given to him that he need not yield to the temptation, for the danger would pass away. That "sign" must have had a signification for Ahaz that would convince him of the truth of the prophets' words. The sign was that a man-child would be born to some certain and well-known maiden (for it is Ha-'Almah-'the maiden'), which man-child would be called Immanuel; and, before that child would know how to distinguish between good and evil, the kings of Ephraim and Syria would both be removed. No record of this birth is given; but it must have taken place; as Jehovah gave the sign for that very purpose.

In chapter 8 another "sign" was given to Ahaz. Another child would be born, this time to the prophetess. He too, would have a
fore-determined name—*Maher-shalal-hash-baz*; and, before he should be able to say "father" or "mother", both Syria and Ephraim should be spoiled by the king of Assyria.

**II.-THE FUTURE.**

In chapter. 9:6 there is a third sign, and again it is a child. It is a sign connected with the *future*; or rather one that connects the first sign with this and with the future.

"Unto us a child is born, Unto us a son is given."

This child is also forenamed, and the name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace". And the prophecy closes by declaring that His kingdom shall have no end; and shall be associated with the throne of David.

There were, altogether, four "children" who were set "for signs and for wonders in Israel by the LORD of hosts" (8:18). Two were only "signs", but two were "wonders", and they are given, and placed, in alternate correspondence.

A | **SHEAR-JASHUB**, 7:3 (The son of the Prophet), a "sign".
B | **IMMANUEL**, 7:14, a "wonder".
A | **MAHER-SHALAL-HASH-BAZ**, 8:1-3 (The son of the Prophet), a "sign".
B | "WONDERFUL", etc., 9:6, 7, a "wonder".

Does not this point to the fact that the child of chapter 7:14 is to be associated with the child of chapter 9:6? and, though it was a "sign" of events then transpiring, those events did not and could not exhaust it or the "wonders" to which it pointed.

The names also of these "children" are signs. The meaning of the name Isaiah was itself a sign of that *salvation of Jehovah* of which he prophesied.

i. **SHEAR-JASHUR** (7:3) meant *the remnant shall return*, i.e. repent, and stay upon Jehovah, and wait for Him.

ii. **IMMANUEL** (7:14) told of the fact that salvation would come to Israel only when *God with us* should be true as a blessed and glorious reality.
MAHER-SHALAL-HASH-BAZ (8:1-3) tells of the Assyrian hasting to make a prey and spoil of the nation, and reveals the need of the salvation of Jehovah. That too, was only partially fulfilled. For there is another who is called "the Assyrian", and in Daniel 9:26 is called "the prince that shall come" (cp. Isaiah 14:25). He will hasten to make a prey of the nation; but there is yet another-Emmanuel, the Prince of the Covenant-Who will destroy him and bring in, for Israel, final and eternal salvation. His name is called, iv. "WONDERFUL"-"THE PRINCE OF PEACE."

3-THE PRESENT.

But what is happening now-as a present application of this great prophecy? What else is signified by these "signs"? Jehovah has been hiding His face from the house of Jacob (8:17). What is this "stone of stumbling"? What is this "rock of offence to both the houses of Israel" which causeth the Lord to hide His face? Is it not the rejection of Messiah as the Immanuel of Isaiah 7:14? And is He not the "Child born" of chapter 9:6, 7?

Thus, (1) in this first use of His own prophecy (Isaiah 7:14) in Matthew 1:22, 23, the Holy Spirit takes the words out of their original combinations to which their first utterance refers.
(2) The prophecy is then resolved into its elements, and by the same Spirit Who gave it, the elements are re-combined in accordance with the Divine purpose.
(3) He takes up the threads of the whole prophecy (Isaiah 7:10; 9:7), and shows that the original circumstances did not allow of the complete fulfillment at the time the words were spoken and written; and finally,
(4) He connects the names and meanings with prophetic truth, and shows that even these looked forward to times and scenes far beyond their original use; so that even the IMMANUEL of 7:14 which was fulfilled in Matthew 1:22, 23 did not exhaust the IMMANUEL of Isaiah 8:10, which is yet future according to Luke 1:31, 33.

Appendix List

2003
The Synonymous Words for "Appear", "Appearing", etc.

This Is Appendix 106 From The Companion Bible.

I. APPEAR (the Verb).

There are eight words (or expressions) rendered appear, etc., in the Authorized Version, which are to be distinguished as follows:

i. 
*phaino* = to shine forth so as to be seen: having reference to the manner in which a matter presents or shows itself, independently of any observer. Hence the word *phenomenon*.

ii. 
*anaphainomai*. Passive of No. i, with *ana* prefixed = to be shown forth, come to light, come into sight.

iii. 
*epiphaino* = to shine, shew light upon. No. i with *epi* (Appendix 104. ix).

iv. 
*emphanizo* = to cause to be manifested or shown plainly and clearly; used of causing that to be seen (or known) which would not otherwise have been cognizable by the unaided eye (or mind). It occurs ten times: Matthew 27:53. John 14:21,22. Acts 23:15, 22; 24:1; 25:2, 15. Hebrews 9:24; 11:14. Compare the Septuagint use for Hebrew *hodia* (Exodus 33:13); and for *amar* (Esther 2:22).

v. 
*phaneroo* = to bring to light, make manifest. Compare *phaneros* = manifest in No. viii below.

vi. 
*optomai* = to see with the eye, referring to the thing
seen (objectively); thus differing from *blepo* (see Appendix 133. I. 5), which denotes the act of seeing or of using the eye.

**vii.**

*erchomai* = to come. Rendered "appear" only in Acts 22:30, where all the critical texts (See Appendix 94) read *sunerchomai* = "come together".

**viii.**

*eimi phaneros* = to be visible, manifest, or open to sight (*phaneros*, adj. of No. v, above, with *eimi* = to be). So rendered only in 1Timothy 4:15.

**ix.**

*apokalupto* = to unveil so as to be visible to the eye.

II. APPEARING (the Noun).

**i.**


**ii.**

*epiphaneia*, a shining forth upon. Hence, English epiphany. From No. iii, above.

Appendix List

2001
The Synonymous Words for "See", "Look", "Behold", etc.

This Is Appendix 133 From The Companion Bible.

The following twenty-three words are to be thus distinguished and understood:

I. SEE.

1. *eido* = to see: implying not the mere act of looking, but the actual perception of the object: thus differing from *blepo* (No. 5, below).

2. *idou* is the Imperative Aorist Middle of *eido* (see No. 1, above) = See ! Behold ! calling attention to something external to one's self.

3. *ide* is the Imperative Active of the Second Aorist *eido* (No. 1, above), as calling attention to something present.

4. *oida* = to know intuitively, without effort or experience; to have perceived or apprehended. Compare the verb *ginosko*, which means to get to know, by effort, experience, or revelation. See the two verbs in the same verse (John 8:55; 13:7. 1 John 5:20), and Appendix 132. I. 1.

5. *blepo* = to have the power of seeing, to use the eyes, to look at; used of the act of looking, even though nothing be seen. Hence, to observe accurately and with desire; used of mental vision, and implying more contemplation than *horao* (See No. 8, below).

6. *anablepo*. This is *blepo* (No. 5 above), with the Preposition *ana* prefixed (see Appendix 104. i) = to look up (e.g. Mark 8:24), to look again; hence, to recover sight (e.g. Matthew 11:5).
7. *emblepo* = to look in or into, fix the eyes upon, or look intently. It is *blepo* (No. 5 above) with the Preposition *en* (Appendix 104. viii) prefixed, and denotes a looking or regarding fixedly. Hence, to know by inspection (e.g. Matthew 19:26. Mark 8:25. Acts 22:11).

8. *horao* = to perceive with the eyes. It is used to bodily sight, and with special reference to the thought as to the object looked at. It thus differs from No. 5, above, in the same way as No. 1 does, and from No. 1 in that it has regard to the object while No. 1 refers to the subject.

(a). *opsomai* is used as the Future of *horao* (No. 8 above), and has regard to the object presented to the eye, and to the subject which perceives, at the same time. It denotes, not so much the act of seeing (like Nos. 5 and 8 above), but the state and condition of the one to whose eye the object is presented. Hence, to truly comprehend.

9. *aphorao* = to look away from others at one who is regarded earnestly (e.g. Hebrews 12:2, where alone it occurs). It is No. 8, with apo (Appendix 104. iv) prefixed.

10. *optanomai* = to behold, and in Passive, to appear or be seen. It is a rare form of the Present, formed from No. 8, as above. Occurs only in Acts 1:3.

11. *theoreo* = to be a spectator of, to gaze at, or on, as a spectacle. Our English word "theatre" is from the same root. Hence, it is used of bodily sight, and assumes the actual presence of the object on which the gaze is fixed, and that it is a continued and prolonged gaze. It differs from No. 8 above, as that may be only the act of an instant.

12. *theaomai* is, in meaning, like No. 11 above, but differing from it in that No. 11 has regard to the
object gazed upon, while this has regard to the subject who gazes. Hence, it is used of gazing with a purpose; to see with desire, or regard with admiration.

13. historeo = to inquire: that is to say; to have an interview with a person with a view to becoming personally acquainted through conversation. Occ. only in Galatians 1:18.

II. BEHOLD.

1. epeidon. This is No. I. 1, with epi = upon (Appendix 104. ix) prefixed; to look upon. It is the second Aorist of ephorao (No. I. 8), with epi = upon (Appendix 104. ix) prefixed. It occurs only in Luke 1:25 and Acts 4:29.

2. epopteuo = to look over, overlook, watch, and thus be an eyewitness of. Occ. only in 1 Peter 2:12; 3:2. It is derived from No. I. 8, above, with epi (Appendix 104. ix) prefixed.

3. anatheoreo. It is No. I. 11, with ana (Appendix 104. i) prefixed. Hence it = to gaze on with purpose and attention. Occ. only in Acts 17:23 and Hebrews 13:7.

4. katanoeo = to perceive with the senses, referring to the object of observation rather than to the act of getting to know (as with ginosko, Appendix 132. I. ii). It has regard to the conscious action of the mind in getting to see or understand.

III. LOOK.

1. anablepo. See No. I. 6, above.

2. parakupto = to stoop down beside (para. Appendix 104. xii) anything in order to look at it more closely.

3. prosdokao = to watch for (pros. Appendix 104. xv) anything, expect and thus look or wait for.
4. *epiblepo*. This is No. I. 5, above, with *epi* = upon (Appendix 104. ix) prefixed.

5. *episkeptomai* = to look upon (Appendix 104. ix), as though to select; to look out, so as to select.

6. *atenizo* = to fix the eyes intently upon.
The Synonymous Words for "Know", "knowledge", etc.
This Is Appendix 132 From The Companion Bible.

I. The Verb.

i. *oida* = to know (intuitively) without effort, to understand. Number i. is subjective, while Number ii. is objective.

ii. *ginosko* = to know (by experience, or effort); to acquire knowledge, become acquainted with; hence, to come or get to know, learn, perceive. See John 1:48, 1John 5:20, Ephesians 5:5.

iii. *epi-ginosko*. Number ii. with *epi* = upon (Appendix 104 ix); to know thereupon, to become thoroughly acquainted with; to know thoroughly and accurately, recognize. See 1Corinthians 13:12.

iv. *pro-ginosko*. Number ii. with *pro* (Appendix 104 xiv) = to get to know beforehand, to foreknow.

v. *epistamai* = to obtain, and thus have a knowledge of anything by proximity to it, or as the result of prolonged attention; in contrast with the process of getting to know it, or with a mere casual, *dilettante* acquaintance with it. See Acts 15:7; 18:25; and see note on 19:15.

II. The Noun.

i. *gnosis* = knowledge acquired by learning, effort, or experience. The result of Number ii., above.

ii. *epignosis* = precise or further knowledge, thorough acquaintance with; true knowledge.

iii. *sunesis* = native insight, understanding, capacity to apprehend; used of reflective thought, while *sophia* (wisdom) is used of productive thought.
The Principle Underlying the Quotations From the Old Testament in the New

This Is Appendix 107 From The Companion Bible.

It is a fact that in quotations from the Old Testament the Greek text sometimes differs from the Hebrew.

The difficulties found in connection with this subject arise from our thinking and speaking only of the human agent as the writer, instead of having regard to the fact that the Word of God is the record of the words which He Himself employed when He spoke "at sundry times and in divers manners" (Hebrews 1:1, see Appendix 95); and from not remembering (or believing) that "holy men of God spake as they were moved by the Holy Ghost" (2Peter 1:21, and compare Matthew 15:4. Mark 12:36. Acts 1:16; 3:18; 28:25. Hebrews 3:7; 9:8; 10:15).

If we believe that throughout the Scriptures we have the words of God, and not of man, all difficulties vanish. The difficulties are created by first assuming that we are dealing with merely human documents, and then denying the Divine Speaker and Author the right that is claimed by every human writer for himself.

It thus seems that man may take any liberty he chooses in quoting, adapting, or repeating in a varied form his own previously written words; but that he denies the Divine Author of the Holy Scripture the right to deal in the same manner with His own words. This is the cause of all the so-called "discrepancies" and "difficulties" arising from man's ignorance.

The Holy Spirit, in referring to words which He has before caused to be written in connection with the special circumstances of each particular case, frequently refers to them again in relation to different circumstances and other cases. He could have employed other words had He chosen to do so; but it has pleased Him to repeat His own words, introducing them in different connections, with other applications, and in new senses.
All these things are done, and words are even sometimes changed, in order to bring out some new truth for our learning. This is lost upon us when we charge upon God our own ignorance, and the supposed infirmities of human agencies.

One great source of such difficulties is our failure to note the difference between what is said to be "spoken", and what is said to be "written". If we introduce the latter assumption when the former is definitely stated, we at once create our own "discrepancy". True, by a figure of speech we can say that an author has said a certain thing when he has written it; but we may not say that he spoke it when he distinctively says that he wrote it, or vice versa. Some prophecies were spoken and not written; some were written but not spoken; while others were both spoken and written.

There is, surely, all the difference in the world between to rhethen = that which was spoken, and ho gegraptai = that which standeth written. If we deliberately substitute the one for the other, of course there is a discrepancy; but it is of our own creating. This at once disposes of two of the greatest and most serious of so-called discrepancies, Matthew 2:23 and 27:9 (see Appendix 161).

One other consideration will help us when the quotations are prophecies. Prophecies are the utterances of Jehovah; and Jehovah is He Who was, and is, and is to come-the Eternal. His words therefore partake of His attributes, and may often have a past and present as well as future reference and fulfillment (See Appendix 103); and (1) a prophecy may refer to the then present circumstance under which it was spoken; (2) it may have a further and subsequent reference to some great crisis, which does not exhaust it; and (3) it may require a final reference, which shall be the consummation, and which shall fill it full, and thus be said to fulfil it.

Certain prophecies may therefore have a preterite reference, as well as a future fulfillment; but these are too often separated, and the part is put for the whole, one truth being used to upset another truth, to the contempt of Divine utterance, and to the destruction of brotherly love.

The principles underlying the New Testament quotations were fully set out by SOLOMON GLASSIUS (A.D. 1623) in his great work (written in Latin) entitled, Philologia Sacra, chapter on "Gnomes";
and, as this has never been improved upon, we follow it here.

The notes on the New Testament passages must be consulted for further information, for example Luke 4:18 (II. 1, below).

I. As to their INTERNAL form: that is to say the sense as distinct from the words:

1. Where the sense originally intended by the Holy Spirit is preserved, though the words may vary.


2. Where the original sense is modified, and used with a new and different application.


3. Where the sense is ACCOMMODATED, being different from its first use, and is adapted to quite a different event or circumstance.

Matthew 2:15¹¹ (Hosea 11:1); 2:17, 18 (Jeremiah 31:15); 8:17¹⁰ (Isaiah 53:4); 13:35, "spoken" (Psalms 78:2); 15:8, 9 (Isaiah 29:13); 27:9, 10² Acts 13:40, 41⁸ (Habakkuk 1:5). Romans 9:27, 28* (Isaiah 10:22, 23);
II.

As to their EXTERNAL form: that is to say the **words**, as distinct from the **sense**.

1. **Where the words are from the Hebrew text or Septuagint Version.**

Matthew 12:7 (Hosea 6:6); 22:32\textsuperscript{H} (Exodus 3:6); Mark 12:26\textsuperscript{H} (Exodus 3:6); 11:17\textsuperscript{H} (Isaiah 56:17 Jeremiah 7:11). Luke 4:18 (Isaiah 61:1, 2-).

2. **Where the words are varied by omission, addition, or transposition.**

Matthew 4:10 (Deuteronomy 6:13; 10:20); 4:15, 16 (Isaiah 9:1, 2); 5:31 (Deuteronomy 24:1); 5:38 (Exodus 21:24. Leviticus 24:20); 12:18-21 (Isaiah 42:1-4); 19:5\textsuperscript{S} (Genesis 2:24); 22:24 (Deuteronomy 25:5, 6). Romans 11:3, 4 (1 Kings 19:10, 14, 18). 1 Corinthians 2:9 (Isaiah 64:4); 14:21 (Isaiah 28:11, 12). 1 Peter 1:24, 25 (Isaiah 40:6-8).

3. **Where the words are changed, by a various reading, or by an inference, or in Number, Person, Mood, or Tense.**

The necessity for this is constantly experienced today in adapting a quotation for any special purpose beyond its original intention. It is no less authoritative as Scripture, nor does it alter the Word of God.

a. **By a different reading.**

Hebrews 10:5\textsuperscript{S} (Psalms 40:6; see the notes in both passages).
b.  
**By an inference.**


c.  
**In Number.**

Matthew 4:7 (Deuteronomy 6:16), Romans 4:7 (Psalms 32:1); Romans 10:15 (Isaiah 52:7).

4.  
**Where two or more citations are combined.**  
**Composite quotations.**

This is a common practice in all literature.

PLATO (429 - 347 B.C.), *Ion*, page 538, connects two lines from HOMER (about 850 B.C.), one from *Iliad*, xi. 1. 638, and the other from 1. 630.

XENOPHON (430 - 357 B.C.) *Memorabilia*, Bk. I. chapter 2, § 58, gives as one quotation two passages from Homer (*Iliad*, ii. 188, &c., and 198, &c.)

LUCIAN (A.D. 160) in his *Charon*, § 22, combines five lines together from HOMER from different passages (*Iliad*, ix. 319, 320; and *Odyssey*, x. 521, and xi. 539).


CICERO (106 - 43 B.C.), *De Oratore*, Bk. II. § 80, combines in two lines parts of Terence's lines (*Andria*, 115, 116, Parry's Edn.).
PHILO (20 B.C. - A.D. 40) in *Who is the Heir of Divine Things* (§ 5), quotes, as one address of Moses, parts of two others (Numbers 11:13 and 22). In the same treatise (§ 46) he combines parts of Genesis 17:19 and 18:14.

Illustrations could be given from English authors. Man may make a mistake in doing this, but not so the Holy Spirit.


In Matthew 21:13, Isaiah 56:7 is combined with Jeremiah 7:11.

In Mark 1:2, 3, Malachi 3:1 is combined with Isaiah 40:3.

In Luke 1:16, 17, Malachi 4:5, 6 is combined with 3:1.

In Luke 3:4, 5, Malichi 3:1 is combined with Isaiah 40:3.


In Romans 3:10-12, Ecclesiastes 7:20 is combined with Psalms 14:2, 3 and 53:2, 3.

In Romans 3:13-18, Psalms 5:9 is combined with Isaiah 59:7, 8 and Psalms 36:1.

In Romans 9:33, Isaiah 28:16 is combined with 8:14.

In Romans 11:26, 27 Isaiah 59:20, 21 is combined with 27:9.

In 1 Corinthians 15:54-56, Isaiah 25:8 is combined with Hosea 13:14.

In 2 Corinthians 6:16, Leviticus 26:11, 12 is combined with Ezekiel 37:27.

In Galatians 3:8, Genesis 12:3 is combined with 18:18.

In 1 Peter 2:7, 8, Psalms 118:22 is combined with Isaiah 8:14.

5.  

*Where quotations are made from secular writers.*


NOTES
1 And the parallel passages in the other Gospels, which can be easily found.

S This denotes that it agrees with the Septuagint Version in these cases, and not with the Hebrew. With (S*) it denotes that it is nearly, but not exactly, the same.

H This denotes that it agrees with the Hebrew, but not with the Septuagint Version.

2 This was "spoken", not written, and is therefore not a quotation. See Appendix 161.
The Synonymous Words for "Child", "Children", etc.

This Is Appendix 108 From The Companion Bible.

There are seven Greek words translated "child" in the New Testament, which are to be distinguished as follows:

i. 
_teknon_ = that which is borne or born (from _tikto_, to bring forth). Anglo-Saxon = bearn, from _beran_, to bear. Hence, Scottish _bairn_. Used of a child by natural descent, whether boy or girl.

ii. 
_teknion_. Diminutive of _teknon_ (No. i, above); a term of endearment.

iii. 
_huios_ = a son, or male, having reference to origin and nature, including that of relationship to the father.

iv. 
_pais_ = a child, whether son or daughter (in relation to law); a boy or girl (in relation to age); a servant, or maid (in relation to condition), like the French _garçon_.

v. 
_paidion_. Diminutive of _pais_ (No. iv, above); hence, a young or little child, an infant; also a term of endearment.

vi. 
_paidarion_. Another diminutive of _pais_ (No. iv, above), a lad; a little boy or girl.

vii. 
_nepios_. Not old enough to speak (from _ne_, negative, and _epo_, to speak).

viii. 
_brephos_. An _embryo_, or newly-born babe.
ix.  
*korasion* = a young girl, or maiden. Diminutive of *kore*, a girl; like *paidion*, used as a term of endearment.

x.  
*neaniskos* = a young man (always so translated), from the age of twenty to forty.

Appendix List

2000

This Is Appendix 109 From The Companion Bible.
Appendix List

2003

AGrippa II.
(Acts 25:13)

BERENICE
(Acts 25:13)

DRusilla
married FELIX
(Acts 24:24)
The Use of *Psuche* in the New Testament.

This Is Appendix 110 From The Companion Bible.

*Psuche* is the only word translated "soul" in the New Testament. It occurs 105 times, and is rendered "soul" 58 times, "life" 40 times, "mind" 3 times, and "heart", "heartly", "us", and "you" once each.

To ascertain its meaning, it is useless to go to heathen authors. The Greek philosophers were at variance among themselves. ARNOLIBUS, a Christian writer of the latter part of the third century, in his work *Adversus Gentes*, speaking of the speculations of the heathen of his day, says: "In exactly the same way (as the creation and the gods) is the condition of souls discussed. For this one thinks they are both immortal, and survive the end of our earthly life; that one believes that they do not survive, but perish with the bodies themselves; the opinion of another, however, is that they suffer nothing immediately, but that, after the [form of] man has been laid aside, they are allowed to live a little longer, and then come under the power of death." 1

We must, therefore, let Scripture be its own interpreter. *Psuche* exactly corresponds to the Hebrew *Nephesh* (Appendix 13), as will be seen from the following passages: Mark 12:29, 30, compared with Deuteronomy 6:4, 5; Acts 2:27 with Psalm 16:10; Romans 11:3 with 1 Kings 19:10; 1 Corinthians 15:45 with Genesis 2:7. In all these places, *psuche* in the New Testament represents *nephesh* in the Old.

The following are the occurrences of the word :-

I. *psuche*, used of the lower animals twice, is rendered

1. "life" : Revelation 8:9. 1
2. "soul" : Revelation 16:3. 1

==

II. *psuche*, used of man as an individual (just as we speak of a ship going down with every soul on board, or of so many lives being lost in a railway accident), occurs 14 times, and is rendered

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III. *psuche*, used of the life of man, which can be lost, destroyed, saved, laid down, etc., occurs 58 times and is rendered

1. "life":

2. "soul":

IV. *psuche*, used to emphasize the pronoun, as we use "self" (for example, "my soul" = "myself"), occurs 21 times, and is rendered

1. "soul":

2. "mind":

3. "us":

4. "you":
   2 Corinthians 12:15 (see margin).

V. *psuche*, used with intensive force, to express all the powers of one's being, occurs 10 times, and is rendered

NOTES

2 In this verse "life" occurs twice in the English, but *psuche* only once in the Greek.
The Synonymous Words for "Repent", "Repentance".
This Is Appendix 111 From The Companion Bible.

I. The Verb.

1. 

*metanoeo* = to change one's mind, always for the better, and morally. Because of this it is often used in the Imperative (Matthew 3:2; 4:17. Acts 2:38; 3:19). Not merely to forsake sin, but to change one's apprehension regarding it. It occurs thirty-four times. It answers to the Latin *resipisco* = to recover one's senses, to come to one's self.

2. 

*metamelomai* = to regret; to have after care or annoyance at the *consequences* of an act of sin rather than a deep regret at the *cause* from want of not knowing better. Hence it is never used in the Imperative. It occurs six times, and in each case (except Matthew 21:29, 32) never in the real Biblical sense of "repentance toward God". It is from *meta* = after, and *melo* = to be an object of care. See notes on 2Corinthians 7:8 and 10. It is used of Judas Iscariot (Matthew 27:3); negatively of Paul's regret (2Corinthians 7:8); and of God (Hebrews 7:21).


II. The Noun.

*methanoia* = a real change of mind and attitude toward sin itself, and the *cause* of it (not merely the *consequences* of it), which affects the whole life and not merely a single act. It has been defined as a change in our principle of action (Greek *nous*) from what is by nature the exact opposite. It occurs twenty-four times, and except Hebrews 12:17 is a real "repentance toward God". It is associated with the word of the Holy Spirit, and is connected with the remission of sins.
and the promises of salvation.

III.
The Negative Adjective, *ametameletos*, is used twice, videlicet; Romans 11:29, and 2Corinthians 7:10.

**Appendix List**

2001
"Baptize, "Baptism", etc.
This is Appendix 115 From The Companion Bible.

It will be useful for the student to have a complete and classified list of the various usages of these words in the New Testament; the following conspectus has been prepared, so that the reader may be in a position to draw his own conclusions.

1. The verb baptizo occurs eighty times, as follows:

   ..... 40
   =


   ..... 3
   =

   iii. With en (Appendix 104. viii), denoting
      1. The element, described as being

         ..... 5


         ..... 7

         c. The name of the Lord. Acts 10:48

         ..... 1

         d. The cloud and sea. 1 Corinthians 10:2*

         ..... 1

         14
         =


vi. With huper (Appendix 104. xvii). 1 Corinthians 15:29, 29


II. The NOUNS.

i. Baptisma. Occurs twenty-two times, as follows:


   ..... 9


   ..... 13

   22

ii. Baptismos. Occurs four times:

1. Translated "washing". Matthew 7:4, 8. Hebrews 9:10

   ..... 3

2. Translated "baptisms". Hebrews 6:2

   ..... 1

   4
NOTE

1 In the five passages thus marked (*), the verb is followed by two phrases, and therefore appears under two heads. They are: Matthew 3:6. Mark 1:5, 9. 1Corinthians. 10:2; 12:13.

Appendix List
I. OF THE PAST: IN THE WRITTEN WORD OF GOD IN THE OLD TESTAMENT.  
(Allusions are indicated by an asterisk.)

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<td>Deuteronomy 6:16</td>
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II.

OF THE FUTURE: IN HIS OWN PROPHETIC WORDS.

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Appendix List
"If": The Various Conditions Conveyed By Its Use

This Is Appendix 118 From The Companion Bible.

1. 

1. a. Followed by the **Indicative Mood** (with the Present Tense), it expresses the condition simply; without any reference to its being decisive by experience, or by the event, as in 1John 5:15, elsewhere, and in the **Papyri**.

b. Followed by the **Subjunctive Mood**, it expresses a hypothetical but possible condition, contingent on circumstances which the future will show (John 7:17).

2. 

2. a. Followed by the **Indicative Mood**, the hypothesis is assumed as an actual fact, the condition being unfulfilled, but no doubt being thrown upon the supposition (1Corinthians 15:16).

b. Followed by the **Optative Mood**, it expresses an entire uncertainty; a mere assumption or conjecture of a supposed case (Acts 17:27. 1Peter 3:14).

c. Followed by the **Subjunctive Mood**, like No. 1. b; except that this puts the condition with more certainty, and as being more dependent on the event (1Corinthians 14:5).

For two illustrations, see Acts 5:38, 39. "If this counsel or this work be of men (1. b, a result which remains to be seen) ... but if it is of God (1. a, which I assume to be the case)"; etc.
John 13:17. "If ye know these things (2. a, which I assume to be the fact) happy are ye if ye do them (1. b, a result which remains to be seen)"

Note four "ifs" in Colossian's, "if ye died with Christ" (2:20); and "if ye were raised with Christ" (3:1), both of which are No. 2 a (assuming the fact to be true); "if any man have a quarrel" (3:13); "if he come to you" (4:10), both of which are No. 1. b, being uncertainties.

One other "if" in Colossians is 1:23 : "If ye continue in the faith" (*eige* = if indeed, a form of 2. a), which ye will assuredly do.

Appendix List
The Synagogue; and Jewish Sects.

This Is Appendix 120 From The Companion Bible.

1. THE SYNAGOGUE.

Synagogues are mentioned as existing in Old Testament times, Psalm 74:4, 8. The Hebrew here is *mo'ed*, and in verse 8 it is rendered "synagogues" in the Authorized Version and Revised Version (margin, "places of assembly"). AQUILA also, a reviser of the Septuagint (about A.D. 130), renders it *sunagoge*.

Synagogues were in use from the earliest times, and Dr. John Lightfoot (*Works*, vol. v., p. 112) identifies them with "the 'high places' so often mentioned in Scripture in a commendable sense, as 1 Samuel 9:19; 10:5. 1 Kings 3:4, etc." These are to be distinguished from the "high places" connected with idolatry and false worship (as 1 Kings 11:7 and 12:31. Jeremiah 7:31 and 19:5, etc.). How else could the "holy convocations" be held in accordance with Leviticus 23:3, 4, etc.?

On the return from the captivity, laws were made to regulate their erection, constitution, and use.

The days of assembly were three: the Sabbath, the second day of the week (our Sunday sunset to Monday sunset), and the fifth day (our Wednesday sunset, etc.). The expression in Acts 13:42, which in the Greek = the Sabbath between, may therefore refer to one of these intervening days.

The officers of the Synagogue were:

1. The *Archisunagogos* = the ruler of the Synagogue, having charge of its affairs, regulating the service, etc.
2. The *Sh'liach* (or *mal'ak* *hazzibbor* = the angel of the *ekklesia*, who was the constant minister of the Synagogue, to pray, preach, have charge of the law and appoint its readers. Hence he was called *episkopos*, or overseer. See notes on 1 Corinthians 11:10. (the angels. Compare Genesis 6:2. 2 Peter 2:4. Jude 6. Cannot refer to the bishop or other officer; for why he be affected more than the other men in the congregation?) and Revelation 1:20.

II. THE PHARISEES AND SADDUCEES.

1. The word PHARISEE is the Hebrew for one who was *separated* by special beliefs and practices, which were very strict as to tithing and eating, etc. (see Matthew 23:23. Luke 18:12). It was for this reason that the Lord was upbraided by the Pharisees (Matthew 9:9-11; 11:19. Mark 2:16. Luke 5:30; 7:34).

Doctrinally, they held that the *oral* law was necessary to complete and explain the *written* law; hence, the strong denunciations of the Lord. Moreover, they held the natural immortality of man; and, JOSEPHUS says, the transmigration of souls.

[The ESSENES cultivated an intensified form of Pharisaism.]

2. The word SADDUCEE is the Greek form of the Hebrew *zaddukim*, which is derived from one Zadok, said to be the founder of the sect, who was a disciple of ANTIGONUS of SOCOH (200-170 B.C.). They were the aristocratic and conservative party politically; and, doctrinally (generally speaking) they negatived the teaching of the Pharisees, even denying the doctrine of the resurrection.

Neither of these sects had any existence, as such, till the return from Babylon.
Appendix List
The Synonymous Words for "Preach" etc.

This Is Appendix 121 From The Companion Bible.

1. *kerusso* = to proclaim (as a herald), from *kerux*, a herald; without reference to the *matter* proclaimed (which is contained in No. 4); and without including the idea of *teaching*.

2. *kerux* = a herald.

3. *kerugma* = that which is proclaimed.

4. *euangelizo* = to announce a joyful message; having regard to the *matter* announced (not the manner, which is contained in No. 1).

5. *katangello* = to bring word down to anyone, bring it home by setting it forth.

6. *diangello* = to make known (through an intervening space), report further (by spreading it far and wide).

7. *laleo* = to talk or to use the voice, without reference to the words spoken (See Mark 2:2).

8. *dialegomai* = to speak to and fro (alternately), converse, discuss (see Acts 20:7, 9). Hence English dialogue.

9. *akoe* = hearing. Put by Figure of Speech, *Metonymy* (of Subject) for what is heard.

10. *logos* = the word (spoken, as a means or instrument, not as a product); the expression (both of sayings and of longer speeches); hence, an account, as in Matthew 12:36; 18:23. Luke 16:2. Acts 19:40. Rom. 9:28 (m.); 14:12. Philippians 4:17. Hebrews 13:17. 1Peter 4:5. For the difference between *logos* and *rhema*, note on Mark 9:32 *saying*. Greek *rhema*
(the first time it is thus rendered). **Rhema** denotes *a word, saying*, or sentence in its outward form, as made up of words (that is to say, Parts of Speech): whereas **logos** denotes *a word* or saying as the expression of thought: hence, the thing spoken or written, the account, etc., given.

Appendix List
The Synonymous Words for "Judge", "Condemn", etc.
This is Appendix 122 from The Companion Bible.

1. *krino* = to judge, used of a legal or other decision; generally translated "judge", sometimes "determine", "conclude", etc.

2. *anakrino* No. 1 with *ana* (Appendix 104. i) prefixed = to examine; translated, with a negative, "ask no question" in 1 Corinthians 10:25, 27.

3. *apokrinomai* Middle of No. 1 with *apo* (Appendix 104. iv) prefixed = to give forth a decision for oneself; hence to answer. According to Hebrew idiom, which prevails in both Testaments, it is often combined with the word "said" in the expression "answered and said", and receives its meaning from the context. (Note on Deuteronomy 1:41 *answered and said*; Idiom Appendix 6. In this idiom the word "answered" receives its meaning from the context. Here it = confessed, or repented and said.) It thus frequently occurs when no question had been asked: for example, Matthew 11:25, "answered and said" means "prayed and said"; 22:1 "taught"; in Mark 9:5, "exclaimed"; 12:35 "asked"; Luke 13:14, "burst forth"; John 1:49, "confessed"; 5:19, "declared". The word occurs so frequently (more than 240 times), always translated "answer", that it has not been deemed necessary to call attention to it in the notes.

4. *diakrino* No. 1 with *dia* (Appendix 104. v) prefixed = to discriminate, make a difference; hence to doubt. It is translated "stagger" at Romans 4:20.

5. *enkrino* No. 1 with *en* (Appendix 104. viii) prefixed = to adjudge to a particular position. Occurs only in 2 Corinthians 10:12, translated "make of the number".

6. *epikrino* No. 1 with *epi* (Appendix 104. ix) prefixed = to
7. **katakrino** No. 1 with *kata* (Appendix 104. x) prefixed = to give sentence against, to condemn. Occurs 19 times, translated "condemn", except in Mark 16:16 and Romans 14:23.

8. **sunkrino** No. 1 with *sun* (Appendix 104. xvi) prefixed = to put together, in order to judge; hence to compare. Occurs only in 1Corinthians 2:13. 2Corinthians 10:22.

9. **hupokrinomai** Middle of No.1 with *hupo* (Appendix 104. xviii) prefixed = to answer (like No. 3), and so to act on the stage; hence to feign. Occurs only in Luke 20:20. The nouns **hupokrisis** and **hupokrites**, which we have anglicized into "hypocrisy" and "hypocrite", are always so translated, save in Galatians 2:13, and James 5:12.

Appendix List
The Eight Beatitudes of Matthew 5, and The Eight Woes of Matthew 23.

This Is Appendix 126 From The Companion Bible.

The eight Beatitudes of Matthew 5:3-12 are best understood and interpreted by the eight contrasts, or "Woes" of 23:13-33. The comparison shows that 5:10-12 form one (the eighth) Beatitude, having one subject (persecution) corresponding with the eighth Woe of 23:29-33.

They may be thus set out:-

"THE BEATITUDES" (Matthew 5:3-12).
1. The kingdom opened to the poor (verse 3).
2. Comfort for mourners (verse 4).
3. The meek inheriting the earth (verse 5).
4. True righteousness sought by true desire (verse 6).
5. The merciful obtaining mercy (verse 7).
6. Purity within, and the vision of God hereafter (verse 8).
7. Peacemakers, the sons of God (9).
8. The persecuted (verses 10,12).

"THE WOES" (Matthew 23:13-33).
1. The kingdom shut (verse 3).
2. Mourners distressed (verse 14).
3. Fanatics compassing the earth (verse 15).
4. False righteousness sought by casuistry (verses 16-22).
5. Mercy "mercy" and "left undone" (verses 23,24).
6. Purity without, uncleanness within. "Blindness" (verses 25,26).
7. Hypocrites, and lawless (verses 27,28).
8. The persecutors (verses 29-33).
Besides these eight contrasts there is an internal correspondence of the principal thoughts, suggested by the combined series, and forming the Structure given in the note on Matthew 5:3,4.

It may be further noted that these Beatitudes rest on special passages in the Psalms: Matthew 5:3 (Psalm 40:17); 5:4 (Psalm 119:136); 5:5 (Psalm 37:11); 5:6 (Psalm 42:1,2); 5:7 (Psalm 41:1); 5:8 (Psalm 24:4; 73:1); 5:9 (Psalm 133:1); 5:10 (Psalms 37; 39; 40).

Appendix List
The Synonymous Words for "Poor" etc

This is Appendix 127 from The Companion Bible.

1. *ptochos* = destitute, and in want: always rendered "poor": except in Luke 16:20, 22 (beggar); Galatians 4:9 (beggarly); James. 2:2 (poor man).
2. *penes* = poor, as opposed to rich. Occurs only in 2Corinthians 9:9.
3. *praus* = meek, as distinguished from passionate. Occurs only in Matthew 5:5; 21:5; 1Peter 3:4.

These words are used in the Septuagint interchangeably for the same Hebrew word; but the contexts show that they are all used for the same class, videlicet, the *fellahin*, or poor of an oppressed country, living quite lives under tyrannical and oppressive rulers; and suffering deprivation from tax-gatherers and lawless neighbours.
The Synonymous Words for "Light" etc

This Is Appendix 130 From The Companion Bible.

1. *phos* = light (underived and absolute); the opposite of darkness. Used therefore specially of God (John 1:4, 5; 8:12. 1John 1:5, etc.).

2. *phoster* = a light, or light-giver, used of star light, and light holders or bearers. (Compare Genesis 1:14, 16).

3. *photismos* = a lighting, illumination, shining.

4. *luchnos* = a portable hand-lamp fed by oil, burning for a time and then going out. See John 5:35, where *luchnos* is used of John the Baptist in contrast with No. 1 (*phos*), which is used of Christ (John 8:12, etc.).

5. *luchnia* = a lampstand.

6. *lampas* = a torch (Judges 7:16, 20) fed with oil from a small vessel (the *angeion* of Matthew 25:4) constructed for the purpose.


Appendix List
The Synonymous Words for "Hell", etc.

This Is Appendix 131 From The Companion Bible.

"Hell" is the English rendering of two different Greek words in the New Testament.

The English word is from the Anglo-Saxon hel, Genitive case helle = a hidden place, from the Anglo-Saxon helan = to hide.

It is in the New Testament used as the translation of two Greek words:–

I. **Gehenna.** Greek geenna. This is the transliteration of the Hebrew Gai' Hinnom, that is to say the Valley of Hinnom or "the Valley" of [the sons of] Hinnom, where were the fires through which children were passed in the worship of Moloch.

   In the Old Testament Tophet was the Hebrew word used, because it was a place in this valley.

   In our Lord's day the idolatry had ceased, but the fires were still continually burning there for the destruction of the refuse of Jerusalem. Hence, geenna was used for the fires of destruction associated with the judgment of God. Sometimes, "geenna of fire". See 2Kings 23:10. Isaiah 30:33. Jeremiah 7:31, 32; 19:11-14.


II. **Hades.** Greek hades, from a (privative) and idein, to see (Appendix 133. I. i); used by the Greeks for the unseen world.

   The meaning which the Greeks put upon it does not
concern us; nor have we anything to do with the imaginations of the heathen, or the traditions of Jews or Romanists, or the teachings of demons or evil spirits, or of any who still cling to them.

The Holy Spirit has used it as one of the "words pertaining to the earth", and in so doing has "purified" it, "as silver tried in a furnace" (see notes on Psalms 12:6). From this we learn that His own words "are pure", but words belonging to this earth have to be "purified".

The Old Testament is the fountain head of the Hebrew language. It has no literature behind it. But the case is entirely different with the Greek language. The Hebrew שֶׁהֹל is a word Divine in its origin and usage. The Greek Η아δες is human in its origin and comes down to us laden with centuries of development, in which it has acquired new senses, meanings, and usages.

Seeing that the Holy Spirit has used it in Acts 2:27, 31 as His own equivalent of שֶׁהֹל in Psalm 16:10, He has settled, once for all, the sense in which we are to understand it. The meaning He has given to שֶׁהֹל in Psalms 16:10 is the one meaning we are to give it wherever it occurs in the New Testament, whether we transliterate it or translate it. We have no liberty to do otherwise, and must discard everything outside the Word of God.


In the Revised Version the word is always transliterated "Hades", except in 1Corinthians 15:55 (where "death" is substituted because of the reading, in all the texts, of thanate for hade), and in the American Revised Version also.

As Ηades is the Divine Scriptural equivalent of שֶׁהֹל, further light may be gained from Appendix 35, and a
reference to the 65 passages there given. It may be well to note that while "Hades" is rendered "hell" in the New Testament (except once, where the rendering "the grave" could not be avoided), Sh'ol, its Hebrew equivalent, occurs 65 times, and is rendered "the grave" 31 times (or 54%); "hell" 31 times (4 times with margin "the grave", reducing it to 41.5%); and "pit" only 3 times (or 4.5%).

"The grave", therefore, is obviously the best rendering, meaning the state of death (German sterbend, for which we have no English equivalent); not the act of dying, as an examination of all the occurrences of both words will show.

1. The rendering "pit" so evidently means "the grave" that it may at once be substituted for it (Numbers 16:30, 33. Job 17:16).

2. The rendering "the grave" (not "a grave", which is Hebrew keber or bor) exactly expresses the meaning of both Sh'ol and Hades. For, as to direction, it is always down: as to place, it is in the earth: as to relation, it is always in contrast with the state of the living (Deuteronomy 32:22-25 and 1Samuel 2:6-8); as to association, it is connected with mourning (Genesis 37:34, 35), sorrow (Genesis 42:38. 2Samuel 22:6. Psalms 18:5; 116:3), fright and terror (Numbers 16:27, 34), mourning (Isaiah 38:3, 10, 17, 18), silence (Psalms 6:5; 31:17. Ecclesiastes 9:10), no knowledge (Ecclesiastes 9:5, 6, 10), punishment (Numbers 16:29, 34. 1Kings 2:6, 9. Job 24:19. Psalms 9:17 (Revised Version = re-turned)), corruption (Psalms 16:10. Acts 2:27, 31); as to duration, resurrection is the only exit from it (Psalms 16:11. Acts 2:27, 31; 13:33-37. 1Corinthians 15:55. Revelation 1:18; 20:5, 13, 14).

III. Tartaroo (occurs only in 2Peter 2:4) = to thrust down to Tartarus, Tartarus being a Greek word, not used elsewhere, or at all in the Septuagint. Homer describes it as subterranean (compare Deuteronomy 32:22, which may refer to this). The Homeric Tartarus is the prison of the Titans, or giants (compare Hebrew Rephaim, Appendix 25), who rebelled against Zeus.
The Synonymous Words for "Love"

This Is Appendix 135 From The Companion Bible.

I. The Verb.

1. *agapao* = to regard with favour, to make much of a thing or a person, on principle. The cause or ground of No. 2.

2. *phileo* = to kiss, to be fond of, having regard to *feeling* as distinct from principle. The demonstration of No. 1. Hence No. 2 is never used of man's love to God: this is always No. 1. Both words are used of God's love to man. No. 2 is used of the Lord's love for Lazarus (John 11:3, 36), but not in verse 5, where the sisters are included. See the notes on John 21:15-17; and on John 12:25 in *The Companion Bible*.

II. The Noun.

1. *agape*. No. 2 below, was the common word used by the Greeks, for love; and even this is far lower than the New Testament *philadelphia* (= love of the brethren). *Agape* is spontaneous love, irrespective of "rights". The word was supposed to be peculiar to the New Testament, but it is found in the *Papyri*.

2. *philanthropia* = philanthropy, or love of man, which did not go beyond giving man his "rights", among the Greeks. It is used in a far higher sense in Titus 3:4; occurs elsewhere only in Acts 28:2. Compare the Adverb *philanthropos* (Acts 27:3, "courteously").

III. The Adjective.


Appendix List
"Dead" and "The Dead"

This Is Appendix 139 From The Companion Bible.

The word *nekros* (Noun and Adjective) has different meanings, according as it is used in different connections:-


2. Without the Article (*nekroi*) it denotes the persons who were once alive, but who are now alive no longer : that is dead persons as distinct from dead bodies. Compare Deuteronomy 14:1. Judges 4:22. Lamentations 3:6. And see notes on Matthew 22:32. Acts 26:23. 1Corinthians 15:12, 12, 13, 15, 16. Hebrews 13:20, etc.


4. With a Preposition, and with the Article; for example *'ek ton nekron*, it denotes emphatically out from among the dead bodies, or corpses. Compare Ephesians 5:14. Colossians 1:18; 2:12.

5. The bearing of this on 1Peter 4:6 will be better seen if we note that we have *nekroi* (See No. 2 above), meaning people who were then dead, but who had had the Gospel preached. (Appendix 121. 4) to them while they were alive; and this is confirmed by the Greek Particle, *men* (= although) in the next clause, which is ignored both by the Authorized Version and Revised Version. The verse reads thus : "For to this end to those who are (now) dead was the Gospel preached, that though they might be judged in the flesh, according to [the
will of] men \(^1\), yet they might live [again, in resurrection],
according to [the will of] God, as regards [the] spirit"; that is
in spiritual bodies, spoken of in 1Corinthians 15:44, 45.

To this end - to give those to whom the apostle wrote this
hope - the Gospel was preached to them, as described in
1Peter 1:12, 25. The hope of glory was thus set over against
their sufferings (1Peter 1:11; 4:13).

**NOTE**

\(^1\) That this is the meaning may be seen from the use of *kata* (Appendix 104. x. 2). Romans 8:27; 15:5. 1Corinthians 12:8; 15:32;
"The Gospel of the Kingdom" and Other "Gospels".

This Is Appendix 140 From The Companion Bible.

About the meaning of the word rendered "Gospel" there is no question or doubt; and the origin and exact meaning of the English word does not matter.

The Greek word *evangelion* means **good news**, glad tidings; and these good tidings, which may be concerning various and different subjects, must be distinguished. See Philippians 1:10, note. There is, first:—

1. **"THE EVERLASTING GOSPEL" (or GOOD NEWS).**

   This was proclaimed from the first, for example after the Fall, and it was proclaimed to men as men, by God, the Creator, to His creatures. Its message was that the Creator alone to be feared and worshipped, and men were to have no other gods beside Him. He was the holy and righteous One, and He was, and is, and will be the only and final Judge of men. God proclaimed this from the first, and among its heralds were ENOCH, "the seventh from Adam", who proclaimed His coming for this judgment of the ungodly (Jude 14, 15); and NOAH, a herald of righteousness and of coming righteous judgment (Hebrews 11:7 and 2 Peter 2:5).

   When the "calling on high" shall have been given (Philippians. 3:14), and when "transgressors are come to the full" (Daniel 8:23), and before the Kingdom is set up in glory, this Gospel (or good news) will again be proclaimed (Revelation 14:6). It is "everlasting", and men, as such, will be called upon to "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth", etc. (Revelation 14:7).
This is the Gospel proclaimed by the Creator to His sinful creatures after the Fall; and it will be proclaimed again at the end. Hence its name "everlasting". Then followed :-

II. THE GOSPEL (or GOOD NEWS) OF THE KINGDOM.

To Abraham and his seed was the good news proclaimed, and the promise given that God would make of him a nation in whom all the families of the earth should be blessed (Genesis 12:1 - 3). This good news was gradually expanded and developed.

In Genesis 15:4 the heir was announced, and this heir was to be the Messiah (Galatians 3:16).

In Genesis 15:8 - 21 the inheritance was secured by an unconditional promise (not by a covenant between two parties, one of whom might break it, Galatians 3:18 - 20). That inheritance was (and is yet to be) "the Holy Land", "Immanuel's Land" (Isaiah 8:8), Immanuel Himself being the Governor (Isaiah 9:6, 7), and "the zeal of the LORD of hosts" its security.

In 2 Samuel 7 the throne was secured to David and his seed by another unconditional promise, and in due time Messiah came unto His own (John 1:11).

This "good news" was first heralded by angels sent specially from heaven; and the exact terms of the proclamation are recorded. The angel of Jehovah spoke from the glory of Jehovah, and said :-

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST, THE LORD."

Thus the good news concerned a Person, Who would "save His people from their sins" (Matthew 1:21) : the Saviour Whom God had anointed (Messiah), appointed, given, and sent. [At this point see and note the object and subject of Christ's ministry as set forth in Appendix 119.]
In the proclamation of this Kingdom the Lord taught in Parables; for there were "mysteries" (that is to say, secrets) which concerned the rejection, and consequent postponement and abeyance of the Kingdom, which could not openly be made known, but only in private ("in the house", Matthew 13:36).

It had been foreseen, and therefore foretold, that His People would not receive Him, and would reject Him (Isaiah 53, etc.) and put Him to death. This would not affect the fulfilment of all the promised glories connected with the Kingdom. See Luke 24:26: "Ought not Christ to have suffered these things, and to enter into His glory?" Compare Acts 3:18; 17:3.

True, Christ had been put to death; but God had sworn to David, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne (Acts 2:30). This was now fulfilled: therefore the proclamation of the Kingdom and the King (for there cannot be the one without the other) was at once formally made by Peter in Acts 3:18 - 26.

This proclamation was made by Peter and the Twelve in the capital of the Land (according to Matthew 22:1 - 7), and by Paul throughout the synagogues of the Dispersion, until it was all brought to a crisis in Rome (the capital of the Dispersion). Paul and those who heard the Lord thus "confirmed what at the first began to be spoken by the Lord". They did not go beyond it by altering its terms; and God bare them "witness by signs and wonders, and divers miracles, and spiritual gifts" (Hebrews 2:1 - 4).

In Acts 28 this was brought to a conclusion by a formal rejection on the part of "the chief of the Jews" (Acts 28:17 - 20), and of these, not a few, but "many" (verse 23); and, after a discussion, which lasted throughout the whole day, the proclamation was finally rejected; and, after the prophecy of Israel's blindness (Isaiah 6:9, 10) had been quoted for the third and last time 1, the dispensation of the proclamation of "the Gospel (or good news) of the Kingdom" ceased, and is now, therefore, in abeyance, for "NOW, we see NOT YET
all things put under Him" (Hebrews 2:8).

All these "mysteries" (or secrets) concerning the postponement and abeyance of the Kingdom were spoken "in parables", "because (the LORD said), it is given unto you (unto the disciples) to know the secrets of the kingdom of heaven, but to them (to the People) it is not given" (Matthew 13:11); going on to explain His action by quoting (for the first time) the prophecy of Israel's blindness (Isaiah 6:9, 10).

There was nothing in Old Testament prophecy that told of what the Lord reveals in these Parables of the Kingdom: how it would be rejected, and to what lengths the People would go in the rejection of the King; what would happen in consequence; how a second offer would be proclaimed, and how that too would be rejected: and what new revelation would be made in consequence.

All this was hidden in the parables spoken by the Lord, yet revealed to the disciples, and written for our learning (Matthew 13:16, 36, 51, 52. Luke 24:26, 27, 44 - 46. Acts 1:3, 6, 7). Any interpretation which proceeds on other lines can only end in a blindness equal to that which fell on the Jewish nation. This interpretation will in no wise detract from, or lessen, the value of such application as we may make for ourselves, so long as such application does not ignore the definite revelation made subsequently in the Prison Epistles in fulfilment of the Lord's promise in John 16:12 - 15.

The following parables set forth the proclamation of the Gospel of the Kingdom, from various points of view:

1. **The Parable of the Sower** (Matthew 13:3 - 32).

This, the first parable, covers the whole ground.

The "seed" was "the word of (or concerning) the Kingdom". When repeated later (Luke 8:5 - 15), the sphere is extended and widened, and is less local and exclusive. This is by way of application.
**The First Sowing** was "by" the wayside. This must have been the proclamation by John the Baptist (Matthew 3. Mark 1:1 - 8. Luke 3:1 - 18. John 1:6 - 36). This was "by the wayside", and the opposition of the evil one is shown in the birds of evil omen (as in the case of the mustard tree, verses 31, 32). Hence the seed was "devoured" and the word was "not understood" (verses 4, 19).

**The Second Sowing** was by Christ Himself (Matthew 4:17), the Twelve (Matthew 10:7), and the Seventy (Luke 10:1 - 20). This sowing was on the stony ground, and was received "with joy" (Matthew 13:20; see Mark 6:20, and 12:37. Luke 4:22). This was unfruitful (Mark 4:16, 17).

**The Third Sowing** was by Peter and the Twelve, and "by them that heard Him" (the Son, Hebrews 2:3) during the Dispensation of the Acts. It was "among the thorns". Peter proclaimed the Kingdom (Acts 3:18 - 26), and repeated the call to national repentance, which was the one abiding condition of national blessing. But the seed was choked. The "thousand of jews" who at first "received the word", continued "all zealous of the law" (Acts 21:20. Galatians 3:1 - 5, 10 - 13; 4:9; 5:1 - 4). This sowing came to a crisis in Acts 28, when the Kingdom was rejected, and has since been in abeyance. See Appendix 112, Appendix 113, and Appendix 114.

**The Fourth Sowing** is in the future. It will be the final proclamation of "the Gospel of the Kingdom", immediately preceding and during the Tribulation (Matthew 24:14). Blindness has "happened to Israel", but it is only "in part" (Romans 11:25). The "how long" of Isaiah 6:11 will ere long be seen. This sowing will be of short duration only, as were the other three, and numbered by "days" (Daniel 12:13. Matthew 24:22. Luke 17:26). There will be a special manifestation of the presence and power of the Lord (Matthew 28:20), at the end (sunteleia) of this age; and when this sowing is over, the end (telos) will come (Matthew 24:13, 14), concerning which the
disciples had enquired in verse 3.


The servants first sent forth were John the Baptist, the Twelve, and the Seventy, and these were sent to those who had been previously bidden. But "they would not come".

The "other servants" who were next sent were Peter, the Twelve, and "them that heard Him" (Hebrews 2:3, 4) during the dispensation of the Acts, as foreshown in verse 4.

They proclaimed that "all things were ready". Nothing now was wanting. The "sufferings" had been fulfilled and the glory was ready to be revealed (Luke 24:26, 46. Acts 3:18. 1 Peter 1:5). Therefore, "Repent ye", etc. (Acts 2:38, 39; 3:19).

But instead of repenting they "took His servants, and entreated them spitefully, and slew them" (Matthew 22:5, 6). Some they imprisoned (Acts 4:3; 5:18; 8:3; 9:1, 13, 21); one they stoned (Acts 7:59); another they "killed with the sword" (Acts 12:2). This shows that that dispensation could not have ended with the stoning of Stephen in Acts 7, for James was slain after that; and other persecutions were continued up to the end (Acts 28:17).

"But the King was wroth, and sent His armies, and destroyed those murderers, and burned up their city" (Matthew 22:7). The Temple was burned, and the nation dispersed.

The last servants sent will go "into the highways" of the world. Here we have, again, a reference to the yet future proclamation of "the Gospel of the Kingdom".

Now, this marriage-feast is postponed; and all
invitations to it are in abeyance. Its future fulfilment is yet to take place. This is referred to in Matthew 24:14, and is proved by Revelation 19:6 - 9, where we have the same word in verse 9 as in Matthew 22:2.


This was spoken in immediate connection with the blessedness of eating bread in the Kingdom of God.

Again we have the Four Ministries, as in the above parables.

The supper was made by "a certain man", and many were bidden. This bidding was the ministry of John the Baptist. It is set forth as a simple statement of a past and accomplished fact. This was the First Ministry (verse 16).

The **Second** Invitation was sent to those who had been already bidden by John. It was sent by "His Servant", Who was none other than the Lord Jesus Himself. His Ministry is expressed in one sentence: "Come; for all things are now ready" (verse 17). He was sent "at supper time", according to Eastern custom. But they all with one consent began to make excuse (verses 18 - 20).

The **Third** Invitation was sent, not to those who had been already bidden, but to another class altogether. It was sent by "The Master of the House", Who has perfect right and authority to invite whom He will. He sent "quickly": that is to say, very soon after the return of the second servant; and "into the streets and lanes of the city". This was the ministry of Peter, the Twelve, and Paul.

The **Fourth** Invitation is yet future, as shown above in the other parables. It will be sent forth by "the Lord" (verse 23), by Him Who has all power in heaven and earth (Matthew 28:18 - 20). This will be a ministry of compulsion, carried out in the "highways and hedges" of the wide world; and it will be
effectual like the last in the preceding cases. All, in turn, receive the call, but it is the last who "hear and understand" (Matthew 13:23); who "hear and receive" (Mark 4:20); who "hear and keep" (Luke 8:15); and who "bring forth fruit". For this, special wisdom and understanding is needed, as foretold in Daniel 11:33; 12:3, 10.

Thus the present dispensation (since the destruction of Jerusalem and dispersion of Israel, which took place shortly after Acts 28, has nothing to do with the Kingdom, and the proclamation of the good news connected with it is postponed and in abeyance. Meanwhile, and during this dispensation, we have :-

III. "THE GOSPEL (or GOOD NEWS) OF GOD".

This is the Gospel unto which Paul the Apostle was separated (Romans 1:1), and is supplementary to "the Gospel of the Kingdom", of which it was another aspect.

"The Gospel of the Kingdom" was first proclaimed by John the Baptist and the Lord. But both were rejected and put to death.

The Lord, however, was raised from the dead and the Gospel of God has to do with a risen Messiah. It characterizes the ministry of the Acts rather than that of the Gospels; especially Paul's share in it.

The Gospel of a risen Messiah, re-proclaimed as about to come and restore all things, was the burden of the apostolic proclamation during the dispensation of the Acts. See Acts 2:23 - 36; 3:12 - 18; 4:2, 10 - 12.

"With great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (4:33). Also 5:29 - 32; 10:34 - 43; 13:23 - 39.

This too, was the burden of Paul's proclamation, as we may see from Acts 17:1 - 3, 7. He proclaimed "Jesus, and the resurrection" (verse 18, 31, 32). True, it was the proclamation
of the Kingdom, and, in its wider aspect, "the kingdom of God" (14:22; 19:8); because it was He Who had raised Christ from the dead, and the proclamation was being sent out by God Himself. It was His own special good news. It was of His own motion and will. And it was all of grace. If "His own" would even now receive Messiah, He would "send Jesus Christ" (Acts 3:20).

In spite of all their sins, and their heinous crime in murdering His beloved Son, He would blot out all their sins and fulfill all His promises. Truly, this was in very deed :-

IV. "THE GOSPEL (or GOOD NEWS) OF THE GRACE OF GOD".

This is why, in the canonical order of the books of the New Testament, God's overruling is seen in the fact that the first writing which comes to us following on the double rejection of His Son (in the Gospels and the Acts) is the word and good news of His grace in Romans 1:1. In spite of all that we should consider the unpardonable nature of Israel's crime, the first written words which meet our eyes are these :-

"Paul, a servant of Jesus Christ, a called Apostle (or, an Apostle by Divine calling), separated to God's Gospel (or glad tidings), which He before promised by means of His prophets in sacred writings concerning His Son, Who came of the seed of David according to the flesh, Who was demonstrated [to be] God's Son, in power, with respect to [His] holy spirit [body, 1 Corinthians 15:45], by resurrection of the dead—even Jesus Christ our Lord, by Whom we received GRACE—yea, apostolic grace, with a view to the obedience of faith among all the nations, on behalf of His Name (or for His glory), among whom yourselves also are [the] called of Jesus Christ" (Romans 1:1 - 6).

Here we have the sum and the substance of the good news of the grace of God.

It was not new. It was promised before and written down by His prophets. The sufferings, death and resurrection and glory, were all foretold. But now "those things, which God before had showed by the mouth of all His prophets that
Christ should suffer, He hath so fulfilled. **THEREFORE**, Repent ye, and turn again that your sins may be blotted out, so that [haply] may come seasons of refreshing from the presence (or face) of the Lord, and [that] He may send Him Who was before proclaimed (or according to all the critical texts, "was foreordained") for you-even Jesus Christ" (Acts 3:18 - 20).

Thus "God's Gospel" was based on the prophecies of the Old Testament, and was the logical development of them.

It is in this that it is distinguished from that which had not been before revealed by the prophets in the concluding verses of Romans. That epistle begins with what had been written in the Scriptures; it ends with what had never been written till "now", when the **SECRET** which had been kept in silence from times eternal, or during [the] times of [the] ages was then at length made manifest (Romans 16:25, 26. Ephesians 3:1 - 12. Colossians 1:26 - 28). (See Appendix 192).

The time had come for this secret to be revealed, and to be committed to prophetic writings. This revelation is contained in the three Epistles written by Paul from his prison in Rome, to the Ephesians, Philippians, and Colossians.

Thus "the Gospel of the Kingdom" was the proclamation by and concerning the Messiah made by John the Baptist and Himself, and is the subject of the Four Gospels.

"The Gospel of God" is the proclamation concerning the same Messiah, made by the Twelve, the apostle Paul, and "them that heard" the Lord, during the dispensation of the Acts of the Apostles, and is the subject of their testimony and of their writings and the earlier Epistles of Paul. Seeing it was good news sent after the resurrection of Christ, it is all of pure grace and favour, and hence is "the Gospel of the Grace of God".

V. **"THE GOSPEL (or GOOD NEWS) OF THE GLORY OF CHRIST**
(2 Corinthians. 4:4).
This is connected with Christ's exaltation as Head over all things to His church, which is His body, which is developed and revealed more fully in the Prison Epistles (Ephesians 1:21 - 23. Philippians 2:9 - 11. Colossians 1:14 - 19). It not only involves the present glory of Messiah, but includes the final defeat of Satan, the crushing of his head, and the subjugation of all spiritual beings, be they powers, principalities, authorities, dominions, or thrones, etc.

Hence, it is Satan's great aim now, at this present time, to blind the eyes of them that believe not, so that they may not learn of his coming defeat, as foretold in Genesis 3:15, and seen fulfilled in Revelation 20 (see 2 Corinthians 4:4).

Knowing his object, and being "not ignorant of his devices", we know also what should be our own object: videlicet, the making known this good news which he would seek to hide; and proclaiming "the Gospel of the glory of Christ".

NOTE

1 The second time being in John 12:37 - 41.
"Have Ye Not Read?"  
(Matthew 12:3, etc.).

This Is Appendix 143 From The Companion Bible.

This question was asked by our Lord on six different occasions. Six books of the Old Testament were referred to, and seven separate passages thus received the imprimatur of Him Who spoke, not His own words, but only the words given to Him to speak by the Father (John 7:16; 8:28, 46, 47; 12:49; 14:10, 24; 17:8). Compare Deuteronomy 18:18, 19.


2. Matthew 12:5. "In the temple the priests profane the sabbath", covering Numbers 28:9, 10 (compare John 7:22, 23).

3. Matthew 19:4. Creation. "At the beginning He made them male and female", covering Genesis 1:27 (compare 5:2), and thus effectually shutting out the modern idea of "evolution".


The six books of the Old Testament covered by the Lord's question are four books of the Pentateuch (Genesis, Exodus, Leviticus, and Numbers), with 1 Samuel and the Psalms.
The seven distinct passages referred to are as follows, omitting the parallel passages in the other Gospels, videlicit:


Appendix List
"Thou Art Peter"
(Matthew 16:18)

This Is Appendix 147 From The Companion Bible.

As explained in the notes, the two Greek words *petros* and *petra* are quite distinct, the former being masculine gender, and the latter feminine. The latter denotes a rock or cliff, *in situ*, firm and immovable. The former denotes a fragment of it, which one traveller may move with his foot in one direction and another may throw in another. This former word *petros* is the Greek translation a *kephas*, a stone, which was Peter's name in Aramaic, as was his appellative "Barjona" (John 1:42). See Appendix 94. III. 3.

It is remarkable that there is only one other instance (Luke 22:34) in which our Lord addressed him as "Peter"; but, in all other cases, by his fore-name "Simon", reminding him of what he was before his call, and of the characteristics of his human nature. In that other instance it is used in connection with the coming exhibition of his weakness, in the prediction of his denial of the Lord.

There is thus a special significance in the use of the word "Peter" in Matthew 16:18. It was the name connected with his commission and apostleship; another commission being about to be committed to him.

It was not Peter, the man, who would be the foundation, for, as we have said, *petra* is feminine, and must refer to a feminine noun expressed or implied. That noun could hardly be any other than *homologia*, which means a *confession*; and it was Peter's confession that was the one subject of the Father's revelation and the Son's confirmation.

Moreover, in 1 Corinthians 3:11 it has once for all been declared by the Holy Spirit that "Other foundation can no man lay than that is laid, which is Jesus Christ".

The earliest known reference to Matthew 16:18 is found in Origen's *Commentary* (A.D. 186-253), which is older than
any extant Greek manuscript. He says: "If we also say the same as Peter, 'Thou art the Christ, the Son of the living God', not by the instruction of flesh and blood, but by the illumination of the heavenly Father in our hearts, we ourselves become the same thing as Peter. "If you should think that the whole Church was built by God only on that one, Peter, what will you say of John ... or each of the apostles?"!

This is conclusive as to the interpretation. But there are other and later references to these words by Augustine (A.D. 378), and Jerome (A.D. 305), alike older than any Greek Manuscripts now extant.

Jerome wrote thus in his exposition (Benedictine ed.): "And I tell thee, that thou hast said to Me, 'Thou art the Christ', etc., and I tell thee that thou art Peter, and on this rock, etc."2 Augustine wrote in his Retractiones (Benedictine ed., vol. i, p. 33): "I have somewhere said, concerning the apostle Peter, that the Church was founded on him, as a petra, or rock; but I know that I have since very often explained what our Lord said to signify on Him Whom Peter confessed; but between these two opinions, let the reader choose that which is the more probable."3

In Augustine’s Sermon In die Pentecostis (Benedictine ed., tom. v. p. 1097; also Pusey’s Translation, Sermons on the New Testament, vol. i. p. 215), he explains the reason for this retractation in a paraphrastic citation of the whole context: -

"When our Lord had asked His disciples who men said that He was, and when, in reporting the opinions of others, they had said that some said He was John, some Elijah, others Jeremiah or one of the prophets, He said to them: 'But ye, Who do ye say that I am?' Peter (one alone for the rest, one for all) answered, 'Thou art the Christ, the Son of the living God.' This, most excellently, most truly spoken, was deservedly rewarded with this reply: 'Blessed art thou, Simon Bar-Jonah, because flesh and blood revealed not this to thee, but My Father Who is in heaven; and I tell thee that thou hast said' : (hast said, observe, hast made confession

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1. Original text.
2. Jerome's exposition.
3. Augustine's Retractiones.
unto Me: receive therefore the benediction) 'and I tell thee that thou art Peter; and on this rock I will build My church.'"4

Some have conjectured from these words "tu dixisti" (thou hast said it) that AUGUSTINE and JEROME must have had in the Manuscripts from which they translated six letters, which they divided into two words "SU EIPS"5, taking EIPS as an abbreviation of EIPAS (= thou hast said).

There must have been another division of the same six letters into three words, which was current even then, for both these Fathers add "SU EI PETROS" = thou art Peter; taking the same "PS" as an abbreviation of PETROS.

It is evident, however, that these Fathers give only a paraphrase; and do not profess to be giving an exact quotation.

One thing, however, is certain, and that is our only point in this Appendix, videlicet, that the earliest references made to this passage disclaim all idea of its having any reference to the apostle Peter, but only to HIM Who was the subject of Peter's confession.

NOTES

1 ei de epi ton hena ekeinon Petron nomizeis hupo tou Theou okiodomeisthai ten pasan ekklesian monon, ti oun phesais peri Ioannou, tou tes brontes, e hekastou ton apostolon.

2 "Quid est quod ait? Et ego dico tibi tu mihi dixisti (tu es Christus filius Dei vivi); et ego dico tibi quia TU mihi dixisti (tu es Christus filius Dei vivi); et ego dico tibi (non sermone cassio et nullum habenti opus, sed dico tibi, quia meum dixisse, fecisse est) quia tu es Petrus; et super hanc petram aedificabo ecclesiam meam."

3 "Dixi in quodam loco de apostolo Petro, quod in illo, quasi in petra, fundata sit ecclesia; sed scio me postea saepissime sic exposuisse quod a Domino dictum est, ut super hunc interstitur quem confessus est Petrus : horum autem duarum sententiarum quae sit probabilior, eligat lector." (Italics, ours.)

4 "Cum interrogasset ipse Dominus discipulos suos, quis ab

5 It will be seen from Appendix 94. V. i. 3 that in the Greek manuscripts there was no division between the letters or words until the ninth century.
"What Think Ye of Christ?" (Matthew 22:42).
This Is Appendix 154 From The Companion Bible.

**Divers Thoughts Concerning Him.**

"King of the Jews" (wise men from the east. Matthew 2:2).

"Mightier than I" (John Baptist. Matthew 3:11).

"Son of God" (demons. Matthew 8:29).

"A blasphemer" (certain Scribes. Matthew 9:3).

"Son of David" (two blind men. Matthew 9:27)

"Son of David" (a woman of Canaan. Matthew 15:22).

"The carpenter's son" (His fellow countrymen. Matthew 13:55).

"John the Baptist" (Herod and others. Matthew 14:2; 16:14).

"The Son of God" (they that were in the ship. Matthew 14:33).

"Elijah" (some. Matthew 16:14).

"Jeremiah" (others. Matthew 16:14).

"One of the prophets" (some men. Matthew 16:14).

"The Christ, the Son of the living God" (Peter. Matthew 16:16).

"The Christ, the Son of God" (Martha. John 11:27).

"My beloved Son" (God the Father. Matthew 17:5).

"Good Master" (a certain ruler. Matthew 19:16).
"The prophet of Nazareth" (the multitude. Matthew 21:11).

"The carpenter, son of Mary" (many hearing Him. Mark 6:3).

"Thy salvation ... a light ... the glory" (Simeon. Luke 2:30, 32).


"A great prophet" (all witnessing the raising of the widow's son. Luke 7:16).


"A prophet mighty in deed and word" (the two going to Emmaus. Luke 24:19).

"The Lamb of God" (John the Baptist. John 1:29).


"The Son of God ... the King of Israel" (Nathanael. John 1:49).

"A teacher come from God" (Nicodemus. John 3:2).

"A prophet" (a woman of Samaria. John 4:19).

"Jesus the son of Joseph" (the Jews. John 6:42).

"A Samaritan" and having a demon (the Jews. John 8:48).


"The king of Israel" (much people. John 12:13).
"This Is My Body"
(Matthew 26:26).
This Is Appendix 159 From The Companion Bible.

A figure of speech consists of a word or words used out of the ordinary sense, or order; just as we call a person dressed out of the ordinary manner or fashion a "figure": both attract our attention; and, in the case of words, the one and only object is in order to call the reader's attention to what is thus emphasized. For examples see the notes on Matthew 16:6: where, had the Lord said "the doctrine of the Pharisees is like leaven", that would have been the Figure Simile (Appendix 6). Had He said "the doctrine of the Pharisees is leaven" the Figure in this case would have been Metaphor (Appendix 6); by which, instead of saying one thing is like another, it is carried over (as the word Metaphor means), and states that the one thing is the other. But in Matthew 16:6, the Lord used another Figure altogether, Videlicet: Hypocatastasis (from hupo = under (Appendix 104. xviii), kata = down (Appendix 104. x), and stasis = a stationing), which means putting one of the two words (which are necessary in the case of Simile and Metaphor) down underneath, that is to say, out of sight, and thus implying it. He said, "beware of the leaven", thus implying the word "doctrine", which He really meant; and, by thus attracting the disciples attention to His words, thereby emphasized them.

In these three Figures we have a Positive, Comparative, and Superlative emphasis. The essence of Simile is resemblance; the essence of metaphor is representation (as in the case of a portrait, which is representative of some person); the essence of hypocatastasis is implication, where only one word is mentioned and another is implied.

Through non-acquaintance with Figures of Speech every Figure is to-day called "Metaphor". But this is not the case. A Metaphor is a special Figure different and distinct from all others.

"This is My body" is the Figure Metaphor: and the Figure lies in the Verb "IS", which, as in this case, always means "represents", ...
and must always be so expressed. It can *never mean "is changed into"*. Hence in the Figure *Metaphor*, the Verb "represents" can always be substituted for "is". For example:

"The field is (or represents) the world" (Matthew 13:38).

"The good seed are (represent) the sons of the kingdom" (Matthew 13:38).

"The reapers are (represent) angels" (Matthew 13:39).

"The odours are (represent) the prayers of the saints" (Revelation 5:8).

"The seven heads are (represent) seven mountains" (Revelation 17:9).

"This cup is (represents) the new covenant" (1 Corinthians 11:25).

"The cup of blessing which we bless, is it not (does it not represent) the blood of Christ?" (1 Corinthians 10:16).

Furthermore, it is a fundamental law in Greek grammar, without exception, that the Article, Pronoun, and Adjective *must* agree in gender with the Noun to which they refer. For example, in Matthew 16:18, the Pronoun "this" is Feminine, and thus agrees with *petra*, which is also Feminine, and not with *petros* (Peter), which is Masculine. See note, and Appendix 147.

So here: the Pronoun "this" is Neuter, and cannot agree with *artos* (= bread) because *artos* is Masculine. It must refer to what is Neuter; and this could only be the whole act of *breaking* the bread, which would be Neuter also; or to *klasma*, the broken piece (which is also Neuter).

In like manner, when He said (in verse 28) "this is my blood of the New Covenant"; "this", being Neuter, refers to *poterion* (= cup) and not to *oinos* (= wine), which is Masculine, and means :- "This [cup] represents My blood of the New Covenant, which is poured out for many, for remission of sins".

For, what was the Lord doing? He was making the New Covenant
foretold in Jeremiah 31:31-34. If it were not made then, it can never be made at all (see Appendix 95), for no more has He blood to shed (Luke 24:39).

Now, "blood" was shed, and sacrificially used, only in connection with two things, the making of a covenant, and the making of atonement. In the former, the victim which made or ratified the covenant was slain and the body divided in two, the parties to the covenant passing between (see notes on Genesis 15:9-18, Jeremiah 34:18, Galatians 3:20, and Appendix 95). As long as the victim (the covenant-maker) was alive the covenant could have no force. See notes on Hebrews 9:16-22.

At the last supper this New Covenant was made; and Peter's proclamation in Acts 2:38; 3:19-26; 5:31; and Paul's in 13:38; 17:30; 20:21; 26:20; were based upon it. Messiah had to be "cut off", that the Scriptures might be fulfilled (Acts 3:18). But that having been accomplished, and the sufferings having been endured, nothing stood in the way of the glory which should follow. "Repent ye THEREFORE and turn [to the Lord] that your sins may be blotted out" etc. The New Covenant which had been made had provided for that, as the Lord had said in Matthew 26:28, "for the remission of sins".

In the last supper the Lord was not instituting anything with a view to the Secret (the "Mystery" to be yet revealed in the Prison Epistles); but was substituting bread and wine for the Paschal Lamb (the type being exhausted in the Antitype), because of the new meaning which the Passover should henceforth convey. It was to be the Memorial, not of the Exodus from Egypt, but of the Exodus which the Lord afterward accomplished in Jerusalem (Luke 9:31), according to the New Covenant made by His death.

NOTE

1Poterion being put by Metonymy (of Ajunct), Appendix 6, for the contents, for the "cup" itself could not be swallowed.
These Are Notes From The Companion Bible.

Matthew 16:6

6. Then Jesus said unto them, °"Take heed and °beware °of the °leaven of the °Pharisees and of the °Sadducees."


beware of the leaven. Figure of Speech, Hypocatastasis (Appendix 6), leaven put by implication for "doctrine" (verse 12), because of its evil effects. Compare notes on 15:26, and 13:33.

beware = pay attention to, so as to be careful of.

of = from. Here, away from: that is to say, beware [and keep] away from, or keep clear of, as in 7:15. Greek apo. Appendix 104. iv.

leaven. See note on 13:33 below.

Pharisees ... Sadducees. See Appendix 120. II.

Matthew 16:12

12. Then understood they how that He bade them °not °beware °of the °leaven of bread, but of the °doctrine of the °Pharisees and of the °Sadducees.
12. not. Greek *ou* Appendix 105. I.

**beware of the leaven.** Figure of Speech, *Hypocatastasis* (Appendix 6), leaven put by implication for "doctrine", because of its evil effects. Compare notes on 15:26, and 13:33.

*beware* = pay attention to, so as to be careful of.

*of* = from. Here, away from: that is to say, beware [and keep] away from, or keep clear of, as in 7:15. Greek *apo*. Appendix 104. iv.

**leaven.** See note on 13:33 below.

**doctrine** = teaching. This was the word which the Lord had been implying in verse 6, using the Figure of Speech, *Hypocatastasis*. Appendix 6. The woman of Canaan saw what was implied in the word "dog"; and her faith was called "great" (15:28); the disciples did not understand what the Lord implied by the word "leaven", and their faith was "little".

**Pharisees ... Sadducees.** See Appendix 120. II.

Matthew 15:26

26. But He answered and said, "It is °
not °meet to take °the °children's °
bread, and to cast *it* to °dogs."

26. not. Greek *ou* Appendix 105. I.

*meet* = fair.

**the children's bread** = the bread of the children, with emphasis on children. Figure of Speech, *Enallage*. Appendix 6.
children's. See Appendix 108. i.

bread. Put by Figure of Speech, *Synecdoche* (of Species), Appendix 6, for all kinds of food.

dogs = puppies, or little household dogs; this is true only of such. Dogs are not cared for (in the East) when grown. The Lord used the Figure of Speech, *Hypocatastasis* (Appendix 6), implying that she was only a Gentile, and thus had still no claim even on that ground. Gentiles were known as "dogs" by the Jews, and despised as such (7:6. 1 Samuel 17:43. 2 Samuel 3:8; 9:8. 2 Kings 8:13. Philippians 3:2).

Matthew 15:28

28. Then °Jesus °answered and said unto her, °"O woman, °great *is* thy faith: be it unto thee even as thou wilt." And her daughter was made whole ° from that very hour.

28. Jesus. See Appendix 98. X.

answered and said = exclaimed and said. A Hebraism. Idiom Appendix 6. In this idiom the word "answered" receives its meaning from the context. Here it = confessed, or repented and said.

O woman. Figure of Speech, *Ecphonesis*. Appendix 6.

great *is* thy faith. Contrast the disciples (16:8), where the same Figure of Speech, *Hypocatastasis* (Appendix 6), is used, and ought to have been understood.

from = away from. Greek *apo* Appendix 104. iv.
Matthew 13:33

33. Another parable spake He unto them; °"The kingdom of °heaven is like unto °leaven, which °a woman took, and °hid °in three °measures of meal, till the whole was °leavened.

33. The Kingdom of heaven. See Appendix 114.

heaven = the heavens.

leaven = sour dough. Always used in a bad sense, as meal is in a good sense: therefore the common interpretation as to the Gospel's improving the world is the exact contrary of the leaven corrupting the whole of the meal. The same is true of the symbol of the "woman", see below. The Lord mentions three kinds of leaven, all of which were evil in their working: the leaven (1) of the Pharisees = hypocrisy of formalism (Luke 12:1); (2) of the Pharisees and Sadducees = evil doctrine or teaching (Matthew 16:11, 12); (3) of Herod = political religion, or worldliness (Mark 8:15). Compare also Genesis 19:3. 1 Corinthians 5:6 - 8. Matthew 23:14, 16, 23 - 28.


measures. Greek saton. See Appendix 51. III. 3 (ii) (9).

leavened = corrupted.

Matthew 7:15
15.  °Beware °of false prophets, which come °to you °in sheep's clothing, but inwardly they are ravening wolves.

15. **Beware** = Take heed, as in 6:1.

of = from, or away from. Greek *apo*. Appendix 104. iv.: that is to say, Beware [and keep] away from.

to. Greek *pros* Appendix 104. xv. 3.

in. Greek *en*. Appendix 104. viii.
Note on Genesis 15:9-18.
This Is Appendix From The Companion Bible.

Genesis 15:9

9. And He said unto him, °"Take Me an °heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon."

9. Take me = take for me : that is to say, an offering for me, heifer. See Appendix 15.

Genesis 15:10

10. And he took unto him all °these, and °divided them in the °midst, and laid each piece one against another: but the birds divided he not.

10. these. Five, the No. of Grace, because Covenant was unconditional. See Appendix 10.

divided. So Covenants were made (Jeremiah 34:18 - 20).

midst, that is to say, in half.
And when the fowls came down upon the carcases, Abram drove them away.

And when the sun was going down, a deep sleep fell upon Abram; and lo, and horror of great darkness fell upon him.

12. Abram. Put to sleep so that he should have no part in it, and that the Covenant should be unconditional, in which "God was the one" and only contracting party (Galatians 3:20). Compare verse 17. Contrast "both", chapter 21:27.

lo. Figure of Speech, Asterismos. See Appendix 6.

And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them) four hundred years;

13. Know of a surety. Hebrew knowing thou shalt know. Figure of Speech, Polyptoton. See Appendix 6, "could we certainly know"; 43:20.

thy seed, that is to say, Isaac. "Thy seed" is there for "Christ".
The difference of the 30 years comes in here: 430 to the Exodus (12:40) from Genesis 12:4, when Abraham was 75; 25 thence to Isaac's birth; and now, 5 to his recognition as the seed = 30 years. The 400 years date from Isaac's birth (Acts 7:6). The 430 from the "promise" or Covenant here made (compare Galatians 3:17), and include the whole "sojourning" (Exodus 12:40).

**and shall serve**, etc. Figure of Speech, *Epitrephon*. See Appendix 6.

This is shown by the Structure (*Introversion*).

| a | Thy seed shall be a stranger, etc. |
|   | b | and shall serve them. |
|   |   | b | and they shall afflict them |
| a | four hundred years. |

In a and a we have the whole sojourning and duration. In b and b the servitude in Egypt (215 years).

---

**Genesis 15:14**

14. And also that nation, whom they shall serve, will I °judge: and afterward shall they come out with great substance.

**14. judge.** Put by *Metonymy* (of Cause), Appendix 6, for punish.

---

**Genesis 15:15**

15. And thou shalt °go to thy fathers in peace; thou shalt be buried in a good old age.
go to thy fathers = die and be buried. Abram's fathers were idolaters. Joshua 24:2. Figure of Speech Euphemism (Appendix 6).

Genesis 15:16

16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

fourth = Levi, Kohath, Amram, Moses; (or Levi), Jochebed (born in Egypt).

iniquity. Hebrew ávon. See Appendix 44. iii.

not yet. Another mark of the corruption of the Canaanite nations through the Nephilim and Rephaim.

Genesis 15:17

17. Ans it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

behold. Figure of Speech Asterismos. See Appendix 6.


Genesis 15:18

18. In the same day °the Lord made a covenant with Abram, saying, Unto thy seed °have I given °this land, from the river of Egypt unto the great river, the river Euphrates :

the Lord. Not Abram (Galatians 3:17). Abram put to sleep so that he should have no part in it and that the Covenant should be unconditional, in which "God was the one" and only contracting party (Galatians 3:20). Compare verse 17. Contrast "both", chapter 21:27.

have. Before this it was "I will". From now it is "I have".

dthis land. Never yet possessed with these boundaries.

Back to Appendix 159
Note on Jeremiah 34:18.
This Is Appendix From The Companion Bible.

Jeremiah 34:18

18. And I will give the °men that have °transgressed My covenant, which have not performed the words of the covenant which they had made before Me, when they °cut the calf in twain, and °passed between the parts thereof,


transgressed. Hebrew 'abar. Appendix 44. vii.

cut the calf in twain. Compare Genesis 15:9,10.

passed between, etc. Reference to Pentateuch (Genesis 15:10-17).

Back to Appendix 159

Appendix List
20. Now a mediator is not a mediator of one, but God is one.


**not.** Greek *ou.* Appendix 105. I. Same as verse 10.

**God.** Appendix 98. I. i. 1.
These Are From The Companion Bible.

Hebrews 9:16

16. For where a °testament is, °there must also of necessity be the death of the °testator.


there must, etc. = it is necessary that the death... be brought in.

testator = appointed (victim).

Hebrews 9:17

17. For a °testament is °of force °after men are dead: otherwise it is of °no °strength at all while the °testator liveth.


after, etc. = over (Greek epi) the dead (victims). See Genesis 15:9 - 18. Jeremiah 34:18)

no... at all. Greek me pote.

strength. Greek ischuo. Compare Appendix 172. 3. The two
covenants referred to above show the necessity of a victim being slain for the validity of a covenant, and the ceremony of passing between the parts thereof. To the unconditional covenant with Abraham, Jehovah was the only party (Genesis 15:17,18); in the other, note verses 18, 19. The passage here has nothing to do with a "will" or "will-making".

\[\text{testator} \equiv \text{appointed (victim)}.\]

---

Hebrews 9:18

18. °Whereupon °neither the first \textit{testament} \ was °dedicated °without blood.

18. \textit{Whereupon}, etc. = Wherefore not even.

\textit{neither}. Greek \textit{oude}


\textit{without} = apart from. Greek \textit{choris}

---

Hebrews 9:19

19. For °when Moses had spoken every precept to all the °people ° according to °the law, he took the blood of calves and of goats, °with water, and °scarlet °wool, and °hyssop, and °sprinkled both the °book, and the °people,
19. when, etc. Literal every command having been spoken (Greek *laleo* Appendix 121. 7) by (Greek *hupo*) Moses. See 3:2

people. Greek *laos*.

according to. Greek *kata*. Appendix 104. x. 2.

the = Omit.

with. Greek *meta*. Appendix 104. xi. 1.


Hebrews 9:20

20. Saying °"This is the blood of the °testament which °God hath °enjoined °unto you."

20. This, etc. Quoted from Exodus 24:8.

tesatament = covenant, Greek *diatheke*. Matthew 26:28 Exodus 2510 - 22.

God. Greek *apo*. Appendix 104.iv.

enjoined = commanded.

unto. Greek *pros*. Appendix 104. xv. 3.
Hebrews 9:21

21. Moreover he °sprinkled with blood both the °tabernacle, and all the vessels of the °ministry.


tabernacle. Greek *skene*, tent, which is used by the Septuagint to render the Hebrew *mishkan* (the structure) and *'ohel* (the tent which covered it). Compare Exodus 17:19, 21.

ministry. Greek *leitourgia*. Appendix 190. II. 4.

Hebrews 9:22

22. And °almost all things are °by the law purged °with blood; and °without °shedding of blood °is °no remission.


by = according to. Greek *kata*. Appendix 104. x. 2.

with = in. Greek *en* Appendix 104. viii.

without = apart from. Greek *choris*.

shedding, etc. Greek *haimatekchusia*. Only here.

is. Greek *ginomai*, to become.

no = not. Appendix 105. I.
Appendix List
The Synonymous Words for "Power", etc.

This Is Appendix 172 From The Companion Bible.

1. **dunamis** = inherent power; the power of reproducing itself: from which we have English dynamics, and dynamo, etc. See Acts 1:8.

2. **kratos** = strength (as exerted); power put forth with effect, and in government: from which we have the English theocracy, government by God: aristocracy, government by the best; democracy, government by the people. The Greek **enkrateia** = mastery over one's self = self-control, or having one's self reined in (from krateria, a rein). This (that is to say, enkrateia) is the only word renderd "temperance", and occurs only in Acts 24:25. Galatians 5:23. 2 Peter 1:6, 6.

3. **ischus** = strength (as an endowment), physical strength possessed. See, for example, Mark 12:30.

4. **energeia** = energy; strength (No. 3 above) put forth from within in effectual operation. See, for example, 2 Thessalonians 2:9.

5. **exousia** = authority, or delegated power; the liberty and right to put forth power. See, for example, John 1:12.

6. **arche** = beginning; then, the chief rule or ruler. See Luke 12:11 (magistrates).
Synonymous Words for "Servant", "Serve", etc.

This is Appendix 190 from The Companion Bible.

I.

1. **diakonos** is a servant as seen in activity (compare **dioko**, to pursue). It occurs eight times in the Gospels (not in Luke); is twice transl. "minister" (Matthew 20:26. Mark 10:43); six times "servant". The other twenty-two occurrences are in Paul's epistles; transl. "minister", except in Romans 16:1 ("servant"), and Philippians 1:1. 1Timothy 3:8, 12 ("deacon"). It is not found in Acts where the institution of the so-called deacons is recorded.


3. **huperetes** means an under-rower, and is used, generally, for one in a subordinate capacity. It is transl. "officer" eleven times, "minister" five times, and "servant" four times.


6. **oiketes** is a household servant (**oikos**, a house), and is so

7. **pais** (Appendix 108. iv) means a boy, and then, like Latin *puer*, French *garçon*, and English boy, it means a servant. Rendered "servant" eleven times, and should also be so transl. Acts 3:13, 26; 4:27, 30.

8. **therapon** is an attendant, one who performs services voluntarily, whether freeman or slave. Occ. only Hebrews 3:5.

II.

1. **diakonia** is the service rendered by a **diakonos**. Occ. once in the Gospels (Luke 10:40); eight times in Acts; twenty-four times in Paul's epistles, and once in the Revelation: rendered "ministry", "ministration", etc., save Acts 11:29, where it is "relief", the result of service, and Romans 11:13 (office).

2. **douleia**. Occ. five times, always transl. "bondage".

3. **latreia**. Occ five times, transl. "service", or "divine service".

4. **leitourgia**. Occ. six times; transl. "ministration" (Luke 1:23), "service" (2 Corinthians 9:12; Philippians 2:17, 30), and "ministry" (Hebrews 8:6; 9:21). From this comes English "liturgy".

III.

1. **diakoneo**. Occurs thirty-seven times, and is transl. "serve", "minister", etc. and twice "use the office of a deacon" (1 Timothy 3:10, 13).

2. **douleuo** = to serve as a bondman. It occurs twenty-five times; transl. "serve", "do service", except John 8:33; Acts 7:7; Galatians 4:9, 25; "be in bondage".

3. **douloo** is to enslave. Occ. eight times, twice in the active sense, Acts 7:6; 1 Corinthians 9:19; elsewhere in the passive
(Romans 6:18, 22. 1Corinthians 7:15. Galatians 4:3. Titus 2:3. 2Peter 2:19).

4. **hupereteo.** (Compare I. 3, above.) Occurs only in Acts 13:36; 20:34; 24:23.

5. **latreuo.** (Compare II. 3, above.) Occ. twenty-one times, always referring to the worship of God, save in Acts 7:42. Transl. "serve", or "do the service", seventeen times, and "worship" four times.

6. **leitourgeo.** (Compare I. 4; II. 4, above.) Occ. three times; Acts 13:2. Romans 15:27. Hebrews 10:11, rendered "minister".

Appendix List
The Cross and Crucifixion.
This Is Appendix 162 From The Companion Bible.

In the Greek New Testament two words are used for "the cross" on which the Lord was put to death.

1. The word *stauros*; which denotes an upright pole or stake, to which the criminals were nailed for execution.

2. The *xulon*, which generally denotes a piece of a dead log of wood, or timber, for fuel or for any other purpose. Is is not like *dendron*, which is used of a living, or green tree, as in Matthew 21:8; Revelation 7:1, 3; 8:7; 9:4, etc.

As this latter word *xulon* is used for the former *stauros*, it shows us that the meaning of each is exactly the same.

The verb *stauroō* means to drive stakes.¹

Our English word "cross" is the translation of the Latin *crux*; but the Greek *stauros* no more means a *crux* than the word "stick" means a "crutch".

Homer uses the word *stauros* of an ordinary pole or stake, or a single piece of timber.² And this is the meaning and usage of the word throughout the Greek classics.³

It never means *two* pieces of timber placed across one another at any angle, but always of one piece alone. Hence the use of the word *xulon* (No. 2, above) in connection with the manner of our Lord's death, and rendered "tree" in Acts 5:30; 10:39; 13:29. Galatians 3:13. 1 Peter 2:24. This is preserved in our old English name *rood*, or *rod*. See the *Encycl. Brit.*, 11th (Camb.) ed., volume 7, page 505d.

There is nothing in the Greek of the New Testament even to imply two pieces of timber.

The letter *chi*, $\chi$, the initial of the word Christ ($\chi\rho\sigma\tau\omicron\varsigma$), was originally used for His Name; or $\chi\rho$. This was superseded by
symbols ≈ and ≁, and even the first of these had four equal arms.

These crosses were used as symbols of the Babylonian sun-god, Ω, and are first seen on a coin of Julius Caesar, 100 - 44 B.C., and then on a coin struck by Caesar's heir (Augustus), 20 B.C.⁴

On the coins of Constantine the most frequent symbol is ≈; but the same symbol is used without the surrounding circle, and with the four equal arms vertical and horizontal; and this was the symbol specially venerated as the "Solar Wheel". It should be stated that Constantine was a sun-god worshipper, and would not enter the "Church" till some quarter of a century after the legend of his having seen such a cross in the heavens (Eusebius, Vit. Const. I. 37).

The evidence is the same as to the pre-Christian (phallic) symbol in Asia, Africa, and Egypt, whether we consult Nineveh by Sir A. H. Layard (ii 213), or Manners and Customs of the Ancient Egyptians, by Sir J. Gardner Wilkinson, iii. pages 24, 26, 43, 44, 46, 52, 82, 136.

Dr. Schliemann gives the same evidence in his Ilion (1880), recording his discoveries on the site of prehistoric Troy. See pages 337, 350, 353, 521, 523.

Dr. Max Ohnefalsch-Richter gives the same evidence from Cyprus; and these are "the oldest extant Phoenician inscriptions"; see his Kyros, the Bible, and Homer: Oriental Civilisation, Art, and Religion in Ancient Times, Plates XIX, XXV, XXVI, XXX, XXXI, XXXII, XL, LVIII, LXIX, etc.

The Catacombs in Rome bear the same testimony: "Christ" is never represented there as "hanging on a cross", and the cross itself is only portrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner. See the Encycl. Brit., 11th (Camb.) ed., volume 14, page 273.

In his Letter from Rome Dean Burgon says: "I question whether a cross occurs on any Christian monument of the first four centuries".
In Mrs. Jameson's famous *History of our Lord as Exemplified in Works of Art*, she says (volume ii, page 315): "It must be owned that ancient objects of art, as far as hitherto known, afford no corroboration of the use of the cross in the simple transverse form familiar to us, at any period preceding, or even closely succeeding, the time of Chrysostom"; and Chrysostom wrote half a century after Constantine!

"The Invention of the Cross" by Helena the mother of Constantine (in 326), though it means her *finding* of the cross, may or may not be true; but the "invention" of it in pre-Christian times, and the "invention" of its use in later times, are truths of which we need to be reminded in the present day. The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two piece of timber placed at any angle.

NOTES

1 There are two compounds of it used: *sustauroo* = to put any one thus to death with another (Matthew 27:44. Mark 15:32. John 19:32. Romans 6:6. Galatians 2:20); and *anastauroo* = to rise up and fix upon the stake again (Hebrews 6:6). Another word used is equally significant: *prospegnumi* = to fix or fasten anything (Acts 2:23).

2 *Iliad* xxiv. 453. *Odyssey* xiv. 11.

3 For example, Thucydides iv. 90. Xenophon, *Anabasis* v. 2. 21.

4 Other coins with this symbol were struck by Augustus, also by Hadrian and other Roman emperors. See *Early Christian Numismatics*, by C. W. King, M.A.
The Three Commissions.

This Is Appendix 167 From The Companion Bible.

It will be seen from Appendix 166 that there were three separate Commissions given to the Eleven Apostles, at different times, on distinctly specified occasions and in varying words.

The first is recorded in Luke 24:47. This was given in Jerusalem on the evening of the day of the resurrection. It was given, not to the Eleven only, but also to "them that were with them." (verse 33). The commission was the continuation of His own ministry and that of John the Baptist (Matthew 22:1 - 10). They were all to proclaim "repentance and remission of sins". The New Covenant had been made, in virtue of which this message of pardon could be declared. (Matthew 26:26 - 29. Mark 14:22 - 25. Luke 22:14 - 23. Acts 3:19), first in Jerusalem, and then to all nations. This was done by Peter (Acts 2:38; 3:19, etc.).

The second is recorded in Mark 16:15 - 18, and was given when the Lord appeared to the Eleven as they sat at meat; and it was carried out by "them that heard Him", as foretold in Matthew 22:4-7, and fulfilled in Mark 16:20, as confirmed in Hebrews 2:3, 4. The Acts of the Apostles is the inspired history of the fulfillment of this commission, so far as it is necessary for our instruction. It was given for the personal ministry of the Apostles, to be fulfilled by them before the destruction of the Temple and of Jerusalem.

The third is recorded in Matthew 28:19, 20, and was given on a mountain in Galilee (Appendix 169). It was the proclamation of the King, Who had left Jerusalem, according to the Parable (Luke 19:12), until He returns in power to set up His kingdom (26:64). It is the summons to the Gentile nations to submit to the Lord Jesus, as the king of Israel, according to Psalm 2:10 - 12. It is the proclamation of "the Gospel of the Kingdom" (Appendix 140. II) for a witness to all nations, immediately before the end of the age (Matthew 24:14. Revelation 14:6). It is still wholly future in its application, and proclaims the judgment on the Gentiles for the final deliverance of Israel, according to Psalm 2:9, when verse 6 shall be fulfilled.
Appendix List
The Synonymous Words for "Life"

This Is Appendix 170 From The Companion Bible.

There are three principal words translated "LIFE". Their shades of meaning are to be distinguished as follow:-


2. **bios** = life, as lived, manner of life; life as led, etc.; zoe being life as one experiences it; bios as others see it. This is used therefore, only of mankind, who not only live but lead lives. Hence the difference between ZO-ology and BIO-graphy. Zoe is life in its principle; bios is life in its manifestations (Luke 8:14). Bios is also put by Figure of Speech, Metonymy (of Adjunct), Appendix 6, for livelihood, or that which supports animal life (Luke 8:43). It occurs eleven times (Mark 12:44. Luke 8:14, 43; 15:12, 30; 21:4. 1 Timothy 2:2. 2 Timothy 2:4. 1 Peter 4:3. 1 John 2:16; 3:17).

3. **psuche** = the breath of animal life; one of the manifestations of zoe, common to all living animals. In one passage (Isaiah 10:18, the Hebrew nephesh (Appendix 13), Greek psuche) is applied to vegetable life. It is used of the living individual as such. For its various renderings and usages, see Appendix 110.

Appendix List
The Synonymous Words for "Sleep"

This Is Appendix 171 From The Companion Bible.

There are two words rendered "Sleep" :-

1. *katheudo* = to compose one's self for sleep. Occurs twenty-two times: never used in death.

2. *koimaomai* = to fall asleep (unintentionally). Hence this latter is used of death, as it is involuntary, while *katheudo* is voluntary. See this difference illustrated in 1 Thessalonians 4:14 (where it is *koimaomai*), and 5:6, 7, 10 (where it is *katheudo*). Occurs eighteen times; always of death, save Matthew 28:13. Luke 22:45. John 11:12. Acts 12:6.
Synonymous Words for "Send", "Sent", etc.
This Is Appendix 174 From The Companion Bible.

1. *apostello* = to send forth or off, or away from (as a messenger, or with a commission), the sender remaining behind; implying authority on the part of the sender. Hence used of prophets; and the Noun "apostle", denotes one thus sent.

2. *exapostello* = to send off, or away out of (the place where one is); implying the same mission and authority. No. 1, with the Preposition *ek* prefixed. See Appendix 104. vii.

3. *sunapostello* = to send off together (or in conjunction) with another. No. 1, with *sun* (Appendix 104. xvi) prefixed. Occurs only in 2Corinthians 12:18.

4. *pempo* = to send (esp. with an escort), the sender accompanying those sent. See Luke 7:3 (where No. 1, above, is used), and verse 6 (where *pempo* is used).

5. *anapempo* = to send up (as to a judge for trial); or to send back, remit (as in Luke 23:11); or to send again.


8. *sumpempo* = to send in company with. No. 4, with *sun* (Appendix 104. xvi) prefixed. Occurs only in 2Corinthians 8:18, 22.
9. *ballo* = to throw, to cast (the context determining the nature or degree of force exercised). Compare Matthew 10:34.

10. *ekballo* = to throw or cast out of, or from No. 9, with *ek* (Appendix 104. vii) prefixed. Compare Matthew 12:20.

11. *apoluo* = to loosen off from, let loose from, release, let go away. Compare Matthew 15:23.

12. *aphiemi* = to send off or away from one's self (in any manner); hence, to dismiss. Compare Matthew 13:36.


14. *bruo* = to emit, or send forth abundantly (as a fountain). Occurs only in James 3:11.

**NOTES**

1 See John 20:22: "as the Father hath sent (No. 1) Me, even so send I (No. 4) you."

2 See note above, where *pempo* is thus emphasized.
I. Parallel Datings of the Times of Our Lord.

II. Dates of "The Begetting" and The Nativity.

III. "The Course of Abia".

A.M. = *Anno Mundi*; that is to say, in the year of the world.
B.C. = *Before Christ*. Reckoned as from 4004 A.M.
A.C. = *Anno Christi*; that is to say, in the year of Christ. Reckoned from the Nativity, in 4000 A.M. and 749-750 A.U.C.
A.U.C. = *Anno Urbis Conditoe*; that is to say; the year in which the City (Rome) was founded.

I.
PARALLEL DATINGS OF THE TIMES OF OUR LORD.

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</table>
14 Herod declared king by the Romans, according to Josephus (Ant. xvii. 8 § 1), who states that his death took place thirty-seven years later, and as he always reckoned his years from Nisan to Nisan (including initial and terminal fractions of Nisan as complete years), the death of Herod would be in 749-750 A.U.C., or 4-3 B.C.

6 38
7 37
8 36
9 35
3970 34
1 33
2 32
3 Battle of Actium 31

15 16 17 18 19 720 21 722 1st year of Octavius.
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**Decree of Senate of Rome.**

**Augustus (Octavius) Imperator**
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<tbody>
<tr>
<td>4000</td>
<td>Nativity 1st taxing or Census Luke 2:2</td>
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<td>THE NATIVITY</td>
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<td>YEARS OF THE AGE OF THE LORD</td>
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<tr>
<td>47</td>
<td>749 end of January 3 B.C.</td>
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<td>28</td>
<td>Our Lord birth 15th Tisri = September 4 B.C.</td>
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<tr>
<td></td>
<td>(See Appendix 50)</td>
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<tr>
<td></td>
<td>750 Quirinus' First Governorship.</td>
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<td></td>
<td>751 Quirinus' Second Governorship.</td>
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<tr>
<td>51</td>
<td>52 Quirinus' Third Governorship.</td>
</tr>
<tr>
<td>54</td>
<td>33 A.D. reckoning begins, owing to the mistake of Dionysius Exiguus in arranging the Calendar of the Christian Era in A.D. 532.</td>
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<td>55</td>
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26 = 12-13
27 = 13-14
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29 = 15-16
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ELUL (29)
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**ETHANIM (TISRI) (15)**

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<td>ETHANIM OR (TISRI)</td>
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<td>15 = 29-30</td>
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Days on Jewish reckoning, 280 | 280 days, on Gentile reckoning.

According to Jewish reckoning.  
| TEBETH 29 days | DECEMBER 7 days |
| SEBAT 30 days  | JANUARY 31 days |
| ADAR 29 days   | FEBRUARY 29 days |
| NISAN 30 days  | MARCH 31 days   |
| ZIF 29 days    | APRIL 30 days   |
| SIVAN 30 days  | MAY 31 days     |
280 days = 40 weeks - forty sevens, the perfect period of human gestation [7x5x8=280].

The Component Numbers of 280 are highly significant in this connection.

7 denotes Spiritual Perfection.

5 denotes Divine Grace.

8 denotes Resurrection, Regeneration, etc. (Appendix 10).

1st TEBETH = 25th December (5 B.C.)

15th ETHANIM = 29th September (4 B.C.).

From 1st TEBETH to 15th ETHANIM (inclusive) = 280 days.

From 25th DECEMBER (5 B.C .) to 29th SEPTEMBER (4 B.C.) = 280 days.

1. It thus appears without the shadow of a doubt that the day assigned to the Birth of the Lord, videlicet: December 25, was the day on which He was "begotten of the Holy Ghost", that is to say, by pneuma hagion = divine power (Matthew 1:18, 20 marg.), and His birth took place on the 15th of Ethanim, September 29, in the year following, thus making beautifully
clear the meaning of John 1:14, "The Word became flesh" (Matthew 1:18,20) on 1st Tebeth or December 25 (5 B.C.), "and tabernacled (Greek eskenosen) with us", on 15th of Ethanim or September 29 (4 B.C.).

The 15th of Ethanim (or Tisri) was the first day of the Feast of Tabernacles. The Circumcision therefore took place on the eighth day of the Feast = 22nd Ethanim = October 6-7 (Leviticus 23:33-43). So that these two momentous events fall into their proper place and order, and the real reason is made clear why the 25th of December is associated with our Lord, and was set apart by the Apostolic Church to commemorate the stupendous event of the "Word becoming flesh" - and not, as we have for so long been led to suppose, the commemoration of a pagon festival.

2. An overwhelmingly strong argument in favour of the correctness of this view lies in the fact that the date of "the Festival of Michael and All Angels" has been from very early times the 29th day of September, on Gentile (Western) reckoning.

But "the Church" even then had lost sight of the reason why this date rather than any other in the Calendar should be so indissolubly associated with the great Angelic Festival.

The following expresses the almost universal knowledge or rather want of knowledge of "Christendom" on the subject: "We pass on now to consider, in the third place, the commemoration of September 29, the festival of Michaelmas, par excellence. It does not appear at all certain what was the original special idea of the commemoration of this day" (Smith Dictionary of Chr. Antiqq. (1893), volume ii, page 1177 (3)).

A reference, however, to the Table and statements above, make the original special idea" why the Festival of "Michael and All Angels" is held on September 29 abundantly clear. Our Lord was born on that day, the first day of the "Feast of Tabernacle" (Leviticus 23:39). This was on the fifteenth day of the seventh Jewish month called Tisri, or Ethanim (Appendix 51. 5), corresponding to our September 29 (of the year 4 B.C.).

The "Begetting" (gennesis) Day of the Lord was announced by the Angel Gabriel. See notes on Daniel 8:16, and Luke 1:19.

The "Birth" Day, by "(the) Angel of the Lord", unnamed in either

That this Angelic Being was "Michael the Archangel" (of Jude 9), and "Mika'el hassar haggadol"-"Michael the Great Prince"-of Daniel 12:1, seems clear for the following reason: If, "when again (yet future) He bringeth the First-begotten into the world, He saith, Let all the Angels of God worship Him" (Hebrews 1:6; quoting Psalm 97:6)-then this must include the great Archangel Michael himself. By parity of reasoning, on the First "bringing" into the world of the only begotten Son, the Archangel must have been present. And the tremendous announcement to the shepherds, that the Prince of Peace (Isaiah 9:6) was on earth in the person of the Babe of Bethlehem, must therefore have been made by the same head of the heavenly host (Luke 2:9-14). In mundane affairs, announcement of supremest importance (of Kings, etc.) are invariably conveyed through the most exalted personage in the realm. The point need not be laboured.

3. The fact of the Birth of our Lord having been revealed to the shepherds by the Archangel Michael on the 15th of Tisri (or Ethtanim), corresponding to September 29, 4 B.C.-the first day of the Feast of Tabernacles-must have been known to believers in the Apostolic Age. But "the mystery of iniquity" which was "already working" in Paul's day (2 Thessalonians 2:7) quickly enshrouded this and the other great fact of the Jewish month Tebeth (corresponding to December 25, 5 B.C.)-as well as other connected with His sojourn on earth,-in a rising mist of obscurity in which they have ever since been lost.

The earliest allusion to December 25 (modern reckoning) as the date for the Nativity is found in the Stromata of Clement of Alexandria, about the beginning of the third century A.D. (See note 3).5

That "Christmas" was a pagan festival long before the time of our Lord is beyond doubt. In Egypt Horus (or Harpocrates) 6), the son of Isis (Queen of Heaven), was born about the time of the winter solstice.7 By the time of the early part of the fourth century A.D., the real reason for observing Christmas as the date for the miraculous "begetting" of Matthew 1:18 and "the Word becoming flesh" of John 1:14 had been lost sight of. The policy of Constantine, and his Edict of Milan, by establishing universal freedom of religion furthered this. When many of the followers of the old pagan systems-the vast majority of the empire, it must be remembered-adopted the Christian religion as a cult, which Constantine had made fashionable, and the "Church" became the Church of the Roman Empire, they brought in with them, among a number of
other things emanating from Egypt and Babylon, the various Festival Days of the old "religious". Thus "Chirstmas Day," the birthday of the Egyptian Horus (Osiris), became gradually substituted for the real Natalis Domini of our blessed Saviour, videlicet: September 29, or Michaelmas Day.

4. If, however, we realize that the centre of gravity, so to speak, of what we call the Incarnation is the Incarnation itself - the wondrous fact of the Divine "begetting", when "the Word became flesh" (see Matthew 1:18 and John 1:14) - and that this is to be associated with December 25 instead of March - as for 1,600 years Christendom has been led to believe - then "Christmas" will be seen in quite another light, and many who have hitherto been troubled with scruples concerning the day being, as they have been taught, the anniversary of a Pagan festival, will be enabled to worship on that Day without alloy of doubt, as the time when the stupendous miracle which is the foundation stone of the Christian faith, came to pass.

The "Annunciation" by the Angel Gabriel marked the gennesis of Matthew 1:18, and the first words of John 1:14.

The announcement to the shepherds by the Archangel Michael marked the Birth of our Lord. John 1:14 is read as though "the Word became flesh (Revised Version), and dwelt among us", were one and the same thing where - as they are two clauses.

The paragraph should read thus:

"And the Word became flesh; (Greek ho logos sarx egeneto.) And tabernacled with (or among) us." (Greek kai eskenosen en hemin).

The word tabernacled here (preserved in Revised Version marg.) receives beautiful significance from the knowledge that "the Lord of Glory" was found in fashion as a man, and thus tabernacling in human flesh. And in turn it shows in equally beautiful significance that our Lord was born on the first day of the great Jewish Feast of Tabernacles, videlicet: the 15th of Tisri, corresponding to September 29, 4 B.C. (modern reckoning).

The circumcision of our Lord took place therefore on the eighth day, the last day of the Feast, the "Great Day of the Feast" of John 7:37 ("Tabernacles" had eight days. The Feast of Unleavened Bread had
seven days, and Pentecost one. See Leviticus 23).

5. The main arguments against the Nativity having taken place in December may be set forth very simply:

(i) The extreme improbability, amounting almost to impossibility, that Mary, under such circumstances, could have undertaken a journey of about 70 miles (as the crow flies), through a hill district averaging some 3,000 feet above sea-level, in the depth of winter:

(ii) Shepherds and their flocks would not be found "abiding" (Greek agrauleo) in the open fields at night in December (Tebeth), for the paramount reason that there would be no pasturage at that time. It was the custom then (as now) to withdraw the flocks during the month Marchesvan (October-November) from the open districts and house them for the winter.

(iii) The Roman authorities in imposing such a "census taking" for the hated and unpopular "foreign" tax would not have enforced the imperial decree (Luke 2:1) at the most inconvenient and inclement season of the year, by compelling the people to enroll themselves at their respective "cities" in December. In such a case they would naturally choose the "line" of least resistance", and select a time of year that would cause least friction, and interference with the habits and pursuits of the Jewish people. This would be in the autumn, when the agricultural round of the year was complete, and the people generally more or less at liberty to take advantage, as we know many did, of the opportunity of "going up" to Jerusalem for the "Feast of Tabernacles" (compare John 7:8-10, etc.), the crowning Feast of the Jewish year.

To take advantage of such a time would be to the Romans the simplest and most natural policy, whereas to attempt to enforce the Edict of Registration for the purposes of Imperial taxation in the depth of winter, - when travelling for such a purpose would have been deeply resented, and perhaps have brought about a revolt,-would never have been attempted by such an astute ruler as Augustus.

6. With regard to the other two "Quarter Days", June 24, March 25, these are both associated with the miraculous (Luke 1:7) "conception" and the birth of the Forerunner, as December 25 and September 29 are with our Lord's miraculous "Begetting" and Birth; and are therefore connected with "the Course of Abiah."
III.
"THE COURSE OF ABIA" (Luke 1:5).

This was the eighth of the priestly courses of ministration in the Temple (1 Chronicles 24:10), and occurred, as did the others, twice in the year.

The "Courses" were changed every week, beginning each with a Sabbath. The reckoning commenced on the 22nd day of Tisri or Ethanim (Appendix 51. 5). This was the eighth and last day of the Feast of Tabernacles = the "Great Day of the Feast" (John 7:37), and was a Sabbath (Leviticus 23:39).

The first course fell by lot to Jehoiarib, and the eighth to Abia or Abijah (1 Chronicles 24:10).

Bearing in mind that all the courses served together at the three Great Feasts, the dates for the two yearly "ministrations" of Abiah will be seen to fall as follows:

The first 9 ministration was from 12-18 Chisleu = December 6-12.

The second ministration was from 12-18 Sivan = June 13-19.

The announcement therefore to Zacharias in the Temple as to the conception of John the Baptist took place between 12-18 SIVAN (June 13-19), in the year 5 B.C. After finishing his "ministration", the aged priest "departed to his own house" (Luke 1:23), which was in a city10 in "the hill country" of Juda (verse 39).

The day following the end of the "Course of Abia" being a Sabbath (Sivan 19), he would not be able to leave Jerusalem before the 20th.

The thirty miles journey would probably occupy, for an old man, a couple of days at least. He would therefore arrive at his house on the 21st or 22nd. This leaves ample time for the miraculous "conception" of Elizabeth to take place on or about 23rd of SIVAN 11 - which would correspond to June 23-24 of that year. The fact of the conception and its date would necessarily be known at the time and afterwards, and hence the 23rd SIVAN would henceforth be associated with the conception of John Baptist as the 1st TEBETH would be with that of our Lord.

But the same influences that speedily obscured and presently obliterated the real dates of our Lord's "Begetting" and Birth, were also at work with regard to those of the Forerunner, and with the same results. As soon as the true Birth day
of Christ had been shifted from its proper date, videlicet: the 15th of Tisri (September 29), and a Festival Day from the Pagan Calendars substituted for it (videlicet: December 25), then everything else had to be altered too.

Hence "Lady Day" in association with March 25 (new style) became necessarily connected with the Annunciation. And June 24 made its appearance, as it still is in our Calendar, as the date of "the Nativity of John the Baptist", instead of, as it really is, the date of his miraculous conception.

The Four "Quarter Days" may therefore be set forth thus: first in the chronological order of the events with which they are associated, videlicet:

- The conception of John Baptist on or about 23rd SIVAN = June 24 in the year 5 B.C.
- The Gennesis (Begetting) of our Lord on or about 1st TEBETH = December 25 in the year 5 B.C.
- The birth of John Baptist on or about 4th-7th NISAN = March 25-28 in the year 4 B.C.
- The birth of our Lord on or about 15th TISRI = September 29 in the year 4 B.C.

or, placing the two sets together naturally:-

{The conception of John 23rd SIVAN = June 23-24 in the year 5 B.C.
}{The birth of John 7th NISAN = March 28-29 in the year 4 B.C.
}{The Miraculous "Begetting" 1st TEBETH = December 25 in the year 5 B.C.
}{The NATIVITY 15th TISRI = September 29 in the year 4 B.C.

NOTES

1 ZUMPT fixes Quirinus' (Cyrenius') First Governorship as 4 B.C. to 1 B.C. Justin Martyr thrice says that our Lord was born under Quirinus (Apol. 1. XXXIV, page 37; XLVI, page 46; Dial. LXXVIII, page 195. Clarks edition).
According to some, Augustus died August 19, A.D. 14. Therefore if Tiberius' co-regnancy was for two years before Augustus' death his first year was 765 A.U.C. = 12 A.D. His fifteenth year consequently was A.U.C. 779 = 26 A.D. = 4030 A.M. and A.C. 30, for our Lord was thirty years of age when He begun His Ministry (Luke 3:23). Clement of Alexandria gives the years of Augustus' reign as being 43-46, according to different reckonings in his day.

According to Clement of Alexandria (compare A.D. 190-220) "Our Lord was born in the twenty-eighth year when first the census was ordered to be taken in the reign of Augustus" (Stromata, Book i, see Clark's edition i. pages 444-445). If that is correct, and it is true that a Census was taken every fourteen years, then the next would fall in A.D. 10, and the succeeding one would have been due A.D. 24.

Notably the day of the crucifixion, etc (see Appendix 156 and Appendix 165).

His statements are, however, very vague, and he mentions several dates claimed by others as correct.

Osiris reincarnated.


It is true that the Lebanon shepherds are in the habit of keeping their flocks alive during the winter months, by cutting down branches of trees in the forests in that district, to feed the sheep on the leaves and twigs, when in autumn the pastures are dried up, and in winter, when snow covers the ground (compare Land and Book, page 204), but there is no evidence that the Bethlehem district was afforested in the manner.

Reckoning of course from Ethanim or Tisri - the First month of the civil year. The sacred year was six month later, and began on 1st Nisan.

The "city" is not named (possibly Juttah, some 30 miles to the south of Jerusalem).

The conception of John Baptist was, in view of Luke 1:7, as miraculous as that of Isaac; but it is not necessary to insist upon the complete period of forty sevens in the case of Elizabeth. Therefore the birth of the Forerunner may have been three or four days short of the full two hundred and eighty days, - as indicated in the above table.
Appendix List
The Eastern Mediterranean & Adjacent Lands

This Is Appendix 179A From The Companion Bible.
The Dispensational Position of the Book of the "Acts"

This Is Appendix 181 From The Companion Bible.

1. The original title of the Book was probably simply "Acts" (praxeis), as in Codex Sinaiticus (𡺢), and there is no reason to doubt that it owes its human authorship to Luke, "the beloved physician" (Colossians 4:14). Tradition from very early times ascribes it to him. Eusebius (fl. A.D. 300) in his Ecclesiastical History says, "Luke ... a physician has left us two inspired books ... one of these is his gospel ... The other is his acts of the apostles which he composed not from what he had heard from others (like his gospel), but from what he had seen himself" (Bk. III, chapter 4).

2. The Book is a record of the "Acts" of the Holy Spirit through "witnesses chosen before of God" (10:41) during the period of the final offer to the children of Israel of national restoration and blessing, on condition of national repentance and obedience. In the Old Testament the offer was made by the FATHER, as Jehovah, through the prophets (Hebrews 1:1), and was rejected (compare Zechariah 7:12-14; etc). In the Gospels the offer was renewed in and by the SON, and was again rejected (Matthew 23:37-39; etc). "Acts" records the third and final presentation by the HOLY SPIRIT, and its final rejection by the Nation (28:25-28; Romans 11:25, etc). Of these "chosen witnesses" no mention is made of "works" done by any save those through Peter and John of the Twelve, and later those through Paul.

3. The Structure (page 1575 in The Companion Bible) shows that the Book consists of two main divisions (compare the Structures of Isaiah, Jeremiah, Ezekiel, etc. in The Companion Bible), each being divided in beautiful correspondence (see detail Structures in The Companion Bible).

   The FIRST portion, consisting of the first twelve chapters
(after the introduction 1:1-5), concerns the "witness" (1:8) of the apostles in Jerusalem, Judaea, and Samaria (Appendix 180). Peter, the apostle of "the circumcision" (Galatians 2:7), is the central figure, and this section ends with his imprisonment at Jerusalem (A.D. 44).

The SECOND division, that is to say, the last sixteen chapters, carries on the "witnessing" "unto the uttermost part of the earth" (compare 1:8; Colossians 1:23), Paul being the chief personage (Galatians 2:7). This division terminates with his imprisonment at Rome in A.D. 61 (Appendix 180). "Acts" was most probably published towards the end of that imprisonment, that is to say, A.D. 62-63.

The period covered by the entire Book is therefore as follows:

i. From Pentecost A.D. 29 to Passover (12:3, 4) A.D. 44;
ii. From Pentecost (?) A.D. 46 to A.D. 61.

Consecutively, from A.D. 29 to A.D. 61 = 32 years (4 x 8 = 32. Appendix 10). This must not be confounded with the whole period between the Crucifixion, the climax of the national rejection of the Lord as Messiah, and the destruction of Jerusalem by Titus, videlicet, from A.D. 29 to A.D. 69; that is, 40 years (Appendix 10).

4. The DISPENSATIONAL TEACHING of "ACTS" is of profoundest import, and is significantly set forth by the Structures; compare also Appendix 180.

In the earlier section, the "witnessing" of the Twelve, as recorded from 2:5 to the end of chapter 12, was to "Jews and proselytes" (2:10) alone; "unto you (Jews) first" (3:26), etc. Their subject was that Jesus ("the Nazarene") IS the Messiah; compare 2:31, 36; 3:18, 20; 4:10, 26; 5:42; 8:5, 37 (see Note); 9:20, 22. At Damascus, after his "Conversion", Saul (Paul) "preached (kerusso, Appendix 121.1) Jesus (see Note on 9:20) in the synagogues, that He is the Son of God", and proved "that this is very Christ", that is to say, Jesus as the Messiah. There was no proclamation to Gentiles as such (see 11:3). The preaching of the Word was to the Jews only
(11:19), and to the Gentile proselytes, that the crucified "Nazarene", Jesus, was in truth the Messiah (see Note on 10:48). The duration of this witnessing was about 15 years; see above and Appendix 180. The second part of "Acts" records the apostleship of Paul, and his "witnessing", which was to Jews and Gentiles alike. He was the "chosen vessel" separated by the Holy Spirit "to bear My Name before Gentiles and Kings, and sons of Israel" (huion te Israel, 9:15). His subject was "Jesus and the resurrection" (17:18). Not, be it marked, Jesus as Messiah, but Jesus (Saviour-God), raised from among the dead, and made the federal Head of a new race of beings by resurrection, as announced in Psalm 2:7, with which compare 13:32-39, and see Notes. This "witnessing" lasted the 15-16 years (see 3 above) of the labours of Paul and those associated with him till the imprisonment in A. D. 61. And to the Jew was given priority of hearing the message (13:5, 14, 42, 43; 14:1; 17:1, 10, 17; 18:4, 7, 19, 26; 19:8).

5. Throughout the whole period of the "Acts", the witnessing was accompanied by the miraculous gifts promised (Mark 16:17, 18). Compare 3:7, 8; 5:5, 10, 15, 16; 6:8; 8:6, 7, 13; 9:33-42; 11:28; 13:11; 14:8-10; 16:18; 19:6, 12; 20:9-12; 28:3-6, 8, 9. At the close these gifts ceased, as is plain from the significance of Philippians 2:26 (A. D. 62); 1 Timothy 5:23 (A. D. 67); 2 Timothy 4:20 (A. D. 68). See Appendix 180. Thenceforward, the privilege of proclaiming and "witnessing" (Isaiah 43:10; 44:8, etc.) was taken from the Jew, and "the salvation of God" (see Note on Isaiah 49:6) was "sent 1 to the Gentiles" (28:28). The proclamation is now by witnesses taken out from among "all the Gentiles upon whom My Name is called" (15:17), including of course the Jewish members of "the body".

6. Having now before us all the "sequence of fact" (comapre also the Structure, page 1575, in The Companion Bible and Appendix 180), we can trace "the progress of doctrine", the development of dispensational teaching in Acts, as well as in the complementary "Church" Epistles of Paul, and the limitations of the strictly Hebrew Epistles (Appendix 180, and Introd. Notes to each). Our Lord's words in John 16:12, 13, are precious, and they are precise (see Note in loc.). The Gospels record what the Lord "began to do and teach" (1:1);
after His resurrection He continued "speaking of the things pertaining to the Kingdom" (Appendix 112); and after His Ascension the teaching is carried on by the Holy Spirit, the Spirit of the truth (John 14:16, 17, 26; 15:26), Who was to guide (lead on) into "all the truth" (see Notes, John 16:12,13). During the "Acts" period, believers were guided into much truth, truth in advance of what had previously been revealed. They were instructed in much that they had been unable "to bear" before the coming of the Holy Spirit to instruct them. But not even yet had they been guided into "all the truth". This was reserved, and not permitted to be revealed, until the public proclaiming of "the kingdom" had ended, after the close of the "Acts". (See Notes on the Epp., specially Ephesians, Philippians, Colossians.) Then it was, at the commencement of this present interim period during which "blindness in part is happened to Israel" (Romans 11:25), that "the church which is His body" (Ephesians 1:22, 23) began to be formed "to the praise of the glory of His grace" (Ephesians 1:6, and Note on 15:14). As above stated, and as the facts show, this church did not begin at Pentecost as is so commonly taught and believed.

NOTE

1 Sent = sent away; Greek apostello. Implying the mission or commission employed, and the power and authority backing it. (Appendix 174. 1).
"This is That" (Acts 2:16)
This Is Appendix 183 From The Companion Bible

1. "This is that which was spoken by the prophet Joel." There is nothing in the words to tell us what is "this" and what is "that". The word "this" is emphatic and the word "But", with which Peter's argument begins, sets what follows in contrast. This shows that the quotation was used to rebut the charge of drunkenness (verse 13).

So far from these signs and wonders being a proof that "these men" were drunken, "this", said the apostle is "that" (same kind of thing) which Joel prophesied would take place "in the last days". Peter does not say these were the last days, but this (that follows) is what Joel says of those days. He does not say "then was fulfilled", nor "as it is written", but merely calls attention to what the prophet said of similar scenes yet future.

Therefore to understand what Peter really meant by "this is that", we must turn to the prophecy of Joel. And in order to understand that prophecy, we must see exactly what it is about.

It is about the Christian Dispensation? or The Dispensation of judgment which is to follow it? or Is it about the Jew and the Gentile? or Is it about the church of God?

2. The Structure on page 1224 (in The Companion Bible) gives the scope of Joel as a whole, while that on page 1227 (in The Companion Bible) gives that of the last member B (page 1224 in The Companion Bible) in which occur the "signs" to which Peter points in connexion with "this is that". From this it will be seen that the prophecy of Joel links up with the last clause of the "song of Moses" in Deuteronomy 32:43 (see Revelation 15:3), which ends

"And (He) will be merciful unto His Land and to His
So Joel 2.18 begins:

"Then will Jehovah be jealous for His Land, and pity His People."

"THIS", therefore is "THAT". It is the subject-matter and remote context of Acts 2:16. It concerns Jehovah's Land and Jehovah's People, and has consequently nothing to do with the church of this Dispensation. Peter calls "the house of Israel" (verse 36) to the very repentance spoken of in the call to repentance of Joel (1:14 - 2:17; see A, Structure, page 1224 in The Companion Bible).

3. But the key to the correct understanding of Peter's quotation lies in the word "afterward" of Joel 2:28. The question is, after what? This we can learn only from Joel himself. Peter does not explain it, nor can we understand it from Peter's words alone.

The Structure (page 1227 in The Companion Bible) shows us that the whole subject of 2:18 - 3:21 is, -evil removed from the Land and the People, and blessing bestowed on both; and these are set forth alternately. In 2:28, 29 we have spiritual blessings connected with the temporal of the previous verses, introduced thus:

"And it shall come to pass AFTERWARD, that I will pour out My spirit upon all flesh," etc.

After what? The answer is AFTER the temporal blessings of verses 23-27. It is important to note that the temporal precede the spiritual blessings. The holy spirit was not poured out on all flesh at Pentecost: only on some of those present. None of the great signs in the heavens and on the earth had been shown. No deliverance took place in Jerusalem: both Land and People were still under the Roman yoke.

4. Thus, from a careful study of the two passages, it will be seen that there is a wide divergence between the statements
of apostle and prophet on the one hand, and the general belief of Christendom, which the majority hold so tenaciously, not to say acrimoniously, that "the church" was formed at Pentecost (see Appendix 181 and Appendix 186), on the other.

(a) There can be no mistake about the meaning of Joel's word "afterward". It is not the simple Hebrew word 'ahar = after (compare Genesis 5:4, etc.), but the compound 'aharey-ken = after that (as Genesis 6:4, etc.).

(b) It is therefore certain that the word "this" in Acts 2:16 refers to what follows, and not to what precedes; to the future events predicted by Joel, and not to those then taking place in Jerusalem.

(c) As Joel speaks of no gift of tongues, "this" cannot refer to these Pentecostal tongues, the outstanding cause of all the wonder and excitement.

(d) None of the things detailed in verses 17, 19 came to pass. "This" therefore could not be the fulfillment of Joel's prediction, as the "pouring out" was only on the apostles and those associated with them.

5. To sum up: As we have seen, there is in Acts 2:16 no fulfillment of Joel's prophecy either expressed or implied, and Peter's argument narrows down to this, videlicet, that a charge of drunkenness can no more be sustained against "these" than it can be against those in the yet future scenes spoken of by Joel, when the wondrous spiritual blessings will be poured out on all flesh AFTER THAT, that is to say, after all the temporal blessings spoken of have been bestowed upon Israel's Land and Israel's People.

Appendix List
Church (Greek *Ekklesia*)

This Is Appendix 186 From The Companion Bible.

1. The Greek word *ekklesia* means *assembly*, or a gathering of *called-out ones*. It is used seventy times in the Septuagint for the Hebrew *kahal* (from which latter we have our word *call*), rendered in Septuagint by *sunagoge* and *ekklesia*.¹ This latter word occ. in New Testament 115 times (36 in plural), and is always translated "church" except in Acts 19:32, 39, 41 (assembly).

2. *kahal* is used (1) of Israel as a People *called out* from the rest of the nations (Genesis 28:3); (2) of the tribal council of Simeon and Levi, those *called out* from each tribe (Genesis 49:6); (3) of an assembly of Israelites *called out* for worship or any other purpose (Deuteronomy 18:16; 31:30. Joshua 8:35. Judges 21:8); (4) any assembly of worshippers as a congregation (Psalm 22:22, 25. Ekklesia in Matthew 16:18; 18:17. 1Corinthians 14:19, 35, etc.); (5) the equivalent *ekklesia* of separate assemblies in different localities (Acts 5:11; 8:3. 1 Corinthians 4:17, etc.); (6) of the guild or "union" of Ephesian craftsmen (Acts 19:32, 41), and verse 39 (the lawful assembly). Finally, the special Pauline usage of *ekklesia* differs from all these. Other assemblies consisted of *called-out* ones from Jews, or from Gentiles (Acts 18:22), but this new body is of *called-out* ones from both.

3. Our word "church" ² has an equally varied usage. It is used (1) of any congregation; (2) of a particular church (England, or Rome, etc); (3) of the ministry of a church; (4) of the building in which the congregation assembles; (5) of Church as distinct from Chapel; (6) of the church as distinct from the world, and lastly, it is used in the Pauline sense, of the body of Christ.

4. It is of profound importance to distinguish the usage of the word in each case, else we may be reading "the church which was in the wilderness" into the Prison Epistles, although we are expressly told that there is neither Jew nor Gentile in the "church which is His body". And when our
Lord said "On this rock I will build my church" (Matthew 16:18), those who heard His words could not connect them with the "mystery" which was "hid in God" and had not then been made known to the sons of men. Confusion follows our reading what refers to Israel in the past or the future into the present dispensation. Readers are referred to the various notes in the connexions.

5. The word where qualified by other terms occurs thus:


Churches of Christ; Romans 16:16.

Church in .. house; Romans 16:5. 1 Corinthians 16:19. Colossians 4:15. Philemon 2.

Churches of the Gentiles; Romans 16:4.


Church of the firstborn (plural); Hebrews 12:23.

Church in Ephesus, Smyrna, etc. Revelation 2 and 3; and Churches; Revelation 22:16.

NOTES

1 kahal occurs in the Old Testament 123 times; congregation eighty-six, assembly seventeen, company seventeen, and multitude three times. The Septuagint uses sunagoge and ekklesia as practically synonymous terms. But the sunagoge concerns the bringing together of the members of an existing society or body excluding all others, whereas the ekklesia calls and invites all men,
including outsiders everywhere, to join it. *Sunagoge* being permanently associated with Jewish worship, was dropped by the early Christians in favor of *ekklesia* as of wider import.

2 Is derived from the Greek *kuriakos*, of or belonging to the Lord, house (Greek *oikos*) being understood. It comes to us through Anglo-Saxon *circe* (Scottish *kirk*).
Synonymous Words
For "Grace", etc.

This Is Appendix 184 From The Companion Bible.

There are three nouns, two verbs, and one adjective, to be noticed here.

I Nouns.

1. charis = free, undeserved favour ; occ. 156 times, rendered "grace" 130 times; "favour" 6 times; "thank", "thankworthy", etc., twelve times; "a pleasure" twice, and "acceptable", "benefit", "gift", "gracious", "joy", and "liberality", once each.

It is not found in Matthew or Mark. In Luke it occurs eight times, rendered "grace", "gracious", "favour", and "thank". John uses it four times in 1:14, 16, 17. It occurs sixteen times in Acts, 110 times in Paul's epistles, sixteen times in those of James, Peter, John, and Jude; and twice in the Revelation, at the beginning and the end of that book of judgment (1:4; 22:21).

2. charisma = a gift of grace, a free gift. Occ. seventeen times, always of God's gift. Rendered "gift" except in Romans 5:15, 16, where it is "free gift".

3. eupreia. Only in James 1:11, meaning beauty of form, or appearance.

II. Verbs.

1. charizomat = give as an act of grace; hence, forgive. Occ. twenty-three times, twelve being rendered "forgive". In the Gospels, only in Luke 7:21 (give), verse 42 (frankly forgive), verse 43 (forgive); four times in Acts (3:14, granted; 25:11, 16, deliver; 27:24, give), and sixteen times in Paul's epistles: renderd forgive, save Romans 8:32. 1 Corinthians 2:12.
2. charitoo = treat with grace. Only in Luke 1:28 (highly favoured) and Ephesians 1:6 (make accepted).

III. Adjective.

chrestos = useful, serviceable, from chraomai to use. Occ. seven times; "gracious" in 1 Peter 2:3; "easy", Matthew 11:30; "better", Luke 5:39; "kind", Luke 6:35; Ephesians 4:32; "goodness", Romans 2:4; "good", 1 Corinthians 15:33. (a) chrestotes (the noun) occ. ten times, and is transl. "goodness", "kindness", etc.
The Different Ages and Dispensations of God's Dealings With Men

This Is Appendix 195 From The Companion Bible.

1. God has spoken at "sundry times" as well as "in divers manners" (Hebrews 1:1). The time when He spoke to "the fathers" is distinguished from the time in which He has "spoken to us". The time in which "He spake by the prophets" stands in contrast with the time in which He spake by (His) "Son". And the "time past" is obviously distinguished from "these last days" (Hebrews 1:2). To "rightly divide the word of truth" (2Timothy 2:15) it is essential to regard the times in which the words were spoken, as well as the times to which they refer.

Three Greek words in the New Testament call for careful consideration. These are:

1. **chronos**, time, duration unlimited unless defined; occ. fifty-three times and is translated "time" in thirty-two;

2. **kairos**, a certain limited and definite portion of **chronos**, the right time or season; occ. eighty-seven times, and is rendered "time" in sixty-five passages, "season" in fifteen;

3. **oikonomia**, meaning literal administration of a household (English, economy, including the idea of stewardship); occ. eight times, trans. "dispensation" four, "stewardship" three, "edifying" once (1Timothy 1:4), which the Revised Version rightly corrects to "dispensation", making five occ. in all of that English term.

A dispensation, administration, or arrangement, during a
portion of *chronos* may, or may not, be equal to *kairos*, according as the context determines.

Nothing but confusion can arise from reading into one dispensation that which relates to another. To connect what God said and did in one dispensation with another, in which His administration was on an altogether different principle, is to ensure error. And finally, to take doctrine of late revelation and read it into the time when it was "hidden" leads to disaster.

The nations, Israel the Chosen Nation, and the church (Appendix 186) are each dealt with in distinct "times" and on distinct principles, and the doctrine relating to each must be kept distinct. When our Lord speaks (Luke 21:24) of "the times (*kairos*) of the Gentiles", the implication is that there are times of the Jews (under Messiah, Isaiah 33:6, etc.), whatever be the contrasted elements. So that what is recorded as connected with the times of the Jews is not necessarily applicable to the times of the Gentiles. The present administration of God is in grace, not in law, judgment, or glory, and belongs to the "dispensation" (*oikonomia*) of the Mystery (Appendix 193), that secret "which hath been hid from ages and from generations, but now is made manifest to His saints" (Colossians 1:26), that secret "which in other ages was not made known unto the sons of men" (Ephesians 3:5). Hid in God from the beginning of the world (see Ephesians 3:9), it was kept secret since the world began (see Romans 16:25).

There is no authority for taking enactments Divinely fitted for the times of the Jews and transferring them to the present dispensation of God in grace. Similarly, the endeavor to read the precepts of the "Sermon on the Mount" (Matthew 5-7), which are the laws of the kingdom of heaven (see Appendix 114), into such church epistles as Ephesians, Philippians, Colossians, not only obscures the truth, but antagonizes one part of Scripture with another.

2. THE SEVEN TIMES OR DISPENSATIONS.
In the Bible seven distinct administrations are set before us. Each has its own beginning and ending; each is characterized by certain distinctive principles of God's dealings; each ends in a crisis or judgment peculiar to itself, save No. 7, which is without end. These may be tabulated thus:

1. The Edenic state of innocence.
   End - the expulsion from Eden.

2. The period "without law" (the times of ignorance, Acts 17:30).
   End - The Flood, and the judgment on Babel.

3. The era under law.
   End - The rejection of Israel.

4. The period of grace.
   End - The "day of the Lord".

5. The epoch of judgment.
   End - The destruction of Antichrist.

6. The millennial age.
   End - The destruction of Satan, and the judgment of the great white throne.

7. The eternal state of glory.
   No End.

All seven dispensations exhibit differing characteristics which call for the close attention of the Bible student.

3. THE TIMES OF THE GENTILES.

While the seven dispensations above specified are the main divisions of the long period of the Divine dealings, there is still another dispensation referred to as "the times of the Gentiles" (Luke 21:24), a dispensation which overlaps two of the above divisions. These times began when Jerusalem passed under the power of Babylon (477 B.C. See Appendix 50, and Appendix 180), and continue while
Jerusalem is "trodden down of the Gentiles" (Luke 21:24). These "times" are referred to in Romans 11:25, which has no reference to the completion of "the church", as is so generally believed, but relates to the fullness, or filling up, of the times of the Gentiles, the word "Gentiles" being put for *the times* which they fill up.

4. **THE PARENTHESES OF THE PRESENT DISPENSATION.**

In the Nazareth Synagogue (Luke 4:16-20) our Lord stood up and read from the book of the prophet Isaiah. After reading the first verse and part of the second (of chapter 61), He closed the book. Why stop there? Because the next sentence belonged, and still belongs, to a future dispensation. The acceptable "year of the Lord" had come, but "the day of vengeance of our God" has not even yet appeared. Thus did the Lord divide two dispensations. There is no mark in the Hebrew text of Isaiah 61:2 to indicate any break, yet an interval of nearly 2,000 years separates the two clauses quoted. In this interval comes the whole of the present church dispensation, following on the years after Israel's final rejection (Acts 28:25-28). See Appendix 180, Appendix 181.
The Revelation

This Is Appendix 197 From The Companion Bible.

A| The King and the kingdom,¹ in promise and prophecy (the Old Testament):

B| The King presented, proclaimed, and rejected (the four Gospels):

C| Transitional. The kingdom again offered and rejected (Acts and the earlier Epistles. See Appendix 180 and Appendix 181):

B| The King exalted and made Head over all things to "the church which is His body". The "mystery" (the later Pauline Epistles. See Appendix 193). The kingdom in abeyance (Hebrews 2:8).

A| The King and the kingdom unveiled. The King enthroned. The kingdom set up. Promise and prophecy fulfilled (The Revelation).

1. The Lord Jesus Christ is the one great Subject of the Word of God (compare Luke 24:27; John 5:39), being the promised "Seed" of the woman (Genesis 3:15). He is therefore the Master-key to the Divine revelation of the Word. The whole Bible is about Him directly or indirectly, and as everything centers in and around Him, apart from Him it cannot be understood.

This is set forth in the foregoing Structure, from which we see that Genesis and Revelation, "the first" and "the last" books of the Bible, are inseparably linked together. Genesis is "the beginning" and Revelation the ending of the written Word, even as the Lord, the Incarnate Word, spake of Himself (compare 21:6; 22:13). Revelation is the complement of Genesis. Either without the other would be unintelligible. Genesis 1-2 finds its correspondence in Revelation 21-22 (see Appendix 198).

Without the first chapters of Genesis, Revelation would be an insoluble riddle, as indeed it is to those who treat the
record of the "Creation" and the "Fall" as "myths" (See 2Timothy 4:4). Without the last chapters of the Revelation, the Book would be a hopeless and heart-breaking record of the failure and doom of the Adamic race.

The Bible may be likened to a beautiful and complex girdle or belt, with a corresponding connecting clasp at each end, one the complement of the other. Do away with either, the girdle is useless as a girdle. So here, Genesis and Revelation are the two clasps of the Divine Word, which link together and enclose between them in "perfection of beauty" and harmony the whole of the Scriptures in which God has been pleased to reveal His "Eternal Purpose" (Appendix 198).

2. ITS SCOPE, etc. The key to unlock the meaning and scope of the book is found in 1:10. "The Lord's day" = THE DAY OF THE LORD (Jehovah). (See Isaiah 2:12) John was not in "a state of spiritual exaltation" on any particular Sunday at Patmos, as the result of which "he saw visions and dreamed dreams". But as we are told, "I came to be (or found myself) by the Spirit in the day of the Lord" (compare Ezekiel 1:1; 8:3, etc.). He is then shown, and both sees and hears (22:8), the things he records.

"The day of the Lord" being yet future, it follows that the whole book must concern the things belonging to "that day", and consequently is wholly prophecy. Though partial adumbrations of judgment may be traced in connection with affairs of past history, yet the significant, solemn warning here (1:10) that the "judgments" in Revelation relate to the day of the Lord, "the day of vengeance" (compare Isaiah 61:2; 63:4, etc.), makes it clear that the book concerns the future, and the day of the unveiling (the Apocalypse) of the great "King of kings and Lord of lords" (see Appendix 198).

Its scope is further shown by its place in the Canon. The order of the separate books of the New Testament varies, but they are always formed in four groups that never vary chronologically. (See Appendix 95. II)

The Gospels contain the prophecies of the great tribulation: Revelation describes it. Between, come the
Scriptures of the intermediate period, *Acts* and the Epistles. Chronologically and canonically, *Revelation* follows after the Epistles, though logically in God's purpose (Ephesians 3:11) it follows the *Gospels*. Therefore we see the scope embraces the wind-up of all the affairs of time; it records the end of prophecy, the end of "the secret of God" (10:7), the end of all "enmity towards God", and the dawn of the "ages of the ages".

3. **ITS HEBREW CHARACTER.** The language of the book is Greek: its thoughts and idioms are Hebrew. This links it with the Old Testament, and shows that its great purpose is to declare God's final dealings with the *Jew* and the *Gentile* as such; and that "the church of God" of the Pauline Epistles and this dispensation (Appendix 195) has no place in *Revelation* (other than in association with its glorified Head). See Appendix 193. All the imagery of the book, Temple, Tabernacle. etc., belongs to Israel.

Again, in *Matthew* (the Hebrew Gospel) are some 92 quotations from and references to the Old Testament. In *Hebrews* there are 102. In *Revelation* are found no fewer than 285. This emphatically stamps its close connection with the Old Testament and Israel; and it equally stamps the latest utterances of "modern scholarship", videlicet, that "whatever view may be taken of the indebtedness to Jewish sources, there can be no doubt that he (the writer) has produced a book which taken as a whole is profoundly Christian", as being the dicta of men who, wittingly or unwittingly, are blind to this fundamental fact of *Revelation*.

The **TITLES OF CHRIST** further attest its Hebrew character:

1. "The Son of Man" (1:13; 14:14). Never found in the Pauline Epistles to the "churches". See Appendix 98. XVI and Appendix 99.

2. "The Almighty" (1:8; etc.). See Appendix 98. IV.

iv. "The First and the Last" (1:11, 17; 2:8; 22:13). Never associated with "the church which is His body".

v. "The Prince of the kings of the earth" (1:5). Never used in connexion with "the church".

vi. "Who is to come" (= The Coming One), 1:4, etc. Occurs sixteen times in the Gospels, Acts, Hebrews (10:37); three times in Revelation, and nowhere else.

vii. "The Living One" (1:18). A title only found in Daniel (4:34; 12:7) and six times in this book. Thus linking Daniel and Revelation in a very special manner.

4. The "BRIDE" AND THE "WIFE" of 21:9 must not be confused with the "wife" of 19:7. The latter is Israel called out from among the nations for blessing in "the Land"; the earthly consort of "the Great King" (compare Psalms 45; Jeremiah 3:14). This "wife" (19:7) is connected with the Millennial Jerusalem which, with the rest of the earth "that now" is, will pass away and give place to the new earth with the new Jerusalem, succeeding and replacing the former. "The bride, the Lamb's wife" of 21:9, is still of Israel, but the Israel of the "heavenly calling" (Hebrews 3:1): all those connected with the "heavenly country" and "the city with the foundations" for which they "looked" (Hebrews 11:13-16); the "Jerusalem above" of Galatians 4:26. Hence the significance of the term "bride" (numphe) in 21:9.

The Israel of 19:7 is not spoken of as bride (numphe), because she has become wife (gune). Compare the "married to you" = am become your husband (consummation), of Jeremiah 3:14, and see the Note there relating to the "restoration" time. Here (21:9) the term "bride" indicates clearly that the betrothal has taken place and that the marriage will be consummated when the bride shall have come down out of heaven. John sees her coming down (pres. part.), 21:10.

The loose way in which we speak of a "bride" as not only a contracting party at the time of the marriage ceremony, but also of her after she has become wife (gune), is responsible
for much confusion as to the "wife" of 19:7 and the bride-wife of 21:9. Strictly speaking, "bride" is to be applied only to a betrothed virgin (Greek *parthenos* = Hebrew *b'thulah*), when the marriage (legal) ceremony takes place. **Directly** after, she ceases to be "bride", and has become (legally) "wife", although from the forensic point of view consummation of the marriage may be delayed (compare Matthew 1:25, and see the Note there).

According to the Mosaic Law, a betrothed maid (Hebrew *b'thulah*) was **legally** a wife (*'ishshah*), (compare Matthew 1:18, 20 with Deuteronomy 22:23, 24); hence Joseph's trouble and temptation (see Matthew 1:20). A careful study of the terms in Matthew 1:18-25 will afford a clue to a clearer understanding of the terms "bride" and the two "wives" of Revelation 19:7; 21:9 than volumes of commentary.

If the earthly millennial metropolis is real, so is this also, for both are spoken of in the same terms. And if the laying of "thy stones with fair colors" and "thy foundations with sapphires" (Isaiah 54:11) is spoken of the day when God is to be called "the God of the *whole earth*" (see verse 5), it must refer to the time of Isaiah 65:17; 66:22 and Revelation 21:1. Moreover, laying foundations implies a solid substratum on which to lay them, that is to say earth. Foundations are of no use to a city "suspended" in the air!

The same argument applies also to the "tree of life" and the "water of life". If the "river" and "trees for meat" of Ezekiel 47:1-12 are real and literal, so also are the "tree" and the "water" of life here. Again, both are spoken of in identical terms. There is no more room for "imagery" in the one case than the other. The "tree of life" lost in the paradise of Genesis is here seen restored to the whole earth in the day when "the God of the whole earth" will "tabernacle" with men, - (and be) "their God" (Revelation 21:3). There is no place for "symbolism" in either case.

5. The more important Figures of Speech are noted. These will supply helpful keys where the symbolism is not Divinely explained or indicated, and will enable the student to judge whether Revelation is purely Johannine "symbolic
imagery", as some affirm, and a "legitimate appeal to Christian imagination"; or whether the book is, as it claims to be, a deliberate setting forth proleptically of the actual scenes and events with which God declares that His purposes concerning the heaven and the earth shall be consummated.

6. **NUMBERS** hold a prominent and significant place in *Revelation*. These in order are: - 2 (occurs eleven times); 3 (eleven); 3 1/2 (twice); 4 (thirty); 5 (three); 6 (twice, including 13:18); 7 (fifty-four); 10 (nine); 12 (twenty-two); 24 (seven); 42 (twice); 144 (four); 666 (once); 1,000 (nine); 1,260 (twice); 1,600 (once); 7,000 (once); 12,000 (thirteen); 144,000 (three); 100,000,000 (once, 5:11); 200,000,000 (once, 9:16). Twenty-one in all (3 x 7 = 21. See Appendix 10).

**Seven** is thus seen to be the predominant number, occurring fifty-four times (3 x 3 x 3 x 2 = 54. Appendix 10). **Twelve** comes next - twenty-two occ. **Seven, ten, and twelve**, with their multiples, run throughout the book. In the Notes attention is called to other numbers of great significance. The student will thus be enabled to work out for himself many problems connected with the question of number in Scripture. Some examples are here given of word occurrences.

6 times; *Babulon, basanismos* (torment), *theion* (brimstone):

7 times; *abussos* (bottomless pit), *axios* (worthy), *basileuo* (reign), *etoimazo* (make ready), *makarios* (blessed), *propheteia* (prophecy), *semeion* (sign, etc.), *hupomene* (patience), *charagma* (mark), *Christos*:

8 times; *Amen, thusiasterion* (alter), *planao* (deceive), *Satanas, sphragizo* (seal), *stephanos* (crown), *nux* (night):

9 times; *deka* (ten), *kainos* (new), *krino* (judge), *marturia* (testimony), *pantokrator* (Almighty), *polemos* (battle, etc.):
10 times; *alethinos* (true), *eikon* (image), *thumos* (wrath), *keras* (horn), *prosopon* (face), *hora* (hour), *salpizo* (to sound):

12 times; *dunamis* (strength), *phiale* (vial):

14 times; *aster* (star), *Iesous, doulos* (servant); etc.

The word *arnion* (lamb) occ. 29 times ("the Lamb" 28 = 4 sevens: the other occ. 13:11). Elsewhere only in John 21:15. *hagios* (holy) occ. 26 times according to the texts, which omit 15:3 and 22:6, and add 22:21; otherwise 27 times (3 x 3 or 3 x 3 x 3): *doxa* (glory) occurs 17 times (10 + 7): *eulogia* (blessing and ascription) 3 times; *ethnos* (nations) 23 times; *nikao* (overcome) 17 times: *drakon* (dragon) 13 times: *plege* (plague, etc.) occ. 16 times (4 x 4).

Phrases occur frequently, for example (i) *he that hath an ear* 7 times; *if any man hath an ear* occurs once: (ii) *third part*, 16 times: (iii) *the kings of the earth*, 9 times.

7. CONCLUSION. The "tree of life" (22:2) and the "water of life" (verses 1, 17) are seen to be the great central subjects of the new earth. No longer will there be any "curse" (verse 3). In place of the "Fall" we have restoration. Instead of *expulsion* - "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Genesis 3:22) - is the gracious *invitation* to those who "have right to the tree of life" (verse 22), "Come, whosoever desireth, and let him take the water of life freely" (verse 17).

8. The Benediction (22:21) not only completes the correspondence of the Structure (page 1883 of *The Companion Bible*), but appropriately closes the whole of the Book of God. "Grace and truth came by Jesus Christ" (John 1:17). In this dispensation all is of grace. Grace now, glory hereafter (compare Psalms 84:11). In the time coming, with which *Revelation* is concerned, grace will be given to "endure to the end" (Matthew 24:13) to all who come "out of the great tribulation" (7:14); to all slain under antichrist "for the Word of God" (6:9); and to all who "have the testimony of Jesus Christ" (12:17). "Grace, grace." All is
OF GRACE!

NOTE

¹ For further details, see Appendix 95. II and Appendix 198.
The Eternal Purpose
(Ephesians 3:11).
The Dispensational Plan of the Bible.
This Is Appendix 198 From The Companion Bible.

A| THE PRIMAL CREATION. HEAVENS AND EARTH. "The world (Greek kosmos) that then was." Genesis 1: 1, 2- . 2Peter 3:6.

B| SATAN'S FIRST REBELLION. The earth became waste and a ruin (Hebrew tohu va bohu). Genesis 1:2-. God created it not a ruin (Isaiah 45:18, Hebrew tohu) nor waste ("confusion").

C| THE EARTH RESTORED AND BLESSED. "The heavens and the earth which are now." Genesis 1: 2-2:3. 2Peter 3:7.

D| SATAN ENTERS AND THE CONSEQUENCE. Genesis 3.

E| MANKIND DEALT WITH AS A WHOLE. Genesis 4-11:26.


H| THE KINGDOM RE-PROCLAIMED. Acts 3:19, 20, etc. The church of God called and taken out, Acts 13 and on, and earlier Pauline Epistles. The kingdom again rejected and Israel again scattered.

H| THE KINGDOM POSTPONED AND IN ABEYANCE. "Not yet" (Hebrews 2:8). The later, or Prison Epistles (Pauline). The MYSTERY revealed and proclaimed. 

1. The above Structure shows the respective dispensations in which God has been and is dealing with the Jew, the Gentile, and the church of God. (1Corinthians 10:32) The "church which is His body" occupies the central position, and its present standing is seen to be separated from its future destiny and hope. The two rebellions of Satan also are seen to be in direct correspondence; suggesting the necessity why he must be loosed, and the loosing, for a little season (Revelation 20:3, 7).

2. All things were created by Him "Who is before all things and by Whom all things consist" (lit. hang together, Colossians 1:17); Who is now "upholding all things by the word of His power" (Hebrews 1:3). The Structure shows in almost pictorial form the great lesson that God sets before us from Genesis to Revelation, viz. that no created being can stand (upright) apart from Christ the Creator. Hence the necessity for a "new heaven and a new earth" wherein abideth righteousness, inhabited by a "new creation" of beings who have by grace been made "partakers of the Divine nature" (2Peter 1:4).

3. Further, it will be seen that it is not God's purpose to bring in the new heaven and new earth by means of the "church". The new creation will be full of physical marvels, brought about by physical means and not "spiritual agencies". These means and their results are set before us in
Revelation. Well may we exclaim with Paul, - "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to WHOM BE GLORY FOR EVER. AMEN."

Appendix List
II Kings 2:15

And when the sons of the prophets which were to view at Jericho saw him, they said, "The °spirit of Elijah °doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him.

15. spirit Hebrew ruach. Appendix 9. Put by Figure of Speech Metonymy (of Cause) for the gifts and operations of the Spirit of God.

doth rest = hath rested. Compare 1 Peter 4:14. Rest in "double portion" according to verse 9. Seen in the fact that Elijah wrought eight miracles and Elisha sixteen, and all were parables in action.

Elijah's eight Miracles (I and II Kings).

1. Shutting heaven (17:1).
2. Oil multiplied (17:14).
3. Widow's son raised (17:22, 23).
5. Rain (18:45).
6. Fire on 50 (II Kings 1:10).
7. Fire on 50 (II Kings 1:12).
8. Jordan (II Kings 2:8).

Elisha's sixteen Miracles (II Kings).

1. Jordan divided (2:14).
2. Waters healed (2:21).
5. Oil for widow (4:1-6).
7. Raising from dead (4:35).