

11. **theōreō**=to be a spectator of, to gaze at, or on, as a spectacle. Our Eng. 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. **theomai** 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. **historeō**=to inquire: i. e. to have an interview with a person with a view to becoming personally acquainted through conversation. Occ. only in Gal. 1. 18.

II. BEHOLD.

1. **epitdon**. This is No. I. 1, with *epi*=upon (Ap. 104. ix) prefixed; to look upon. It is the second Aorist of *ephoraō* (No. I. 8), with *epi*=upon (Ap. 104. ix) prefixed. It occurs only in Luke 1. 25 and Acts 4. 29.

2. **epopteuō**=to look over, overlook, watch, and thus be an eyewitness of. Occ. only in 1 Pet. 2. 12; 3. 2. It is

derived from No. I. 8, above, with *epi* (Ap. 104. ix) prefixed.

3. **anatheōreō**. It is No. I. 11, with *ana* (Ap. 104. i) prefixed. Hence it=to gaze on with purpose and attention. Occ. only in Acts 17. 23; and Heb. 13. 7.

4. **katanoēō**=to perceive with the senses, referring to the object of observation rather than to the act of getting to know (as with *ginōskō*, Ap. 132. I. ii). It has regard to the conscious action of the mind in getting to see or understand.

III. LOOK.

1. **anablepō**. See No. I. 6, above.

2. **parakuptō**=to stoop down beside (*para*. Ap. 104. xii) anything in order to look at it more closely.

3. **prosdokaō**=to watch for (*pros*. Ap. 104. xv) anything, expect and thus look or wait for.

4. **epiblepō**. This is No. I. 5, above, with *epi*=upon (Ap. 104. ix) prefixed.

5. **episkeptomai**=to look upon (Ap. 104. ix), as though to select; to look out, so as to select.

6. **atentizō**=to fix the eyes intently upon.

134 THE SYNONYMOUS WORDS FOR "PRAY" AND "PRAYER".

I. The Verb.

1. **euchomai**=to speak out, utter aloud. Hence, to wish or vow (Acts 26. 29. 2 Cor. 13. 7. Jas. 5. 16).

2. **proseuchomai**. No. 1 with *pros* (Ap. 104. xv) prefixed=to pray to. It is restricted to prayer to God in N.T. First occ. in Matt. 5. 44.

3. **erōtaō**=to ask or request a person to do (rarely to give) something: thus differing from No. 4 below.

4. **atteō**=to ask for something to be given (not done, as No. 3). Commonly used of an inferior addressing a superior.

5. **deomat**=to want, lack, or need; then, to make known one's need; hence, to supplicate, beseech.

6. **parakaleō**=to call aside, appeal to (by way of exhortation, entreaty, comfort, or instruction).

II. The Noun.

1. **euchē**=a prayer (to God); also, a vow made to God.

2. **proseuchē**=No. 1 with *pros* (Ap. 104. xv, prefixed). The word is quite common in the *Papyri*, though in the N.T. 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. **deēsis**=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 Eng.).

4. **enteuxis**=confiding access to God, giving prominence to childlike confidence in prayer. Occ. only in 1 Tim. 2. 1; 4. 5.

5. **aitēma**=a specific petition for a particular thing, cp. No. I. 4. Occurs only in Luke 23. 24. Phil. 4. 6. 1 John 5. 15.

135 THE SYNONYMOUS WORDS FOR "LOVE".

I. The Verb.

1. **agapaō**=to regard with favour, to make much of a thing or person, on principle. The cause or ground of No. 2.

2. **phileō**=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 v. 5, where the sisters are included. See the notes on John 21. 15-17; and on John 12. 25.

II. The Noun.

1. **agapē**. No. 2, below, was the common word used by the Greeks, for love; and even this is far lower

than the N.T. *philadelphia* (=love of the brethren). *Agapē* is spontaneous love, irrespective of "rights". The word was supposed to be peculiar to the N.T., but it is found in the *Papyri*.

2. **philanthrōptia**=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 Tit. 3. 4; occurs elsewhere only in Acts 28. 2. Cp. the Adverb *philanthrōpōs* (Acts 27. 3, "courteously").

III. The Adjective.

agapētos=beloved. The word used of the Lord Jesus by the Father. See Matt. 3. 17; 12. 18; 17. 5. Mark 1. 11; 9. 7. Luke 3. 22; 9. 35; and in Mark 12. 6. Luke 20. 13, by Himself. A special epithet of the Saints in the Epistles.

136

THE SYNONYMOUS WORDS FOR "WASH".

The following nine Greek words are rendered "wash" in the English N.T. :—

- i. **nīptō** = to wash some part of the body (as the face, hands, or feet).
- ii. **aponiptō**. No. 1 with *apo* = away from (Ap. 104. iv); to wash off from (a part of the body) and for one's self.
- iii. **louō** = to bathe (the whole body).
- iv. **apolouō**. No. 3 with *apo* = away from (Ap. 104. iv); to wash off from the whole body by bathing. Occ. only in Acts 22. 16, and 1 Cor. 6. 11.
- v. **ptunō** = to wash (inanimate things, such as clothes). Occ. only in Rev. 7. 14.
- vi. **apoptunō**. No. 5 with *apo* = away from (Ap. 104. iv); to wash inanimate things thoroughly. Used only of nets (Luke 5. 2).
- vii. **baptizō**. Rendered "wash" only in Mark 7. 4, and Luke 11. 38. See Ap. 115.
- viii. **brechō** = to wet (on the surface, like rain), moisten.
- ix. **rhantizō** = to sprinkle (ceremonially), and thus cleanse or purify. Occ. only in Heb. 9. 13, 19, 21; 10. 22.

These words must be carefully distinguished. See notes on John 13. 10: "He that is washed (No. 3) needeth not save to wash (No. 1) his feet".

In the Septuagint of Lev. 15. 11, the three principal words are used in one verse: "And whomsoever he toucheth that hath the issue, and hath not rinsed (No. 1) his hands in water, he shall wash (No. 5) his clothes, and bathe himself (No. 3) in water", &c.

137

THE SYNONYMOUS WORDS FOR "WORSHIP".

The following six Greek words are rendered "worship" in the A.V. :—

1. **proskuneō** = to prostrate one's self (in reverence), do homage. Used, therefore, of the act of worship.
2. **sebomai** = to revere, to feel awe. Used, therefore, of the inward feelings (as No. 1 is of the outward act).
3. **sebaxomai** = to be shy, or timid at doing anything. Occurs only in Rom. 1. 25.
4. **latreuō** = to serve in official service (for hire, or reward). Used of serving God in the externals of His worship.
5. **eusebeō** = to be pious or devout towards any one; to act with reverence, respect, and honour.
6. **therapeuō** = to wait upon, minister to (as a doctor does); hence = to heal; to render voluntary service and attendance. Thus differing from No. 4.

138 THE DOUBLE MIRACLES OF MATT. 9. 18; MARK 5. 22; AND LUKE 8. 41.

Discrepancies, so-called, are manufactured when similar miracles are regarded as identical. One such example is seen in the case of the two demoniacs of Matt. 8. 28 and the one demoniac of Mark 5. 1-20. (See note on Matt. 8. 28).

Another is that of the two storms on the lake of Matt. 8. 24 (Mark 4. 37-41) and Luke 8. 22-25.

Another is that of the lepers of Matt. 8. 2 (Mark 1. 40) and Luke 5. 12. See the notes, and cp. Ap. 152.

Why should not words be repeated at different times and under other circumstances? And as there were many people suffering in various places from similar diseases, why should we not expect to find similar miracles?

Why assume that two miracles, which are apparently alike in general character, are identical, and then talk about the two accounts being contradictory?

Two examples are furnished, not only in the case of two separate miracles, but in the case of pairs of double miracles.

1. There were two females raised from the dead.

The first (Matt. 9. 18) was *to korasion* (a little girl), whose father was probably a civil magistrate (*archōn*). She died before her father started to see the Lord, and so no messengers were dispatched with the news.

The second (Mark 5. 22. Luke 8. 41) was *to paidion*, a girl of about twelve years (see Ap. 108. v), whose father was one of the rulers of the Synagogue (*archi-*

sunagōgos), by name Jairus. She was not dead. No mourning had commenced, but as the Lord approaches news of her death was brought.

Other antecedents and consequents of time and place and circumstances are all different.

2. There were two women suffering from the same disease. And why not? It is not surprising that there were two, but surprising there were not more—as probably there were among the many unrecorded (Matt. 14. 36. Mark 3. 10; 6. 56. Luke 6. 19).

The first (Matt. 9. 20) was evidently watching her opportunity, and had probably heard the report of the Lord's "touch". She came behind Him; and there is no mention of a crowd as in the case of the other woman.

The first spoke "within herself" of what she would do; the second had spoken to her friends.

The Lord saw the first woman, and spoke before the healing was effected. He did not see the second, and inquired after the healing was accomplished.

In the first the disciples said nothing, but in the second they reasoned with the Lord as to the crowds.

In the first there is no mention of physicians or of spiritual blessing received. In the second case both are mentioned.

It appears, therefore, that in these cases we have two pairs of double miracles, with differences so great that they cannot be combined and treated as being identical.

139

"DEAD" AND "THE DEAD".

The word *nekros* (Noun and Adjective) has different meanings, according as it is used in different connections :—

1. With the Article (*hoi nekroi*) it denotes *dead bodies*, or corpses or carcasses in the grave, apart from the personality they once had. This is the O.T. idiom also. See Sept., Gen. 23. 3, 4, 6, 8. Deut. 18. 11; 28. 26. Jer. 7. 33; 9. 22; 19. 7. Ezek. 37. 9. See notes on Matt. 22. 31. 1 Cor. 15. 35.

2. Without the Article (*nekroi*) it denotes the persons who were once alive, but who are now alive no longer: i.e. dead persons as distinct from dead bodies. Cp. Deut. 14. 1. Judg. 4. 22. Lam. 3. 6. And see notes on Matt. 22. 32. Acts 26. 23. 1 Cor. 15. 12, 13, 15, 16. Heb. 13. 20, &c.

3. With a Preposition, but *without* the Article, which may be latent in the Preposition (*ek nekron*), it denotes out from among dead people. See notes on

Mark 9. 9, 10. Luke 16. 30, 31. John 20. 9. Acts 10. 41. Rom. 6. 13; 10. 7, 9; 11. 15. 1 Cor. 15. 12-20. Heb. 11. 19.

4. With a Preposition, and with the Article; e.g. *ek tōn nekron*, it denotes emphatically out from among the dead bodies, or corpses. Cp. Eph. 5. 14. Col. 1. 18; 2. 12.

5. The bearing of this on 1 Pet. 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 (Ap. 121. 4) to them while they were alive; and this is confirmed by the Gr. Particle, *men* (=although) in the next clause, which is ignored both by the A.V. and R.V. 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] men¹, yet they might live [again, in resurrection], according to [the will of] God, as regards [the] spirit²; i.e. in spiritual bodies, spoken of in 1 Cor. 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 1 Pet. 1. 12, 25. The hope of glory was thus set over against their sufferings (1 Pet. 1. 11; 4. 13).

¹ That this is the meaning may be seen from the use of *kata* (Ap. 104. x. 2). Rom. 8. 27; 15. 5. 1 Cor. 12. 8; 15. 32; 2 Cor. 11. 17. Gal. 1. 4, 11. Eph. 1. 5, 9, 11, 19; 2. 2. Col. 2. 8. 1 Pet. 4. 14, 19. 1 John 5. 14.

140 "THE GOSPEL OF THE KINGDOM" AND OTHER "GOSPELS".

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 *euangelion* means *good news*, glad tidings; and these good tidings, which may be concerning various and different subjects, must be distinguished. See Phil. 1. 10, note. There is, first:—

I. "THE EVERLASTING GOSPEL" (or Good News).

This was proclaimed from the first, i.e. after the Fall, and it was proclaimed to men as men, by God, the Creator, to His creatures. Its message was that the Creator was 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 (Heb. 11. 7 and 2 Pet. 2. 5).

When the "calling on high" shall have been given (Phil. 3. 14), and when "transgressors are come to the full" (Dan. 8. 23), and before the Kingdom is set up in glory, this Gospel (or good news) will again be proclaimed (Rev. 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", &c. (Rev. 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 (Gen. 12. 1-3). This good news was gradually expanded and developed.

In Gen. 15. 4 the heir was announced, and this heir was to be the Messiah (Gal. 3. 16).

In Gen. 15. 8-21 the inheritance was secured by an unconditional promise (not by a covenant between two parties, one of whom might break it, Gal. 3. 18-20). That inheritance was (and is yet to be) "the Holy Land", "Immanuel's Land" (Isa. 8. 8), Immanuel Himself being the Governor (Isa. 9. 6, 7), and "the zeal of the Lord of hosts" its security.

In 2 Sam. 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" (Matt. 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" (i.e. *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", Matt. 13. 36).

It had been foreseen, and therefore foretold, that His People would not receive Him, and would reject Him (Isa. 53, &c.) 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?" Cp. 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 Matt. 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" (Heb. 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. 17-29), and of these, not a few, but "many" (v. 23); and, after a discussion, which lasted throughout the whole day, the proclamation was finally rejected; and, after the prophecy of Israel's blindness (Isa. 6. 9, 10) had been quoted for the third and last time¹, 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" (Heb. 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" (Matt. 13. 11); going on to explain His action by quoting (for the first time) the prophecy of Israel's blindness (Isa. 6. 9, 10)¹.

There was nothing in Old Testament prophecy that told of what the Lord reveals in these Parables of the Kingdom: how it would be rejected, and to what lengths the People would go in the rejection of the King; what would happen in consequence; how a second offer would be proclaimed, and how that too would be rejected; and what new revelation would be made in consequence.

¹ The *second* time being in John 12. 37-41.

APPENDIX 140: "THE GOSPEL OF THE KINGDOM", ETC. (cont.).

All this was hidden in the parables spoken by the Lord, yet revealed to the disciples, and written for our learning (Matt. 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 (Matt. 13. 3-23).

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 (Matt. 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, *vv.* 31, 32). Hence the seed was "devoured" and the word was "not understood" (*vv.* 4, 19).

The *Second Sowing* was by Christ Himself (Matt. 4. 17), the Twelve (Matt. 10. 7), and the Seventy (Luke 10. 1-20). This sowing was on the stony ground, and was received "with joy" (Matt. 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, Heb. 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 "thousands of Jews" who at first "received the word", continued "all zealous of the law" (Acts 21. 20. Gal. 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 Ap. 112, 113, and 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 (Matt. 24. 14). Blindness has "happened to Israel", but it is only "in part" (Rom. 11. 25). The "how long" of Isa. 6. 11 will ere long be seen. This sowing will be of short duration only, as were the other three, and numbered by "days" (Dan. 12. 13. Matt. 24. 22. Luke 17. 26). There will be a special manifestation of the presence and power of the Lord (Matt. 28. 20), at the end (*sunteleia*) of this age; and, when this sowing is over, the end (*telos*) will come (Matt. 24. 13, 14), concerning which the disciples had enquired in *v.* 3.

2. THE PARABLE OF THE MARRIAGE FEAST.

(Matt. 22. 1-14).

The servants first sent forth were John the Baptist, the Twelve, and the Seventy, and these were sent to those who had been previously bidden. But "they would not come".

The "other servants" who were next sent were Peter, the Twelve, and "them that heard Him" (Heb. 2. 3, 4) during the dispensation of the Acts, as foreshown in *v.* 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 Pet. 1. 5). Therefore, "Repent ye", &c." (Acts 2. 38, 39; 3. 19).

But instead of repenting they "took His servants, and entreated them spitefully, and slew them" (Matt. 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" (Matt. 22. 7). The Temple was burned, and the nation was 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 Matt. 24. 14, and is proved by Rev. 19. 6-9, where we have the same word in *v.* 9 as in Matt. 22. 2.

3. "THE GREAT SUPPER" (Luke 14. 15-24).

This was spoken in immediate connection with the blessedness of eating bread in the Kingdom of God.

Again we have the Four Ministries, as in the above parables.

The supper was made by "a certain man", and many were bidden. This bidding was the ministry of John the Baptist. It is set forth as a simple statement of a past and accomplished fact. This was the First Ministry (*v.* 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" (*v.* 17). He was sent "at supper-time", according to Eastern custom. But they all with one consent began to make excuse (*vv.* 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": i. e. 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" (*v.* 23), by Him Who has all power in heaven and earth (Matt. 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" (Matt. 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 Dan. 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 (Rom. 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" (*vv.* 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 fulfil 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 Rom. 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 Cor. 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" (Rom. 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 (Rom. 16. 25, 26. Eph. 3. 1-12. Col. 1. 26-28). (See Ap. 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 Cor. 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 (Eph 1. 21-23. Phil. 2. 9-11. Col. 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, &c.

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 Gen. 3. 15, and seen fulfilled in Rev. 20 (see 2 Cor. 4. 4).

Knowing his object, and being "not ignorant of his devices", we know also what should be our own object: viz. the making known this good news which he would seek to hide; and proclaiming "the Gospel of the glory of Christ".

141

THE TWELVE APOSTLES.

There are four lists of the names of the Twelve Apostles: three in the Gospels and one in the Acts. In each list the order of the names varies, but with this remarkable agreement that they are always given in three groups, the first of each group being the same (Peter, Philip, and James the son of Alphæus), while the other three, though they vary in order within the group, are never given in a different group.

They may be presented thus:—

	Matt. 10. 2-4.	Mark 3. 16-19.	Luke 6. 14-16.	Acts 1. 13, 26.
1	...	...	PETER	
2	and Andrew;	and James,	and Andrew,	and James,
3	James,	and John;	James	and John,
4	and John;	and Andrew,	and John,	and Andrew,
5	...	...	PHILIP	
6	and Bartholomew ¹ ;	and Bartholomew ¹ ,	and Bartholomew ¹ ,	and Thomas,
7	Thomas,	and Matthew,	Matthew	Bartholomew ¹ ,
8	and Matthew;	and Thomas,	and Thomas,	and Matthew,
9	...	...	JAMES (son of Alphæus)	
10	and Lebbæus ² ;	and Thaddæus ² ,	and Simon ³ (Zelôtês),	and Simon ³ (Zelôtês),
11	Simon ³ (Can.),	and Simon ³ (Can.),	and Judas ² (of James),	and Judas ² (of James).
12	and Judas Iscariot.	and Judas Iscariot.	and Judas Iscariot.	[Matthias (v. 26)].

¹ A patronymic for NATHANAEL (John 1. 44-46), where he is joined with Philip, and in John 21. 2 with Thomas.
² JUDAS the brother of James, to distinguish him from Judas Iscariot. He was called Lebbæus or Thaddæus, which words have a similar meaning, the latter being Aramaic. See Ap. 94. III. 3.
³ SIMON, the Canaanite or Cananean. Not meaning a Gentile, but an Aramaic word meaning the same as *Zelôtês*.

Further detailed particulars may be given as follows:—

1. Simon (Matt. 10. 2. Mark 3. 16. Luke 6. 14. John 1. 42). Peter (Acts 1. 13), so surnamed (Matt. 10. 2) by Christ (Mark 3. 16. Luke 6. 14), who also called him Cephas (John 1. 42). He was the son of Jona¹ (John 1. 42) and a native of Bethsaida¹ (John 1. 44).

2. Andrew (Matt. 10. 2. Mark 3. 18. Luke 6. 14. Acts 1. 13), of Bethsaida¹ (John 1. 44), and Peter's brother (Matt. 10. 2. Luke 6. 14).

3. James (Matt. 10. 2. Mark 3. 17. Luke 6. 14. Acts 1. 13), the son of Zebedee¹ (Matt. 10. 2. Mark 3. 17), surnamed by Christ, with John, Boanerges¹ (Mark 3. 17).

4. John (Matt. 10. 2. Mark 3. 17. Luke 6. 14. Acts 1. 13), the brother of James (Matt. 10. 2. Mark 3. 17), surnamed by Christ, with James, Boanerges¹ (Mark 3. 17).

5. Philip (Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13), of Bethsaida¹ (John 1. 44).

¹ These are *Aramaic* words. See Ap. 94. III. 3

6. Bartholomew¹ (Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13).

7. Thomas¹ (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), called Didymus (John 11. 16; 21. 2).

8. Matthew¹ (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), the Publican (Matt. 10. 3. Luke 5. 27); called also Levi (Mark 2. 14. Luke 5. 27), the son of Alphaeus (Mark 2. 14).

9. James (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), the son of Alphaeus¹ (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13).

10. Lebbæus (Matt. 10. 3), whose surname (Matt. 10. 3) was Thaddæus¹ (Matt. 10. 3. Mark 3. 18); called also Judas, brother of James (Luke 6. 16. Acts 1. 13), and "Judas (not Iscariot)" (John 14. 22).

11. Simon (Matt. 10. 4. Mark 3. 18. Luke 6. 15. Acts 1. 13), the Canaanite (Matt. 10. 4. Mark 3. 18); called Zēlotēs (Luke 6. 15. Acts 1. 13).

12. Judas (Matt. 10. 4. Mark 3. 19. Luke 6. 16) Iscariot (Matt. 10. 4. Mark 3. 19. Luke 6. 16), the traitor (Luke 6. 16) who betrayed Him (Matt. 10. 4. Mark 3. 19. John 6. 71; 12. 4; 13. 2), the son of Simon (John 6. 71; 12. 4; 13. 2, 26).

142

"HE THAT HATH EARS TO HEAR, LET HIM HEAR."

These words were never used by mortal man. They were heard only from the lips of Him Who spoke with Divine authority (Matt. 7. 29); and on earth only on seven distinct occasions, in order to emphasize and call attention to the utterance He had just made.

This is an important example of the Figure *Polyptōton* (Ap. 6), the repetition of the same verb in a different inflection, by which great emphasis is put upon the injunction here given. See Ap. 6, and notes on Gen. 2. 17 and 26. 28.

The seven (Ap. 10) occasions are thus marked out for our special attention, as being what was said to ears which God had opened.

1. The first is in Luke 8. 8, at the close of the first giving of the Parable of the Sower, before the formal calling and mission of the Twelve Apostles, which took place and is recorded in ch. 9. 1-6. This parable was repeated on a later occasion, when it was needed to complete the setting of the eight parables which are grouped together in Matt. 13 (see Ap. 145).

In this case it refers to the sowing of the good seed of the Kingdom: i.e. its proclamation by Jehovah's servants, John the Baptist and the Lord (as further explained in the Parable of the Marriage Feast in Matt. 22. 1-7). See Ap. 140. II.

2. The second occasion is recorded in Matt. 11. 15, after the calling and mission of the Twelve, when we are bidden to give earnest heed to the important mission of John the Baptist, and to understand that had the people repented at his proclamation he would have been reckoned as Elijah the prophet (Mal. 4. 5), in whose "spirit and power" he was to come. This was declared before his birth, in Luke 1. 17.

When the Lord's disciples asked Him "Why then say the scribes that Elijah must first come?" Jesus answered and said unto them, "Elijah truly (Gr. *men*, i.e. on the one hand) shall first come, and restore all things. But (Gr. *de*, i.e. on the other hand) I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man also suffer of them. Then the disciples understood that He spake unto them of John the Baptist" (Matt. 17. 10-13). To "understand" this, it required the opened ear. Hence (Matt. 11. 14) the Lord's words, "If ye will receive (him), this is Elijah who was about to come"

Had the nation repented, the real Elijah would indeed

have come and effected "the restoration of all things, which God had spoken by the mouth of all His holy prophets from of old" (Acts 3. 21). The nation did not repent; therefore Mal. 4. 5 still awaits its literal fulfilment, and they "who have ears to hear" will understand.

3. The third occasion of the utterance of this solemn exhortation was when the Lord, after the Mission of the Twelve, repeated the Parable of the Sower (Matt. 13. 9), which He had spoken by itself before the Mission of the Twelve (Luke 8. 8) but which He then united with seven others, to make one complete whole, revealing the coming change of dispensation. In this setting the Lord twice declared "He that hath ears to hear, let him hear": once at the end of the Parable of the Sower (see Ap. 145);

4. And again (the fourth occasion) in v. 43, at the end of the interpretation of the Parable of the Tares. Both these parables required and still require the opened ear in order to understand their dispensational teaching.

5. The fifth occasion is recorded in Mark 4. 23, after the application of the illustration of the Lamp put under a measure, when the utterance is repeated to emphasize the fact that the Lord was revealing things which had been hitherto hidden, concerning the secrets of the Kingdom of heaven.

6. The sixth occasion is in Mark also (7. 16), and here it is used in another connection, but with the same solemn emphasis, in order to call attention to the important truth, prefaced by the words preceding it, "Hearken unto Me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear" (Mark 7. 14-16).

7. The seventh occasion is recorded in Luke 14. 35, and is connected with true discipleship, and counting its cost. Great multitudes were following Him (v. 25), and publicans and sinners were drawing near to hear Him. But not all received what they heard. These the Lord likened unto salt which had lost its savour, which was neither fit for the land nor yet for the dunghill; but men cast it out. "He that hath ears to hear, let him hear" (Luke 14. 34, 35).

This was the last occasion on earth. For the eight occasions after His ascension, see Rev. 2. 7, 11, 17, 29; 3. 6, 13, 22; 13. 9.

143

“HAVE YE NOT READ?” (Matt. 12. 3, &c.).

This question was asked by our Lord on six different occasions. Six books of the O.T. 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). Cp. Deut. 18. 18, 19.

1. Matt. 12. 3 (Mark 2. 25. Luke 6. 3). “What David did”, covering 1 Sam. 21. 6: “the Shewbread” (v. 4) covering Lev. 24. 6-9: “not lawful for him to eat . . . but only for the priests”, covering Lev. 24. 9.

2. Matt. 12. 5. “In the temple the priests profane the sabbath”, covering Num. 28. 9, 10 (cp. John 7. 22, 23).

3. Matt. 19. 4. Creation. “At the beginning He made them male and female”, covering Gen. 1. 27 (cp. 5. 2), and thus effectually shutting out the modern idea of “evolution”.

4. Matt. 21. 16. “Out of the mouth of babes and sucklings”, &c., covering Psalm 8. 2.

5. Matt. 21. 42 (Mark 12. 10. Luke 20. 17). “The stone which the builders refused”, &c., covering Psalm 118 22. (Cp. Isa. 28. 16. Acts 4. 11. 1 Pet. 2. 6, 7.)

6. Matt. 22. 31, 32 (Mark 12. 26. Luke 20. 37). Resurrection, covering Ex. 3. 6.

The six books of the O.T. 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,

viz. :-	1. Gen.	1. 27.	Matt. 19. 4.
	2. Ex.	3. 6.	„ 22. 31, 32
	3. Lev.	24. 6-9.	„ 12. 3.
	4. Num.	28. 9, 10.	„ 12. 5.
	5. 1 Sam.	21. 6.	„ 12. 3.
	6. Ps.	8. 2.	„ 21. 16.
	7. „	118. 22.	„ 21. 42.

144 THE “THREE DAYS” AND “THREE NIGHTS” OF MATT. 12. 40.

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 Cor. 11. 25 denotes a complete day (Gr. *nuchthēmeron*).

When Esther says (Est. 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 Sam. 30. 12) “had eaten no bread, nor drunk any water, three days and three nights”. Hence, when the young man explains the reason, he says, “because three days ago I fell sick”. He means therefore three complete days and nights, because, being an *Egyptian* (vv. 11, 13) he naturally reckoned his day as beginning at sunrise according to the Egyptian manner (see *Encycl. Brit.*, 11th (Cambridge) ed., vol. xi, p. 77). His “three days ago” refers to the beginning of his sickness, and includes the whole period, giving the reason for his having gone without food during the whole period stated.

Hence, when it says that “Jonah was in the belly of the fish three days and three nights” (Jonah 1. 17) it means exactly what it says, and that this can be the only meaning of the expression in Matt. 12. 40; 16. 4. Luke 11. 30, is shown in Ap. 156.

In the expression, “the heart of the earth” (Matt. 12. 40), the meaning is the same as “the heart of the sea”, “heart” being put by the Fig. *Metonymy* (of the Subject), Ap. 6, for “the midst”, and is frequently so translated. See Ps. 46. 2. Jer. 51. 1. Ezek. 27. 4, 25, 26, 27; 28. 2. It is used of ships when sailing “in the heart of the seas”, i.e. in, or on the sea. See Ezek. 27. 25, 26; 28. 8; also of people dwelling in the heart of the seas, i.e. on islands (Ezek. 28. 2). Jonah uses the Heb. *beten* (= womb) in the same way (2. 2).

145 THE EIGHT PARABLES OF THE KINGDOM OF HEAVEN IN MATT. 13.

There are eight Parables in Matt. 13, and not seven, as is usually held.

For the Structure of the whole chapter, see page 1336.

The Parables themselves, apart from their respective contexts, may be thus exhibited :-

Matt. 13.	A	B	3-9. The Sower. The seed sown broadcast, in public.	} To the multitudes “out of the house”.
3-52.		C	24-30. The Tares. Good and bad together. Separated at the end of the age.	
		D	31, 32. The Mustard Seed. One tree.	} To the Disciples within the house.
	A	E	33. The Leaven. Hid in the meal.	
		E	44. The Treasure. Hid in a field.	
		D	45, 46. The Goodly Pearls. One pearl.	
		C	47-50. The Drag-net. Good and bad together. Separated at the end of the age.	} To the Disciples within the house.
	B	B	52. The Scribe. The treasures shown to those in the house in private.	

The above Structure exhibits the eight Parables as a whole. But without disturbing these correspondences, the four spoken outside the house and the four spoken “within the house” have their own separate Structures (*Introversions*, like the Structure of the whole), corresponding one with the other :-

The first four, outside the house. (Apparent failure.)

A	F	The Sower. Three kinds of bad ground.	} in the earth.
	G	The Tares. Grow till harvest	
	G	The Mustard Seed. When it is grown	
	F	The Leaven. Three leavened measures.	

The last four, within the house. (Hidden purpose.)

A	H	|	The Treasure in the field.	
	J	|	The Goodly Pearls	} in the sea.
	J	|	The Good and Bad Fish	
	H	|	The Treasure in the house.	

The Four Parables outside the house, spoken to the multitudes, seem therefore to call for an *exoteric* interpretation; while the four spoken within the house call for an *esoteric* interpretation.

In this case, the first four would find their interpretation in the three proclamations of John the Baptist, the Lord Jesus, and "them that heard Him" (see Ap. 95); the Leaven and the Tares showing the secret cause of the failure which led to the postponement of the Kingdom, while the Mustard Tree would exhibit the external consequences.

The latter four would find their interpretation in "the secrets of the kingdom of the heavens" (Ap. 114), showing that notwithstanding the apparent (outward) failure, God, all the while, has His hidden purpose concerning the Remnant, His peculiar treasure hidden: the earthly calling, in the field (which is the world), and "the heavenly calling", "in the house"; and the end of the age would exhibit the one "pearl of great price": the Remnant, according to the Election of Grace, on the one hand, and the "good and bad" receiving their awards, on the other.

146

"THE FOUNDATION OF THE WORLD."

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) *katabolē*.

The Noun, *themelios*, occurs in Luke 6. 48, 49; 14. 29; Acts 16. 26. Rom. 15. 20. 1 Cor. 3. 10, 11, 12. Eph. 2. 20. 1 Tim. 6. 19. 2 Tim. 2. 19. Heb. 6. 1; 11. 10. Rev. 21. 14, 19, 19. It is never used of the world (*kosmos*) or the earth (*gē*). The corresponding Verb (*themelioō*) occurs in Matt. 7. 25. Luke 6. 48. Eph. 3. 17. Col. 1. 23. Heb. 1. 10 and 1 Pet. 5. 10. The verb is only once used of the earth (*gē*). Heb. 1. 10.

A comparison of all these passages will show that these are proper and regular terms for the English words "to found", and "foundation".

The Noun, *katabolē*, occurs in Matt. 13. 35; 25. 34. Luke 11. 50. John 17. 24. Eph. 1. 4. Heb. 4. 3; 9. 26; 11. 11. 1 Pet. 1. 20. Rev. 13. 8; 17. 8; and the corresponding Verb (*kataballō*) occurs in 2 Cor. 4. 9. Heb. 6. 1; and Rev. 12. 10.

A comparison of all these passages (especially 2 Cor. 4. 9, and Rev. 12. 10) will show that *kataballō* and *katabolē* 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 Heb. 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, &c., was not to be cast down or overthrown, but was to be *left*—and progress made unto the perfection.

Accordingly, the Noun *katabolē*, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

The remarkable thing is that in all occurrences (except Heb. 11. 11) the word is connected with "the world" (Gr. *kosmos*. Ap. 129. 1), and therefore the expression should be rendered "the disruption (or ruin) of the world", clearly referring to the condition indicated in Gen. 1. 2, and described in 2 Pet. 3. 5, 6. For the earth was not *created tohū* (Isa. 45. 18), but *became* so, as stated in the Hebrew of Gen. 1. 2 and confirmed by 2 Pet. 3. 6, where "the world that then was by the word of God" (Gen. 1. 1), perished, and "the heavens and the earth which are now, by the same word" were created (Gen. 2. 4), and are "kept in store, reserved unto fire against the day of judgment" (2 Pet. 3. 7) which shall usher in the "new heavens and the new earth" of 2 Pet. 3. 13.

"The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Gen. 1. 1 we have the *founding* of the world (Heb. 1. 10 = *themelioō*), but in Gen. 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 (Ap. 104. iv) seven times, and with *pro*=before (Ap. 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 Ap. 192) and is connected with the "purpose" of God (see John 17. 24. Eph. 1. 4. 1 Pet. 1. 20).

Ample New Testament testimony is thus given to the profoundly significant fact recorded in Gen. 1. 2, that "the earth became *tohū* and *bohū* (i. e. waste and desolate); and darkness was on the face of the deep", before the creation of "the heavens and the earth which are now" (2 Pet. 3. 7).

147

"THOU ART PETER" (Matt. 16. 18).

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 of *kēphās*, a stone, which was Peter's name in Aramaic, as was his appellative "Bar-jona" (John 1. 42). See Ap. 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 his Lord.

There is thus a special significance in the use of the

word "Peter" in Matt. 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 Cor. 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 Matt. 16. 18 is found in ORIGIN'S *Commentary* (A. D. 186-253), which is older than any extant Greek manuscript. He says:

"If we also say the same as Peter, 'Thou art the Christ, the Son of the living God', not by the instruction of flesh and blood, but by the illumination

of the heavenly Father in our hearts, we ourselves become the same thing as Peter.

"If you should think that the whole Church was built by God only on that one, Peter, what will you say of John, . . . or each of the apostles?"¹

This is conclusive as to the interpretation. But there are other and later references to these words by AUGUSTINE (A.D. 378), and JEROME (A.D. 305), alike older than any Greek MSS. now extant.

JEROME wrote thus in his exposition (Benedictine ed.):

"And I tell thee, that thou hast said to Me, 'Thou art the Christ', &c., and I tell thee that thou art Peter, and on this rock, &c."²

AUGUSTINE wrote in his *Retractationes* (Benedictine ed., vol. i, p. 33):

"I have somewhere said, concerning the apostle Peter, that the Church was founded on him, as a *petra*, or rock; but I know that I have since very often explained what our Lord said to signify on Him Whom Peter confessed; but between these two opinions, let the reader choose that which is the more probable."³

In AUGUSTINE'S Sermon *In die Pentecostis* (Benedictine ed., tom. v. p. 1097; also Pusey's Translation, *Sermons on the New Testament*, vol. i. p. 215), he explains the reason for this retraction in a paraphrastic citation of the whole context:—

"When our Lord had asked His disciples who men said that He was, and when, in reporting the opinions of others, they had said that some said He was John, some Elijah, others Jeremiah or one

of the prophets, He said to them: 'But ye, Who do ye say that I am?' Peter (one alone for the rest, one for all) answered, 'Thou art the Christ, the Son of the living God.' This, most excellently, most truly spoken, was deservedly rewarded with this reply: 'Blessed art thou, Simon Bar-Jonah, because flesh and blood revealed not this to thee, but My Father Who is in heaven; and I tell thee that thou hast said': (hast said, observe, hast made confession unto Me: receive therefore the benediction): 'and I tell thee that thou art Peter; and on this rock I will build My church.'⁴

Some have conjectured from these words "tu dixisti" thou hast said it) that AUGUSTINE and JEROME must have had in the MSS. 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, viz. 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.

¹ *ei de epi ton hena ekeinon Petron nomizeis hupo tou Theou oikodomesthai ten pasan ekklesian monon, ti oun phesais peri Ioannou, tou tes brontes, e hektou ton apostolon.*

² "Quid est quod ait? Et ego dico tibi tu mihi dixisti (tu es Christus filius Dei vivi); et ego dico tibi quia TU mihi dixisti (tu es Christus filius Dei vivi); et ego dico tibi (non sermone casso et nullum habenti opus, sed dico tibi, quia meum dixisse, fecisse est) quia tu es Petrus; et super hanc petram aedificabo ecclesiam meam."

³ "Dixi in quodam loco de apostolo Petro, quod in illo, quasi in *petra*, fundata sit ecclesia; sed scio me postea saepissime sic exposuisse quod a Domino dictum est, ut super hunc intelligetur quem confessus est Petrus: horum autem duarum sententiarum quae sit *probabilior*, eligat lector." (Italics, ours.)

⁴ "Cum interrogasset ipse Dominus discipulos suos, quis ab hominibus diceretur, et aliorum opiniones recolendo dixissent; quod alii eum dicerent Ioannem, alii Eliam, alii Ieremiam, aut unum ex prophetis, ait illis, 'Vos autem quem Me esse dicitis?' Et Petrus, unus pro ceteris, unus pro omnibus, 'Tu es, inquit, Christus filius Dei vivi.' Hoc, optime, veracissime, merito tale responsum accipere meruit: 'Beatus es, Simon Bar Ionae, quia non tibi revelavit caro et sanguis, sed Pater Meus qui in caelis est: et Ego dico tibi, quia tu dixisti': Mihi dixisti, audi; dedisti confessionem. Recipe benedictionem ergo: 'Et dico tibi, Tu es Petrus—et super hanc petram aedificabo ecclesiam Meam'."

⁵ It will be seen from Ap. 94. V. i. 3 that in the Greek manuscripts there was no division between the letters or words until the ninth century.

148

"THE THIRD DAY."

In the first mention of His sufferings (Matt. 16. 21) the Lord mentions the fact that He would be "raised again the third day". In John 2. 19 He had already mentioned "three days" as the time after which He would raise up "the Temple of His body".

The expression occurs eleven times with reference to His resurrection (Matt. 16. 21; 17. 23; 20. 19. Mark 9. 31; 10. 34. Luke 9. 22; 18. 33; 24. 7, 46. Acts 10. 40. 1 Cor. 15. 4).

We have the expression "after three days" in Mark 8. 31, used of the same event.

This shows that the expression "three days and three nights" of Matt. 12. 40 must include "three days" and the three preceding "nights". While it is true that a "third day" may be a part of three days, including two nights; yet "after three days", and "three nights and three days" cannot possibly be so reckoned.

This full period admits of the Lord's resurrection on the third of the three days, each being preceded by a night, as shown in Ap. 144 and 156.

But, why this particular period? Why not two, or four, or any other number of days? Why "three" and no more nor less?

1. We notice that the man who contracted defilement through contact with a dead body was to purify himself on the third day (Num. 19. 11, 12).

2. The flesh of the peace offering was not to be kept

beyond the third day, but was then to be burnt (Lev. 7. 17, 18) as unfit for food.

3. John Lightfoot (1602-75) quotes a Talmudic tradition that the mourning for the dead culminated on "the third day", because the spirit was not supposed to have finally departed till then (*Works*, Pitman's ed., vol. xii. pp. 351-353).

4. Herodotus testifies that embalment did not take place until after three days (Herod. ii. 86-89).

5. The Jews did not accept evidence as to the identification of a dead body after three days.

This period seems, therefore, to have been chosen by the Lord (i. e. Jehovah, in the type of Jonah) to associate the fact of resurrection with the certainty of death, so as to preclude all doubt that death had actually taken place, and shut out all suggestion that it might have been a trance, or a mere case of resuscitation. The fact that Lazarus had been dead "four days already" was urged by Martha as a proof that Lazarus was dead, for "by this time he stinketh" (John 11. 17, 39).

We have to remember that corruption takes place very quickly in the East, so that "the third day" was the proverbial evidence as to the certainty that death had taken place, leaving no hope.

149 THE TRANSFIGURATION (Matt. 17. 1-8. Mark 9. 2-8. Luke 9. 28-36).

It has been said that "to most ordinary men the Transfiguration seemed to promise much and yield little"; but, by a careful comparison of Scripture with Scripture we shall find some of what it promises so much, and receive much of what it seems to yield so little.

1. The event is recorded in three out of the four Gospels. It is therefore of great importance.

2. It is dated in all three accounts, and is therefore of particular importance. It took place "about six days" (exclusive reckoning), or "about eight days" (Luke 9. 28, inclusive reckoning) from the Lord's prediction.

3. The event from which it is dated, in all three Gospels, is the Lord's first mention of His sufferings, and rejection (Matt. 16. 21. Mark 8. 31. Luke 9. 22). It must therefore have some close connexion with this¹.

4. What this connection is may be seen from the fact that, in the O.T., while the "glory" is often mentioned without the "sufferings" (Isa. 11; 32; 35; 40; 60, &c.), the "sufferings" are never mentioned apart from the "glory". (See Ap. 71.)

5. It is so here; for in each account the Lord goes on to mention His future coming "in the glory of His Father"; and this is followed by an exhibition of that "glory", and a typical foreshadowing of that "coming" (2 Pet. 1. 16-18) on "the holy mount".

6. The Transfiguration took place "as He prayed"; and there are only two subjects recorded concerning which He prayed: the *sufferings* (Matt. 26. 39, 42, 44) and the *glory* (John 17. 1, 5, 24).

7. It was on "the holy mount" that He "received from God the Father honour and glory" (*timē kai doxa*, 2 Pet. 1. 17), and was "crowned with glory and honour, for the suffering of death" (Gr. *doxa kai timē*, Heb. 2. 9). In these passages the reference is to Exodus

28. 2, where the High Priest at his consecration for the office of high priest was clothed with garments, specially made under Divine direction, and these were "for glory and for beauty". In the Greek of the Sept. we have the same two words (*timē kai doxa*).

8. These garments were made by those who were "wise hearted", whom Jehovah said He had "filled with the spirit of wisdom that they may make Aaron's garments to consecrate him, that he may minister unto Me in the priest's office" (Ex. 28. 3). These latter words are repeated in v. 4, in order to emphasize the Divine object. This tells us assuredly that the Transfiguration was the consecration of our Lord for His special office of High Priest and for His priestly work, of which Aaron was the type.

9. This is confirmed by what appears to be the special Divine formula of consecration: (1) In Matt. 3. 17, &c. "This is My beloved Son", at His Baptism, for His office of Prophet (at the commencement of His Ministry): (2) In Matt. 17. 5 "This is My beloved Son" at His Transfiguration, for His office of High Priest (Heb. 5. 5-10): and (3) at His Resurrection, "Thou art My Son; this day have I begotten Thee", i.e. brought Thee to the birth. Gr. *gegennēka*, as in Acts 13. 33 and Ps. 2. 7 (Sept.).

10. At His resurrection His *sufferings* were over; and nothing further was needed before He should "enter into His glory" according to Luke 24. 26. There was nothing to hinder that glory which He had then "received" from being "beheld" by those whom He had loved (John 17. 24). The *sufferings* had first to be accomplished; but, this having been done, the glory of His kingdom and His glorious reign would have followed the proclamation of that kingdom by Peter in Acts 3. 18-26. It was, as we know, rejected: in Jerusalem, the capital of the land (Acts 6. 9-7. 60), and afterward in Rome, the capital of the dispersion (Acts 28. 17-28). Hence, He must come again, and when He again bringeth the First-begotten into the world, the Father will say "Thou art My Son", and, "let all the angels of God worship Him" (Heb. 1. 5, 6).

¹ This is doubtless the reason why it finds no place in John's Gospel; for, like the Temptation, and the Agony, it is not needed in that Gospel for the presentation of the Lord Jesus as God.

150 "BELIEVE": THE USE OF THE WORD IN VARIOUS CONNECTIONS, ETC.

There are two Verbs, two Nouns, and one Adjective to be considered in connection with this subject.

I. VERBS.

1. *πιστεuo* - to have faith (*πιστις*) in; hence to believe. Translated "believe", except in eight instances, see below (iv).

- i. Used absolutely: Matt. 8. 13; 21. 22; 24. 23, 26. Mark 5. 36; 9. 23, 23, 24; 13. 21; 15. 32; 16. 16, 17. Luke 1. 45; 8. 12, 13, 50; 22. 67. John 1. 7, 50; 3. 12, 12, -18-; 4. 41, 42, 48, 53; 5. 44; 6. 36, 64, 64; 9. 38; 10. 25, 26; 11. 15, 40; 12. 39, 47; 14. 29; 16. 31; 19. 35; 20. 8, 25, 29, 29, -31. Acts 2. 44; 4. 4, 32; 5. 14; 8. 13, 37-; 11. 21; 13. 12, 39, 48; 14. 1; 15. 5, 7; 17. 12, 34; 18. -8, 27; 19. 2, 18; 21. 20, 25; 26. -27. Rom. 1. 16; 3. 22; 4. 11; 10. 4, 10; 13. 11; 15. 13. 1 Cor. 1. 21; 3. 5; 14. 22, 22; 15. 2, 11. 2 Cor. 4. 13, 13. Gal. 3. 22. Eph. 1. 19. 1 Thess. 1. 7; 2. 10, 13. 2 Thess. 1. 10, 10. 1 Tim. 3. 16. Heb. 4. 3. James 2. -19. 1 Pet. 2. 7. Jude 5. 94

- ii. With dative of person or thing believed: Matt. 21. 25, 32, 32, 32; 27. 42. Mark 11. 31; 16. 13, 14. Luke 1. 20; 20. 5. John 2. 22; 4. 21, 50; 5. 24, 38, 46, 46, 47, 47; 6. 30; 8. 31, 45, 46; 10. 37, 38, 38; 12. 38; 14. 11, 11. Acts 8. 12; 13. 41; 16. 34; 18. 8-; 24. 14; 26. 27-; 27. 25. Rom. 4. 3; 10. 16. Gal. 3. 6. 2 Thess. 2. 11, 12. 2 Tim. 1. 12. Titus 3. 8. James 2. 23. 1 John 3. 23; 4. 1; 5. -10-. 47

- iii. With direct object of the fact believed, either a Noun in the Acc. Case, or a sentence: Matt. 9. 28. Mark 11. 23, 24. John 4. 21; 6. 69; 8. 24;

- 9. 18; 10. -38; 11. -26, 27, 42; 13. 19; 14. 10, 11-; 16. 27, 30; 17. 8, 21; 20. 31-. Acts 8. -37; 9. 26; 15. 11. Rom. 6. 8; 10. 9; 14. 2. 1 Cor. 11. 18; 13. 7. 1 Thess. 4. 14. Heb. 11. 6. James 2. 19-. 1 John 4. 16; 5. 1, 5. 33

- iv. Translated "commit": Luke 16. 11. John 2. 24 (both followed by Dative and Accusative); "committed to", or "put in trust with" (Passive): Rom. 3. 2. 1 Cor. 9. 17. Gal. 2. 7. 1 Thess. 2. 4. 1 Tim. 1. 11. Ti. 1. 3. 8

- v. With Prepositions. (i) *eis* (Ap. 104. vi): Matt. 18. 6. Mark 9. 42. John 1. 12; 2. 11, 23; 3. 15, 16, 18-, -18, 36; 4. 39; 6. 29, 35, 40, 47; 7. 5, 31, 38, 39, 48; 8. 30; 9. 35, 36; 10. 42; 11. 25, 26-, 45, 48; 12. 11, 36, 37, 42, 44, 44, 46; 14. 1, 1, 12; 16. 9; 17. 20. Acts 10. 43; 14. 23; 19. 4. Rom. 10. 14-. Gal. 2. 16. Phil. 1. 29. 1 Pet. 1. 8, 21. 1 John 5. 10-, -10, 13, 13. 52

- (ii) *en* (Ap. 104. viii): Mark 1. 15. Eph. 1. 13. 2 (iii) *epi* (Ap. 104. ix). 1. With Dative: Luke 24. 25. Rom. 4. 18; 9. 33; 10. 11. 1 Tim. 1. 16. 1 Pet. 2. 6. 6
- 2. With Acc.: Acts 9. 42; 11. 17; 16. 31; 22. 19. Rom. 4. 5, 24. 6

- vi. In two instances, through the object being a Relative Pronoun, and attracted to the case of its antecedent, the Verb is followed by a Genitive: Rom. 4. 17; 10. -14. 2

There are only 248 occurrences of the Verb *pisteuō* (of which 99 are found in John's Gospel), but in two cases, besides those noted in iv, it is followed by a direct object of the thing believed, as well as a Dative of the person. These are John 4. 21; 14. 11-, and are therefore noted under both ii and iii.

2. *pettho*, which is found 55 times, means to "persuade", and is so translated in Matt. 27. 20; 28. 14. Luke 16. 31; 20. 6. Acts 13. 43; 14. 19; 18. 4; 19. 8, 26; 21. 14; 26. 26, 28; 28. 23. Rom. 8. 38; 14. 14; 15. 14. 2 Cor. 5. 11. Gal. 1. 10. 2 Tim. 1. 5, 12. Heb. 6. 9; 11. 13.

The Passive, "to be persuaded" or the Middle, "to persuade oneself", is translated "believe" in Acts 17. 4; 27. 11; 28. 24.

"Obey" in Acts 5. 36, 37. Rom. 2. 8. Gal. 3. 1; 5. 7. Heb. 13. 17. James 3. 3; "agreed" in Acts 5. 40; and "yield" in Acts 23. 21.

In Acts 12. 20, the active is rendered "made . . . friend", and in 1 John 3. 19 "assure".

peithō has a Middle Perfect, *pepoitha*, with a reflexive sense, "I have persuaded myself": i.e. "I trust". This is rendered "trust", "have confidence", &c., in Matt. 27. 43. Mark 10. 24. Luke 11. 22; 18. 9. Rom. 2. 19. 2 Cor. 1. 9; 2. 3; 10. 7. Gal. 5. 10. Phil. 1. 6, 14, 25; 2. 24; 3. 3, 4. 2 Thess. 3. 4. Philem. 21. Heb. 2. 13; 13. 18.

II. NOUNS.

1. *pistis*¹ = faith. The living, Divinely implanted principle. It connects itself with the second Aorist of *peithō* (I. 2, above), Gr. *epithon*, occurs 242 times, and is always translated "faith", except in Acts 17. 31, "assurance"; Titus 2. 10, "fidelity"; and Rom. 3. 26, and Heb. 10. 39, where "of faith" is rendered "him which believeth", and "them that believe".

2. *pepoithesis* = confidence. It is derived from the Middle Perfect of *peithō* (I. 2, above), which is always to be distinguished from the Passive Perfect (*pepeismai*). The latter refers to persuasion wrought from without; the former refers to a persuasion realised from within, and this is what *pepoithesis* seems always to mean. *Pistis* (No. 1) refers rather to the principle, and *pepoithesis* refers more to the feeling. It occurs 6 times, and is rendered "confidence" in 2 Cor. 1. 15; 8. 22; 10. 2. Eph. 3. 12. Phil. 3. 4; and "trust" in 2 Cor. 3. 4.

III. ADJECTIVE.

pistos occurs 67 times, and is rendered "faithful" 54 times. It is unnecessary to give the references, as it is the only word so translated. It is translated "sure" in Acts 13. 34, "true" in 2 Cor. 1. 18. 1 Tim. 3. 1, and 10 times "believer", "he that believeth", &c.: viz. John 20. 27. Acts 10. 45; 16. 1. 2 Cor. 6. 15. 1 Tim. 4. 3, 10, 12; 5. 16, 16; 6. 2.

¹ The English word "faith" is always the translation of *pistis*, except in Heb. 10. 23, where the Greek word is *elpis*, everywhere else rendered "hope".

151

"EVERLASTING", "ETERNAL", "FOR EVER", ETC.

I. In the Old Testament there are several words and expressions thus translated, the principal of which is

A. *‘olām*. This word is derived from *‘alam* (to hide), and means the *hidden* time or age, like *aion* (see below, II. A), by which word, or its Adjective *aionios*, it is generally rendered in the Sept. In Ezra 4, and Dan. 2-7, the Chaldee form *‘alām* is used. There are 448 passages where the word occurs.

i. It is doubled, "from *‘olām* to *‘olām*", in 11 places, and is translated:—

1. "for ever and ever" in 1 Chron. 16. 36; 29. 10. Neh. 9. 5. Jer. 7. 7; 25. 5. Dan. 2. 20; 7. -18.
2. "from everlasting to everlasting" in Ps. 41. 13; 90. 2; 103. 17; 106. 48.

ii. It is used in the plural 11 times, and translated:—

1. "for ever" in 1 Kings 8. 13. 2 Chron. 6. 2. Ps. 61. 4; 77. 7.
2. "everlasting" in Ps. 145. 13 (see marg.). Isa. 26. 4 (see marg.); 45. 17-. Dan. 9. 24.
3. "of ancient times or old time" in Ps. 77. 5. Ecc. 1. 10.
4. "of old" in Isa. 51. 9.

iii. It is rendered "for ever" in Gen. 3. 22; 13. 15. Ex. 3. 15; 12. 14, 17, 24; 14. 13; 19. 9; 21. 6; 27. 21; 28. 43; 29. 28; 30. 21; 31. 17; 32. 13. Lev. 6. 18, 22; 7. 34, 36; 10. 9, 15; 16. 29, 31; 17. 7; 23. 14, 21, 31, 41; 24. 3; 25. 46. Num. 10. 8; 15. 15; 18. 8, 11, 19, 23; 19. 10. Deut. 5. 29; 12. 28; 13. 16; 15. 17; 23. 3, 6; 28. 46; 29. 29; 32. 40. Josh. 4. 7; 8. 28; 14. 9. 1 Sam. 1. 22; 2. 30; 3. 13, 14; 13. 13; 20. 15, 23, 42; 27. 12. 2 Sam. 3. 28; 7. 13, 16, 16, 24, 25, 26, 29, 29. 1 Kings 1. 31;

2. 33, 33, 45; 9. 3. 5; 10. 9. 2 Kings 5. 27; 21. 7. 1 Chron. 15. 2; 16. 34, 41; 17. 12, 14, 22, 23, 24, 27, 27; 22. 10; 23. 13, 13, 25; 28. 4, 7, 8; 29. 18. 2 Chron. 2. 4; 5. 13; 7. 3, 6, 16; 9. 8; 13. 5; 20. 7, 21; 30. 8; 33. 4, 7. Ezra 3. 11; 9. 12, 12. Neh. 2. 3; 13. 1. Job 41. 4. Ps. 9. 7; 12. 7; 28. 9; 29. 10; 30. 12; 33. 11; 37. 18, 28; 41. 12; 44. 8; 45. 2; 48. 8; 49. 8, 11; 52. 9; 61. 7; 66. 7; 72. 17, 19; 73. 26; 75. 9; 78. 69; 79. 13; 81. 15; 85. 5; 89. 1, 2, 4, 36, 37; 102. 12; 103. 9; 104. 31; 105. 8; 106. 1; 107. 1; 110. 4; 111. 9; 112. 6; 117. 2; 118. 1, 2, 3, 4, 29; 119. 89, 111, 152, 160; 125. 1, 2; 131. 3; 135. 13; 136. 1-26; 138. 8; 146. 6, 10. Prov. 27. 24. Ecc. 1. 4; 2. 16; 3. 14; 9. 6. Isa. 9. 7; 32. 14, 17; 34. 10, 17; 40. 8; 47. 7; 51. 6, 8; 57. 16; 59. 21; 60. 21. Jer. 3. 5, 12; 17. 4, 25; 31. 40; 33. 11; 35. 6; 49. 33; 51. 26, 62. Lam. 3. 31; 5. 19. Ezek. 37. 25, 25; 43. 7, 9. Dan. 2. 4, 44; 3. 9; 4. 34; 5. 10; 6. 6, 21, 26; 7. 18-; 12. 7. Hos. 2. 19. Joel 3. 20. Obad. 10. Jonah 2. 6. Mic. 2. 9; 4. 7. Zech. 1. 5. Mal. 1. 4. 246

iv. In conjunction with *‘ad* (see below, B) it is rendered:—

1. "for ever and ever" in Ex. 15. 18. Ps. 9. 5; 10. 16; 21. 4; 45. 6, 17; 48. 14; 52. 8; 111. 8; 119. 44; 145. 1, 2, 21; 148. 6. Isa. 30. 8. Dan. 12. 3. Mic. 4. 5.
2. "for ever" in Ps. 104. 5.
3. "world without end" in Isa. 45. -17.¹

v. With a negative it is rendered "never" in Judg. 2. 1. 2 Sam. 12. 10. Ps. 15. 5; 30. 6; 31. 1; 55. 22; 71. 1; 119. 93. Prov. 10. 30. Isa. 14. 20; 25. 2; 63. 19. Ezek. 26. 21. Dan. 2. 44. Joel 2. 26, 27.

¹ *‘olām* is plural here, as well as in No. ii.

APPENDIX 151 (cont.): "EVERLASTING", "ETERNAL", "FOR EVER", ETC.

vi. Rendered "everlasting" in Gen. 9. 16; 17. 7, 8, 13, 19; 21. 33; 48. 4; 49. 26. Ex. 40. 15. Lev. 16. 34; 24. 8. Num. 25. 13. Deut. 33. 27. 2 Sam. 23. 5. 1 Chron. 16. 17. Ps. 24. 7, 9; 93. 2; 100. 5; 105. 10; 112. 6; 119. 142, 144; 139. 24. Prov. 8. 23; 10. 25. Isa. 24. 5; 33. 14; 35. 10; 40. 28; 51. 11; 54. 8; 55. 3, 13; 56. 5; 60. 19, 20; 61. 7, 8; 63. 12, 16. Jer. 10. 10; 20. 11; 23. 40; 31. 3; 32. 40; Ezek. 16. 60; 37. 26. Dan. 4. 3, 34; 7. 14, 27; 12. 2, 2. Mic. 5. 2. Hab. 3. 6. 56 =

vii. Rendered "perpetual" in Gen. 9. 12. Ex. 29. 9; 31. 16. Lev. 3. 17; 24. 9; 25. 34. Num. 19. 21. Ps. 78. 66. Jer. 5. 22; 18. 16; 23. 40; 25. 9, 12; 49. 13; 50. 5; 51. 39, 57. Ezek. 35. 5, 9; 46. 14. Hab. 3. 6. Zeph. 2. 9. 22 =

viii. Rendered "for evermore" in 2 Sam. 22. 51. 1 Chron. 17. 14. Ps. 18. 50; 37. 27; 86. 12; 89. 28, 52; 92. 8; 106. 31; 113. 2; 115. 18; 121. 8; 133. 3. Ezek. 37. 26, 28. 15 =

ix. Rendered "of old" or "ever of old" in Gen. 6. 4. Deut. 32. 7. 1 Sam. 27. 8. Ps. 25. 6; 119. 52. Isa. 46. 9; 57. 11; 63. 9, 11. Jer. 28. 8. Lam. 3. 6. Ezek. 26. 20. Amos 9. 11. Mic. 7. 14. Mal. 3. 4. 15 =

x. Rendered "old" or "ancient" in Ezra 4. 15, 19. Job 22. 15. Prov. 22. 28; 23. 10. Isa. 44. 7; 58. 12; 61. 4. Jer. 5. 15; 6. 16; 18. 15. Ezek. 25. 15; 36. 2. 13 =

xi. Rendered "of" or "in old time" in Josh. 24. 2. Jer. 2. 20. Ezek. 26. 20. 3 =

xii. Rendered "alway" or "always" in Gen. 6. 3. 1 Chron. 16. 15. Job 7. 16. Ps. 119. 112. Jer. 20. 17. 5 =

xiii. Rendered "ever" in Ps. 5. 11; 111. 5; 119. 98. Joel 2. 2. 4 =

xiv. Rendered "any more" in Ezek. 27. 36; 28. 19; "long" in Ps. 143. 3. Ecc. 12. 5; "world" in Ps. 73. 12. Ecc. 3. 11; "continuance" in Isa. 64. 6; "eternal" in Isa. 60. 15; "lasting" in Deut. 33. 15; "long time" in Isa. 42. 14; "at any time" in Lev. 25. 32; and "since the beginning of the world" in Isa. 64. 4. 12 =

Total 448

B. 'ad from the verb 'adāh (to pass on), as a Noun is used of time past or future. It is also a Preposition or Conjunction, meaning "until" (see Oxford Gesenius, pp. 723, 4). The noun occurs 49 times, 19 of which occurrences are given above (A iv). The remaining 30 are rendered:

i. "for ever" in Num. 24. 20, 24. 1 Chron. 28. 9. Job 19. 24. Ps. 9. 18; 19. 9; 21. 6; 22. 26; 37. 29; 61. 8; 83. 17; 89. 29; 92. 7; 111. 3, 10; 112. 3, 9; 132. 14. Prov. 12. 19; 29. 14. Isa. 26. 4; 64. 9; 65. 18. Mic. 7. 18. 24 =

ii. "everlasting" in Isa. 9. 6. Hab. 3. 6. 2 =

iii. "eternity" in Isa. 57. 15; "evermore" in Ps. 132. 12; "of old" in Job 20. 4; and "perpetually" in Amos 1. 11. 4 =

30 =

Other words are:—

C. nēzāch, which means "excellence" or "completeness", and is the word used in the subscription of 55 Psalms for "chief" in "chief Musician". It is rendered:—

i. "for ever" in 2 Sam. 2. 26. Job 4. 20; 14. 20; 20. 7; 23. 7; 36. 7. Ps. 13. 1; 44. 23; 49. 9; 52. 5; 68. 16; 74. 1, 10, 19; 77. 8; 79. 5; 89. 46. Jer. 50. 39. Lam. 5. 20. Amos 1. 11. 20 =

ii. "never" (with a negative) in Ps. 10. 11; 49. 19. Isa. 13. 20; Amos 8. 7. Hab. 1. 4. 5 =

iii. alway(s) in Ps. 9. 18; 103. 9. Isa. 57. 16. 3 =

iv. "perpetual" in Ps. 9. 6; 74. 3. Jer. 15. 18. 3 =

v. "ever" in Isa. 28. 28; 33. 20; "Strength" in 1 Sam. 15. 29. Lam. 3. 18; "the end" in Job 34. 36. Jer. 3. 5; "victory" in 1 Chron. 29. 11. Isa. 25. 8. "evermore" in Ps. 16. 11; "constantly" in Prov. 21. 28, and "for ever and ever" in Isa. 34. 10. In this last passage it is doubled, *l'nēzāch n'zāhīm*=to completeness of completeness. 11 =

D. *qedem*, from the verb *qādum*, to precede or prevent (2 Sam. 22. 6, &c.), means that which is before, of time or place; hence often translated the east (Gen. 3. 24, &c.). It is always used of the past, and is rendered "ever" in Prov. 8. 23; "eternal" in Deut. 33. 27; "everlasting" in Hab. 1. 12; "old" or "ancient" in Deut. 33. 15. 2 Kings 19. 25. Neh. 12. 46. Ps. 44. 1; 55. 19; 68. 33; 74. 2, 12; 77. 5, 11; 78. 2; 119. 152; 143. 5. Isa. 19. 11; 23. 7; 37. 26; 45. 21; 46. 10; 51. 9. Jer. 46. 26. Lam. 1. 7; 2. 17; 5. 21. Mic. 5. 2; 7. 20; and "past" in Job 29. 2.

E. *z'mithūth*, from *zāmāth* (to cut), means "for cutting off". It occurs only in Lev. 25. 23 (see marg.), 30, and is rendered "for ever".

F. *tāmīd*=always, is rendered:—
"ever" in Lev. 6. 13. Ps. 25. 15; 51. 3; "evermore" in Ps. 105. 4, and (with a negative) "never" in Isa. 62. 6.

G. *dōr*=generation, is translated (with a negative) "never" in Ps. 10. 6, and "for evermore" in Ps. 77. 8, where the margin in both cases gives "to generation and generation".

H. *yōm*=day, occurs nearly 2,500 times. The expression *orek yāmim*, "length of days", is translated "for ever" in Ps. 23. 6; 93. 5. In both cases the margin gives "to length of days". *Kāl yāmim*, or *kāl hayyāmim*, "all days" or "all the days", is translated "for ever" in Gen. 43. 9; 44. 32. Deut. 4. 40; 18. 5. Josh. 4. 24. 1 Sam. 2. 32, 35; 28. 2. 1 Kings 11. 39; 12. 7. 2 Chron. 10. 7; 21. 7. Jer. 31. 36; 32. 39; 35. 19; "ever" in Deut. 19. 9. 1 Kings 5. 1. Ps. 37. 26; and "evermore" in Deut. 28. 29. 2 Kings 17. 37.

II. In the N.T. the words rendered "for ever", &c., are the Noun *aiōn*, the Adjectives *aiōnios*, *aiōdios*, *akatalutos*, and *aperantos*; the Adverbs *aei* and *pantote*, and the adverbial phrase *eis to dōnēkes*.

A. *aiōn*, which means "age" (Ap. 129. 2), is found 128 times in 105 passages, in 23 of which it is doubled (see below, ii. 6, 9, 10). It occurs in its simple form 37 times, and with Prepositions 68 times.

i. In its simple form it is rendered:—
1. "age". Eph. 2. 7 (pl.). Col. 1. 26 (pl.). 2 =
2. "course". Eph. 2. 2. 1 =
3. "world". Matt. 12. 32; 13. 22, 39, 40, 49; 24. 3; 28. 20. Mark 4. 19; 10. 30. Luke 16. 8; 18. 30; 20. 34, 35. Rom. 12. 2. 1 Cor. 1. 20; 2. 6, 6, 7 (pl.); 8; 3. 18; 10. 11 (pl.). 2 Cor. 4. 4. Gal. 1. 4. Eph. 1. 21; 6. 12. 1 Tim. 6. 17. 2 Tim. 4. 10. Tit. 2. 12. Heb. 1. 2 (pl.); 6. 5; 9. 26 (pl.); 11. 3 (pl.). 32 =
4. "eternal". Eph. 3. 11. 1 Tim. 1. 17 (lit. "of the ages"). 2 =

ii. In prepositional phrases:—

1. *ap' aiōnos* [from (Ap. 104. iv) an (the) age], rendered "since the world began" in Luke 1. 70. Acts 3. 21; and "from the beginning of the world" in Acts 15. 18. 3 =

APPENDIXES 151 (cont.) AND 152.

2. <i>apo tōn aiōnōn</i> [from (Ap. 104. iv) the ages], rendered "from the beginning of the world" in Eph. 3. 9.	1	16. 26. Gal. 6. 8. 2 Thess. 1. 9; 2. 16. 1 Tim. 1. 16; 6. 16. Heb. 13. 20. 2 Pet. 1. 11. Rev. 14. 6.	25
3. <i>ek tou aiōnos</i> [out of (Ap. 104. vii) the age], rendered "since the world began" in John 9. 32.	1	iii. "for ever" in Philem. 15.	1
4. <i>eis ton aiōna</i> [to (Ap. 104. vi) the age], rendered:—		iv. "Before or since the world began", in the phrases, <i>chronois aiōniois</i> , or <i>pro chronōn aiōniōn</i> (in, or before age-times), strangely rendered in the R.V. "through, or before times eternal", in Rom. 16. 25. 2 Tim. 1. 9. Tit. 1. 2.	3
a. "for ever" in Matt. 21. 19. Mark 11. 14. Luke 1. 55. John 6. 51, 58; 8. 35, 35; 12. 34; 14. 16. 2 Cor. 9. 9. Heb. 5. 6; 6. 20; 7. 17, 21. 1 Pet. 1. 23, 25. 2 Pet. 2. 17 (no Art.). 1 John 2. 17. 2 John 2. Jude 13.	20		71
b. "never" (with a negative) in Mark 3. 29. John 4. 14; 8. 51, 52; 10. 28; 11. 26. 13. 8.	7	C. <i>aidtos</i> , said to be from <i>aei</i> (see F below), but perhaps from <i>a</i> not and <i>idein</i> to see, =unseen or hidden, occurs twice, and is rendered:—	=
c. "ever" in Heb. 7. 24.	1	i. "eternal" in Rom. 1. 20.	1
d. "for evermore" in Heb. 7. 28.	1	ii. "everlasting" in Jude 6.	1
e. "while the world standeth" in 1 Cor. 8. 13.	1		2
5. <i>eis hēmeran aiōnos</i> [to (Ap. 104. vi) day of an age], rendered "for ever" in 2 Pet. 3. 18.	1		=
6. <i>eis ton aiōna tou aiōnos</i> [to (Ap. 104. vi) the age of the age], rendered "for ever and ever" in Heb. 1. 8.	1	D. <i>akatalutos</i> (indissoluble) occurs once, and is rendered "endless" in Heb. 7. 16.	1
7. <i>eis tous aiōnas</i> [to (Ap. 104. vi) the ages], rendered:—		E. <i>aperantos</i> (interminable) occurs once, and is rendered "endless" in 1 Tim. 1. 4.	1
a. "for ever" in Matt. 6. 13. Luke 1. 33. Rom. 1. 25; 9. 5; 11. 36; 16. 27. Heb. 13. 8.	7		=
b. "for evermore" in 2 Cor. 11. 31.	1	F. <i>aei</i> (always) occurs 8 times, and is rendered:—	
8. <i>eis pantas tous aiōnas</i> [to (Ap. 104. vi) all the ages], rendered "ever" in Jude 25.		i. "ever" in Mark 15. 8.	1
9. <i>eis tous aiōnas tōn aiōnōn</i> [to (Ap. 104. vi) to the ages of the ages], rendered:—		ii. "alway" or "always" in Acts 7. 51. 2 Cor. 4. 11; 6. 10. Tit. 1. 12. Heb. 3. 10. 1 Pet. 3. 15. 2 Pet. 1. 12.	7
a. "for ever and ever" in Gal. 1. 5. Phil. 4. 20. 1 Tim. 1. 17. 2 Tim. 4. 18. Heb. 13. 21. 1 Pet. 4. 11; 5. 11. Rev. 1. 6; 4. 9, 10; 5. 13, 14; 7. 12; 10. 6; 11. 15; 14. 11 (no Arts.); 15. 7; 19. 3; 20. 10; 22. 5.	20	G. <i>pan tote</i> (always) occurs 42 times, and is rendered:—	8
b. "for evermore" in Rev. 1. 18.	1	i. "alway" or "always" in Matt. 26. 11, 11. Mark 14. 7, 7. Luke 18. 1. John 7. 6; 8. 29; 11. 42; 12. 8, 8; 18. 20. Rom. 1. 9. 1 Cor. 1. 4; 15. 58. 2 Cor. 2. 14; 4. 10; 5. 6; 9. 8. Gal. 4. 18. Eph. 5. 20. Phil. 1. 4, 20; 2. 12; 4. 4. Col. 1. 3; 4. 6, 12. 1 Thess. 1. 2; 2. 16; 3. 6. 2 Thess. 1. 3, 11; 2. 13. Philem. 4.	34
10. <i>eis pasas tas geneas tou aiōnos tōn aiōnōn</i> [to (Ap. 104. vi) all the generations of the age of the ages], rendered "throughout all ages, world without end" in Eph. 3. 21.	1	ii. "ever" in Luke 15. 31. John 18. 20. 1 Thess. 4. 17; 5. 15. 2 Tim. 3. 7. Heb. 7. 25.	6
	68	iii. "evermore" in John 6. 34. 1 Thess. 5. 16.	2
	=		42
	=		=
Total 105		H. <i>eis to diēnekēs</i> [to (Ap. 104. vi) that which is continuous] occurs 4 times, rendered:—	
B. <i>aiōntos</i> , of or belonging to an age, occurs 71 times, and is rendered:—		i. "continually" in Heb. 7. 3; 10. 1.	2
i. "eternal" in Matt. 19. 16; 25. 46. Mark 3. 29; 10. 17, 30. Luke 10. 25; 18. 18. John 3. 15; 4. 36; 5. 39; 6. 54, 68; 10. 28; 12. 25; 17. 2, 3. Acts 13. 48. Rom. 2. 7; 5. 21; 6. 23. 2 Cor. 4. 17, 18; 5. 1. 1 Tim. 6. 12, 19. 2 Tim. 2. 10. Tit. 1. 2; 3. 7. Heb. 5. 9; 6. 2; 9. 12, 14, 15. 1 Pet. 5. 10. 1 John 1. 2; 2. 25; 3. 15; 5. 11, 13, 20. Jude 7, 21.	42	ii. "for ever" in Heb. 10. 12, 14.	2
ii. "everlasting" in Matt. 18. 8; 19. 29; 25. 41, 46. Luke 16. 9; 18. 30. John 3. 16, 36; 4. 14; 5. 24; 6. 27, 40, 47; 12. 50. Acts 13. 46. Rom. 6. 22;			4

152

THE HEALING OF THE BLIND MEN AT JERICHO.

(Luke 18. 35-43. Mark 10. 46-52. Matt. 20. 29-34.)

Commentators and harmonizers agree in treating these three accounts as recording one single miracle. As in other cases, they assume *similar* discourses, sayings, and miracles to be identical, as though the Lord never repeated a single word or work. (See App. 116, 138, 153, 155, 157, 158, 160, 163.)

The same may be seen in dealing with the healing of the blind men at Jericho.

From a comparison of the three Gospels it will be readily seen that four blind men were healed, and that

there were three separate miracles on the Lord's visit to Jericho.

The following particulars may be noted and considered:—

I. The Occasion.

1. In the first miracle the Lord was "come nigh unto Jericho".
2. The second was "as He went out of Jericho".
3. The third took place "as they departed from", and had evidently left Jericho.

II. The Blind Men.

1. In the first there was one, unnamed.
2. In the second there was one, named (Bartimæus).
3. In the third there were two men.

III. The Circumstances.

1. The one man was begging.
2. The second likewise.
3. The two men were not begging, and apparently were simply waiting for the Lord's passing by.

IV. Their Knowledge.

1. The first man did not know what the crowd meant, and asked.
2. The second (Bartimæus) heard, but seems to have made no inquiry and at once cried out.
3. The two men also heard, and cried out at once.

V. Their Cry.

1. The first man cried "Jesus, thou Son of David".
2. The second man cried "Son of David".
3. The two men cried "O Lord, Son of David".

VI. The Lord's Action.

1. The Lord "commanded (the first man) to be brought".
2. He "commanded (the second man) to be called".
3. He called the two men Himself.

VII. Their Healing.

1. The first desired that he might be able to see (*anablepō*).
2. The second in like manner.
3. The two men asked that "their eyes might be opened" (*anoigō*).

VIII. The Lord's Reply.

- In the first case, the Lord said: "Receive thy sight, thy faith hath saved thee."
2. In the second case, the Lord said: "Go thy way, thy faith hath saved thee."
 3. In the third case, the Lord "had compassion on them, and touched their eyes", saying nothing.

IX. The Result.

1. The first man "followed Him, glorifying God, and all the people gave praise to God".
2. Bartimæus "followed Jesus in the way", apparently in silence.
3. The two men "followed Him", in silence also.

We thus gather that the first two men were beggars who sat daily at either gate of Jericho: Jericho having at that time some 100,000 people, and doubtless many blind men.

In face of this and of the above details, all that a recent commentator has to say is:—

"The variation is undeniable, and the accounts cannot be harmonized at this point. But of course it is quite immaterial. . . . According to Matthew there were two blind men. Calvin therefore suggests that Bartimæus met Jesus on His entrance to the city, and then went for the other blind man, and that both were healed as Jesus was leaving the city. This is very artificial dealing with the plain narratives. It is better to accept them as varying accounts of one single incident."

True, we cannot harmonize "one man" and "two men" without abandoning all idea of inspiration. We submit therefore that "it is better" to take all the details as being evidences of the minutest perfection, and avoid both artificial and superficial dealing with the Divine narratives.

THE TWO ENTRIES INTO JERUSALEM.

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 (Matt. 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 "*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 (*katenanti*).

3. In the former, *two* animals were sent for and used; in the latter, only *one*.

4. In the former, the prophecy of Zech. 9. 9, which required the *two* animals, is said to have been *fulfilled*; in the 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, 'Who is this?'" (Matt. 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 significance of the *two* animals, and the *one*, seems to be this:—

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 judgment, 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 of Zech. 12. 10): "Blessed is He that cometh in the name of the Lord" (Matt. 23. 39).

For the events of the "six days before the Passover", see Ap. 156; and the notes on the various passages.

154

"WHAT THINK YE OF CHRIST?" (Matt. 22. 42).

DIVERS THOUGHTS CONCERNING HIM.

- "King of the Jews" (wise men from the east. Matt. 2.2).
- "Mightier than I" (John Baptist. Matt. 3. 11).
- "Son of God" (demons. Matt. 8. 29).
- "A blasphemer" (certain Scribes. Matt. 9. 3).
- "Son of David" (two blind men. Matt. 9. 27).
- " " (a woman of Canaan. Matt. 15. 22).
- "The carpenter's son" (His fellow countrymen. Matt. 13. 55).
- "John the Baptist" (Herod and others. Matt. 14. 2; 16. 14).
- "The Son of God" (they that were in the ship. Matt. 14. 33).
- "Elijah" (some. Matt. 16. 14).
- "Jeremiah" (others. Matt. 16. 14).
- "One of the prophets" (some men. Matt. 16. 14).
- "The Christ, the Son of the living God" (Peter. Matt. 16. 16).
- "The Christ, the Son of God" (Martha. John 11. 27).
- "My beloved Son" (God the Father. Matt. 17. 5).
- "Good Master" (a certain ruler. Matt. 19. 16).
- "The prophet of Nazareth" (the multitude. Matt. 21. 11).

- "The carpenter, the son of Mary" (many hearing Him. Mark 6. 3).
- "Thy salvation . . . a light . . . the glory" (Simeon. Luke 2. 30, 32).
- "Joseph's son" (all in the synagogue. Luke 4. 22).
- "A great prophet" (all witnessing the raising of the widow's son. Luke 7. 16).
- "A righteous man" (the Roman centurion. Luke 23. 47).
- "A prophet mighty in deed and word" (the two going to Emmaus. Luke 24. 19).
- "The Lamb of God" (John the Baptist. John 1. 29).
- "The Messiah" (Andrew. John 1. 41).
- "The Son of God, . . . the King of Israel" (Nathanael. John 1. 49).
- "A teacher come from God" (Nicodemus. John 3. 2).
- "A prophet" (a woman of Samaria. John 4. 19).
- "Jesus the son of Joseph" (the Jews. John 6. 42).
- "A Samaritan" and having a demon (the Jews. John 8. 48).
- "A prophet" (the blind man. John 9. 17).
- "The King of Israel" (much people. John 12. 13).

155

THE TWO GREAT PROPHECIES OF "THE END OF THE AGE"

(Luke 21 and Matt. 24. Mark 13).

The great prophecy recorded in Luke 21 is different both in *time, place, and subject* from that recorded in Matt. 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 Matt. 24, we distinctly read (v. 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" (v. 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" (v. 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.

LUKE 21. 8-9.

'Take heed that ye be not deceived: for many shall come in My name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by (i.e. immediately; so R.V.)'

MATT. 24. 4-6.

"Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."

MARK 13. 5-7.

"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 rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet."

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" (Heb. 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.

"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."

MATT. 24. 7, 8.

"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 beginnings of sorrows."

MARK 13. 8.

"Nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of sorrows."

Now, it will be observed in the Lord's discourse as recorded in Luke, that, instead of saying "these are the beginning of sorrows", and going on with the account of them, He stops short; He introduces a parenthesis detailing and describing events that would take place "BEFORE ALL THESE" beginnings of sorrows. He describes in v. 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 vv. 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 Matt. 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 (Matt. 24. 9-28. Mark 13. 9-23), and He continues the prophecy concerning these sorrows up to the moment of His appearing in the clouds of heaven.

While, in the discourse recorded in Luke 21, having gone back, and described what should take place "before all these" beginnings of sorrows, the Lord does not speak further of the great Tribulation, but takes it up at the end, and, as in Matthew and Mark, speaks concerning

HIS COMING IN THE CLOUDS OF HEAVEN

(of course, in Luke the words are slightly different from those in Matthew and Mark):—

LUKE 21. 25-27.

"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; and the sea and the waves roaring; men's hearts failing them 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."

MATT. 24. 29, 30.

"IMMEDIATELY after the tribulation of those days¹ 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 sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

MARK 13. 24-26.

"But in those days, after that tribulation¹, 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 in heaven shall be shaken, and then shall they see the Son of man coming in the clouds with great power and glory."

The first prophecy, in the Temple (Luke 21), was uttered in answer to two general 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 vv. 8-24, and the answer to (2) in vv. 25-28.

The second prophecy, on the Mount of Olives (Matt. 24 and Mark 13), was uttered in answer to three distinct questions: (1) "When shall these things be?" (2) "What shall be the sign of Thy coming?" and (3) "And [what shall be the sign] of the end of the age?" The answer to (1) was given in Matt. 24. 4-14. Mark 13. 5-13. The answer to (2) was given in Matt. 24. 15-27. Mark 13. 14-23; and to (3) in Matt. 24. 29-31 and Mark 13. 24-27 (and in Luke 21. 25-28).

And then both prophecies conclude with the Parable of the Fig-tree, and the final solemn assurance:—
"Verily I say unto you, This generation shall by no means (see Ap. 105. III) pass, till all these things may be fulfilled"² (Matt. 24. 34. Mark 13. 30. Luke 21. 32).

This latter is the last of four equally impressive statements: Matt. 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 Ap. 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 Matt. 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 (Lev. 26. 40-42; Hos. 14. 1-4, &c.) 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).

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 *genētai* = may arise, or may have come to pass: not *plēroō* = be entirely fulfilled or finished, as in Luke 21. 34. This was so in both cases.

156

"SIX DAYS BEFORE THE PASSOVER" (John 12. 1).

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.

APPENDIX 156: "SIX DAYS BEFORE THE PASSOVER" (cont.).

Passover, Pentecost, and Tabernacles, was "a holy convocation", a "sabbath" on which no servile work was to be done. See Lev. 23. 7, 24, 35. Cp. Ex. 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 *Yôm tōv* (= 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" (Matt. 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 Ap. 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" (Matt. 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 (Matt. 28. 1, &c.), 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" (Matt. 12. 40), we arrive at the day of the burial, which must have been before sunset, on the 14th of Nisan; i.e. 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 (i.e. afternoon). On that day the daily sacrifice was killed at the 6th hour (noon) and offered about the 7th hour (1 p.m.). The killing of the Passover lambs began directly afterwards. Thus it is clear, that if the killing of the Passover lambs did not commence until about four hours after our Lord had been hanging upon the Cross, and would not have been concluded at the ninth hour (3 p.m.) when "He gave up the ghost;"—no "Passover lamb" could have been eaten at the "last supper" on the previous evening.

V. With these facts before us, we are now in a position to fill in the several days of the Lord's last week with the events recorded in the Gospels. By noting that the Lord returned to Bethany (or to the Mount of Olives) each night of that week, we are able to determine both the several days and the events that took place in them.

THE SIXTH DAY BEFORE THE PASSOVER, THE 9th DAY OF NISAN.

(Our Thursday sunset to Friday sunset.)

	MATTHEW.	MARK.	LUKE.	JOHN.
The Lord approaches Jerusalem from Jericho .. .. .	.. .. .	.. .. .	19. 1-10	
He passes our Thursday night at the house of Zacchæus (Luke 19. 5.)	.. .. .	.. .. .
And delivers the Parable of the Pounds .. .. .	.. .. .	.. .. .	19. 11-27	
He proceeds toward Jerusalem .. .. .	.. .. .	.. .. .	19. 28	
He sends two disciples (<i>apenanti</i>) for an "ass" and a "colt" (two animals)	21. 1-7			
And makes His first entry from Bethphage (not Bethany) (Ap. 153) ..	21. 8, 9			
He is unexpected, and they ask "Who is this?"	21. 10, 11			
He cleanses the Temple	21. 12-16			
He RETURNS TO BETHANY	21. 17			12. 1

THE FIFTH DAY BEFORE THE PASSOVER, THE 10th DAY OF NISAN.

(Our Friday sunset to Saturday sunset.)

	MATTHEW.	MARK.	LUKE.	JOHN.
The Lord passes the Sabbath at Bethany; and after sunset (on our Saturday), the first of three suppers was made, probably at the house of Lazarus, in Bethany (Ap. 157)	12. 2
At this supper the first of two anointings took place (Ap. 158)	12. 3-11

THE FOURTH DAY BEFORE THE PASSOVER, THE 11th DAY OF NISAN.

(Our Saturday sunset to Sunday sunset), the Gentile "Palm Sunday".

	MATTHEW.	MARK.	LUKE.	JOHN.
The second, or triumphal entry into Jerusalem. He sends two disciples (<i>katenanti</i>) for a colt (one animal). See Ap. 153	11. 1-7	19. 29-35	12. 12-
The Lord starts from Bethany (not Bethphage) and is met by multitudes from Jerusalem (Ap. 153)	11. 8-10	19. 36-40	12. -12-19
He weeps over the city	19. 41-44	
He enters the Temple, looks around	11. 11-		
And RETURNS TO BETHANY	11. -11		

APPENDIX 156: "SIX DAYS BEFORE THE PASSOVER" (cont.)

THE THIRD DAY BEFORE THE PASSOVER, THE 12th DAY OF NISAN

(Our Sunday sunset to Monday sunset).

	MATTHEW.	MARK.	LUKE.	JOHN.
In the morning (our Monday a.m.) the Lord returns to Jerusalem ..	21. 18	11. 12		
The Fig-tree cursed	21. 19-22 ..	11. 13, 14		
The Temple. Further cleansing .. .. .	.. .. .	11. 15-17 ..	19. 45, 46	
In the Temple. Further teaching. "Certain Greeks" .. .. .	.. .. .	.. .. .	19. 47-.. ..	12. 20-50
Opposition of Rulers .. .. .	.. .. .	11. 18	19. 47, 48	
He goes out of the city (probably to Bethany; see Luke 21. 37, 38, below) .. .. .	.. .. .	11. 19		

THE SECOND DAY BEFORE THE PASSOVER, THE 13th DAY OF NISAN.

(Our Monday sunset to Tuesday sunset.)

In the morning (our Tuesday a.m.) on the way to Jerusalem, the question of the disciples about the Fig Tree .. .. .	.. .. .	11. 20-26		
In Jerusalem again: and in the Temple.. .. .	21. 23-27 ..	11. 27-33 ..	20. 1-8	
In Jerusalem teaching in Parables; and questions	21. 28-23. 39	12. 1-44 ..	20. 9-21. 4	
The first great prophecy, in the Temple (Ap. 155) .. .. .	.. .. .	.. .. .	21. 5-36	
(Parenthetical statement as to the Lord's custom during this last week) .. .. .	.. .. .	.. .. .	21. 37, 38	
The second great prophecy, on the Mount of Olives	24. 1-51 ..	13. 1-37		
The second great prophecy, continued (see Ap. 155)	25. 1-46			
"After two days is the Passover"	26. 1-5 ..	14. 1, 2		
HE RETURNS TO BETHANY, and is present at the second supper in the house of Simon the leper. The second Anointing. See Ap. 157 and 158	26. 6-13.. ..	14. 3-9		

THE DAY BEFORE THE PASSOVER—THE 14th DAY OF NISAN—"THE PREPARATION DAY"—THE DAY OF THE CRUCIFIXION.

(Our Tuesday sunset to Wednesday sunset.)

The plot of Judas Iscariot to betray the Lord	26. 14-16 ..	14. 10, 11 ..	22. 1-6	
The "preparation" for the last supper ¹	26. 17-19 ..	14. 12 ¹ -16 ..	22. 7 ¹ -13	
"The even was come" (our Tuesday after sunset) when the plot for the betrayal was ripe for execution	26. 20	14. 17		
The last supper, commencing with the washing of the feet .. .. .	.. .. .	.. .. .	.. .. .	18. 1-20
The announcement of the betrayal, &c.	26. 21-25 ..	14. 18-21 ..	.. .. .	18. 21-30
The supper eaten, the "New Covenant" made (Jer. 31. 31). The lamb abolished, bread and wine substituted	26. 26-29 ..	14. 22-25 ..	22. 14-23	
The first prophecy of Peter's denials (Ap. 160) .. .. .	.. .. .	.. .. .	.. .. .	18. 31-38
The strife; who should be the greatest, &c. .. .. .	.. .. .	.. .. .	22. 24-30	
The second prophecy of Peter's denials (Ap. 160) .. .. .	.. .. .	.. .. .	22. 31-34	
The final appeal to His first commission (Luke 9. 3) .. .. .	.. .. .	.. .. .	22. 35-38	
The last discourse to the eleven, followed by His prayer .. .. .	.. .. .	.. .. .	.. .. .	14. 1-17. 26
They go to Gethsemane	26. 30-35 ..	14. 26-29 ..	22. 39	18. 1
The third prophecy of Peter's denials (Ap. 160) .. .. .	.. .. .	14. 30, 31		
The agony in the garden	26. 36-46 ..	14. 32-42 ..	22. 40-46	
The apprehension of the Lord (Ap. 165)	26. 47-56 ..	14. 43-50 ..	22. 47-54 ..	18. 2-11
The escape of Lazarus (see notes on Mark 14. 51, 52) .. .. .	.. .. .	14. 51, 52		
The trials: continued throughout our Tuesday night	26. 57-27. 31	14. 53-15. 19	22. 54-23. 25	18. 12-19. 13
About the sixth hour (our Tuesday midnight) Pilate said "Behold your King" .. .. .	.. .. .	.. .. .	.. .. .	19. 14, 15
Led away to be crucified	27. 31-34 ..	15. 20-23 ..	23. 26-31 ..	19. 16, 17
And "led with Him" two "malefactors" (<i>kakourgoi</i>) (Ap. 164) .. .. .	.. .. .	.. .. .	23. 32, 33 ..	19. 18
Discussion with Pilate about the Inscriptions (Ap. 163) .. .. .	.. .. .	.. .. .	.. .. .	19. 19-22
The dividing of the garments	27. 35-37 ..	15. 24	23. 34	19. 23, 24
"It was the third hour, and they crucified Him" (our 9 a.m. Wednesday) .. .. .	.. .. .	15. 25, 26		
"Then were there two robbers" (<i>lēstai</i>) crucified with Him" (Ap. 164)	27. 38	15. 27, 28		
The revilings of the rulers, both "robbers", and one "malefactor"	27. 39-44 ..	15. 29-32 ..	23. 35-43	
The Lord's mother and John .. .. .	.. .. .	.. .. .	.. .. .	19. 25 27
"The sixth hour" (our Wednesday noon) and the darkness (Ap. 165)	27. 45-49 ..	15. 33	23. 44, 45	
"The ninth hour" (our Wednesday 3 p.m.) and the expiring cry (Ap. 165)	27. 50	15. 34-37 ..	23. 46	19. 28-30
Subsequent events	27. 51-56 ..	15. 38-41 ..	23. 47-49 ..	19. 31-37
Buried in haste before sunset (our Wednesday about 6 p.m.), before the "high day" (the first day of the Feast began), our Wednesday sunset	27. 57-66 ..	15. 42-47 ..	23. 50-56 ..	19. 38-42

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.

APPENDIXES 156 (cont.), 157, AND 158.

"THE FIRST DAY OF THE FEAST"—"THE HIGH DAY" (*Yôm tôv*)—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 Matt. 16. 21, &c.; not the third day of the Feast).

	MATTHEW.	MARK.	LUKE.	JOHN.
Thus, the Resurrection of the Lord took place at our Saturday sunset, or thereabouts, on "the third day"; cp. "after three days" (Matt. 27. 63. Mark 8. 31).	28. 1-10	16. 1-18	24. 1-49	20. 1-23

[For the sequence of events connected with and following the Resurrection, see Ap. 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 Matt. 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.

157

THE THREE SUPPERS.

That there were three suppers, and not only two, at the close of our Lord's ministry will be clear from a careful comparison of the three Scriptures.

1. There was the supper recorded in John 12. 1-9. This was probably in the house of Lazarus¹, and, being "six days before the Passover", must have taken place on the Friday evening, on the Lord's return from His first entry into Jerusalem from Bethphage (see Ap. 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 Ap. 158)

2. The second supper, recorded in Matt. 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 Ap. 158).

3. The supper recorded in John 13. 1-20 is the same as that recorded in Matt. 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" (cp. Luke 10. 40-42).

158

THE TWO ANOINTINGS.

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 Ap. 157, and note above.)

The latter is recorded in Matt. 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 (Matt. 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" (Matt. 26. 7).

4. In the former case the term used is "anointed" (John 12. 3).

In the latter case the term is "poured" (Matt. 26. 7. Mark 14. 3).

5. In the former case it was Judas who asked the question why it was not sold, &c., 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" (Matt. 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 (Matt. 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 (Matt. 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.

159

"THIS IS MY BODY" (Matt. 26. 26).

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 Matt. 16. 6: where, had the Lord said "the doctrine of the Pharisees is like leaven", that would have been the Fig. *Simile* (Ap. 6). Had He said "the doctrine of the Pharisees is leaven", the Fig. in this case would have been *Metaphor* (Ap. 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 Matt. 16. 6, the Lord used another Figure altogether, viz. *Hypocatastasis* (from *hupo*=under (Ap. 104. xviii), *kata*=down (Ap. 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, i.e. 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 a "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" (Matt. 13. 38).
 "The good seed are (represent) the sons of the kingdom" (Matt. 13. 38).

"The reapers are (represent) angels" (Matt. 13. 39).
 "The odours are (represent) the prayers of the saints" (Rev. 5. 8).

"The seven heads are (represent) seven mountains" (Rev. 17. 9).

"This cup is (represents) the new covenant" (1 Cor. 11. 25).

"The cup of blessing which we bless, is it not (does it not represent) the blood of Christ?" (1 Cor. 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 Matt. 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 Ap. 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 v. 28) "this is my blood of the New Covenant"; "this", being Neuter, refers to *potëron* (=cup)¹ and not to *oinos* (=wine), which is Masculine, and means:—"This [cup] represents My blood of the New Covenant, which is poured out for many, for remission of sins".

For, what was the Lord doing? He was making the New Covenant foretold in Jer. 31. 31-34. If it were not made then, it can never be made at all (see Ap. 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 Gen. 15. 9-18. Jer. 34. 18. Gal. 3. 20, and Ap. 95). As long as the victim (the covenant-maker) was alive the covenant could have no force. See notes on Heb. 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", &c. The New Covenant which had been made had provided for that, as the Lord had said in Matt. 26. 28, "for the remission of sins".

In that 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.

¹ *Potëron* being put by *Metonymy* (of Adjunct), Ap. 6, for the contents, for the "cup" itself could not be swallowed.

160

THE DENIALS OF PETER.

There are several facts that have to be noticed before we can arrive at a clear understanding of all the denials recorded of Peter by the four evangelists:—

I. We have to note that the fact that Peter would deny His Lord was foretold in *three distinct prophecies* uttered on three separate occasions, and differing both as to the occasion and as to particulars.

1. The *first* was in the upper chamber, recorded in John 13. 38. It was absolute as to the *fact*, general as

to the *day*, but particular as to the *number* of denials: "a cock shall by no means crow [from this time forth] until thou hast denied Me thrice" (see Ap. 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 the denials: "a cock shall not crow this day, before thou wilt thrice deny that thou knowest Me" (see Ap. 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 (*holi*) thou (added by all the texts) this day, in this night, before a cock crow twice, thrice thou wilt deny Me". Cp. the fulfilment, and see Ap. 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;

i. e. 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".

161 THE PURCHASE OF "THE POTTER'S FIELD" (Matt. 27. 6-8, and Acts 1. 18, 19) AND THE FULFILMENT OF THE PROPHECY (Matt. 27. 9, 10).

There are two difficulties connected with these scriptures:

I. The two purchases recorded in Matt. 27. 6-8, and Acts 1. 18, 19, respectively; and

II. The fulfilment of the prophecy connected with the former purchase (Matt. 27. 9, 10).

I. THE TWO PURCHASES.

For there were two. One by "the chief priests", recorded in Matt. 27. 6; and the other by Judas Iscariot, recorded in Acts 1. 18. The proofs are as follows:—

1. The purchase of Judas was made some time *before* that of the chief priests; for there would have been no time to arrange and carry this out between the betrayal and the condemnation.

The purchase of the chief priests was made *after* Judas had returned the money.

2. What the chief priests bought was "a field" (Gr. *agros*).

What Judas had acquired (see 3, below) was what in English we call a "Place" (Gr. *chōrion*=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 3, p. 136.)

3. The verbs also are different. In Matt. 27. 7 the verb is *ajorazō*=to buy in the open market (from *agora*=a market-place); while, in Acts 1. 18, the verb is *ktomai*=to acquire possession of (see Luke 18. 12; 21. 19; Acts 22. 28), and is rendered "provide" in Matt. 10. 9. Its noun, *ktēma*=a possession (occ. Matt. 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

i. The First Series of Three.

1. The First Denial, John 18. 17. *Place*: the door (*thura*) without. *Time*: entering. *The questioner*: the portress (Gr. *thurōros*).

2. The Second Denial, Matt. 26. 70 (Mark 14. 68). *Place*: the hall (*aulē*). *Time*: sitting. *Questioner*: a certain maid. Luke 22. 56-58 combines the same place and time, with the same maid, and another (*heteros*, masc.).

3. The Third Denial, Matt. 26. 71. *Place*: the gateway, or porch (*pulōn*). *Time*: an interval of an hour. John 18. 25, 26 combines the same place and time, with another maid and bystanders, one of them being a relative of Malchus.

A COCK CREW.

(Mark 14. 68. John 18. 27.)

ii. The Second Series of Three.

1. The First Denial, Mark 14. 63. *Place*: "beneath in the hall". *Time*: shortly after. *Questioner*: the maid again.

2. The Second Denial, Matt. 26. 73 (Mark 14. 70). *Place*: the gate (*pulōn*). *Time*: shortly after. *Questioners*: the bystanders.

3. The Third Denial (Luke 22. 59, 60). *Place*: the midst of the hall (*aulē*, v. 55). *Time*: "an hour after" (v. 59). *Questioner*: a certain one (masc.).

A COCK CREW.

(Matt. 26. 74. Mark 14. 72. Luke 22. 61.)

IV. We thus have a combined record in which there remains no difficulty, while each word retains its own true grammatical sense.

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 Eng. "money ill-got"), used for money obtained by unrighteousness (Ap. 128. VII. 1; cp. Num. 22. 7. 2 Pet. 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; i. e. a field bought with the price of blood ("blood" being put by the Fig. *Metonymy* (of the Subject), Ap. 6, for murder, or blood-guiltiness).

The "possession" which Judas had acquired bore an Aramaic name, "*Hakal d'mā*" (see Ap. 94 (III.) 3, p. 135), which is transliterated *Akeldama*, or according to some *Akeldamach*, or *Hacheldamach*= "place (Gr. *chōrion*) of blood": a similar meaning but from a different reason: viz. Judas's suicide. It is thus shown that there is no discrepancy between Matt. 27. 6-8 and Acts 1. 18, 19.

II. THE FULFILMENT OF THE PROPHECY.

(Matt. 27. 9, 10.)

Many solutions have been proposed to meet the two difficulties connected with Matt. 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

APPENDIX 161 (cont.)

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 the Fig. *Metonymy* (of Cause, Ap. 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 *rhēthen* (=that which was spoken), and *ho gegrapta* (=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. Zech. 11. 10-13 contains no reference either to a "field" or to its *purchase*. Indeed, the word "field" (*shādāh*) 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 hayškār*) denotes *amplitude, sufficiency*, while the Verb *yākār* 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 Matt. 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 Cor. 8. 12.
4. The *waiting* of the "poor of the flock" was not hostile, but friendly, as in Prov. 27. 18. Out of above 450 occurrences of the Heb. *shāmar*, 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 Zech. 11, the context shows it to be in a good sense, as in Ex. 15. 25. 1 Kings 19. 19. 2 Kings 2. 21; 4. 41; 6. 6. 2 Chron. 24. 10, 11.
6. The "potter" is the fashioner, and his work was not necessarily confined to fashioning "clay", but it extended to *metals*. Cp. Gen. 2. 7, 8. Ps. 33. 15; 94. 9. Isa. 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 (*yāzar*), more than three-fourths have nothing whatever to do with the work of a "potter".

7. A "potter" in connection with the Temple, or its service, is unknown to fact, or to Scripture.
8. The *material*, "silver," would be useless to a "potter", but necessary to a fashioner of metallic vessels, or for the payment of artisans who wrought them (2 Kings 12. 11-16; 22. 4-7. 2 Chron. 24. 11-13). One might as well cast *clay* to a silversmith as *silver* to a potter.
9. The prophecy of Zechariah is rich in reference to metals; and only the books of Numbers (31. 22) and Ezekiel name as many. In Zechariah we find *six* named: Gold, six times (4. 2, 12, 12; 6. 11; 13. 9; 14. 14). Fine gold, once (9. 3). Silver, six times, (6. 11; 9. 3; 11. 12, 13; 13. 9; 14. 14). Brass, once (6. 1, marg.). Lead, twice (5. 7, 8). Tin, once (4. 10, marg.). Seventeen references in all.
10. Zechariah is full of refs. to what the prophet *saw* and *said*; but there are only *two* refs. 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 (i.e. the thirty pieces of silver) into the furnace" (Gr. *eis to chōneuterion*), showing that, before Matthew was written, *yōtēr* 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 Matt. 2. 17, 18. Jeremiah is likewise named in Matt. 16. 14; but nowhere else in all the New Test.

iii. The conclusion. From all this we gather that the passage in Matthew (27. 9, 10) cannot have any reference to Zech. 11. 10-13.

(1) If Jeremiah's *spoken* words have anything to do with what is recorded in Jer. 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', &c.

(3) Or, had the reference been to the compensation for an injury done to another man's servant, as in Ex. 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', &c.

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.

162

THE CROSS AND CRUCIFIXION.

In the Greek N.T. two words are used for "the cross", on which the Lord was put to death.

1. The word *stauros*; which denotes an upright pale or stake, to which the criminals were nailed for execution.

2. The word *xulon*, which generally denotes a piece of a dead log of wood, or timber, for fuel or for any other purpose. It is not like *dendron*, which is used of a living, or green tree, as in Matt. 21. 8; Rev. 7. 1, 3; 8. 7; 9. 4, &c.

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. Gal. 3. 13. 1 Pet. 2. 24. This is preserved in our old Eng. name *rood*, or *rod*. See the *Encycl. Brit.*, 11th (Camb.) ed., vol. 7, p. 505 d.

There is nothing in the Greek of the N.T. even to imply two pieces of timber.

The letter *chi*, X, the initial of the word Christ (*Χριστος*), was originally used for His Name; or *Xp*. This was superseded by the symbols ✠ and ✡ , and even the first of these had four equal arms.

These crosses were used as symbols of the Babylonian sun-god, ⊕ , and are first seen on a coin of Julius Cæsar, 100-44 B. C., and then on a coin struck by Cæsar's heir (Augustus), 20 B. C.⁴

On the coins of Constantine the most frequent symbol

¹ There are two compounds of it used: *sustauroō*=to put any one thus to death with another (Matt. 27. 44. Mark 15. 32. John 19. 32. Rom. 6. 6. Gal. 2. 20); and *anastauroō*=to raise up and fix upon the stake again (Heb. 6. 6). Another word used is equally significant: *prospēgnumi*=to fix or fasten anything (Acts 2. 23).

² *Iliad* xxiv. 453. *Odyssey* xiv. 11.

³ e.g. 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.

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. pp. 24, 26, 43, 44, 46, 52, 82, 136.

Dr. SCHLIEHMANN gives the same evidence in his *Ilios* (1880), recording his discoveries on the site of prehistoric Troy. See pp. 337, 350, 353, 521, 523.

Dr. MAX OHNEFALSCH-RICHTER gives the same evidence from Cyprus; and these are "the oldest extant Phœnician inscriptions"; see his *Kypros, the Bible, and Homer: Oriental Civilisation, Art, and Religion in Ancient Times*, Plates XIX, XXV, XXVI, XXX, XXXI, XXXII, XL, LVIII, LXIX, &c.

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., vol. 14, p. 273.

In his *Letters 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 (vol. ii, p. 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 pieces of timber placed at any angle.

163

THE INSCRIPTIONS ON THE CROSS.

Each of the four Gospels gives a different wording of these inscriptions:—

1. Matt. 27. 37: "This is Jesus, the King of the Jews."
2. Mark 15. 26: "The King of the Jews."
3. Luke 23. 38: "This is the King of the Jews."
4. John 19. 19: "Jesus of Nazareth, the King of the Jews."

Here again the difficulty is created by assuming that these similar but differing records are identical, without noticing the exact words which are written. It is universally assumed that there was only one, and then follow the efforts to explain the alleged "discrepancies" between the different versions of it.

If we note carefully what is actually said all will be clear.

I. Mark 15. 26 can be dismissed; for he does not say anything about a "title" (Gr. *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 (cp. 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 (vv. 23, 24).

III. The inscription in Matt. 27. 37 was the result of that discussion; for another "title" was brought and was "set up over his head", *after they had "parted His garments,"* and having sat down, they watched Him there (vv. 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" (v. 44), when the darkness fell. It was written with the languages in a different order: (1) Greek, (2) Latin, and (3) Hebrew (v. 38).¹ It was put up "over Him" (Gr *ep' autō*, v. 38), "*after the revilings*

¹ But see the texts.

of the People" (cp. vv. 35-37, with v. 38); whereas Matthew's (No. III) was set up *before the revilings* (cp. Matt. 27. 37 with v. 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" (v. 44). This was written in three languages, but in a different order: ¹ (1) Greek, (2) Latin, and (3) Hebrew (v. 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.

164 THE "OTHERS" CRUCIFIED WITH THE LORD (Matt. 27. 38 and Luke 23. 32).

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" (Gr. *lēstai*=robbers, Matt. 27. 38, Mark 15. 27); and that there were two "malefactors" (Gr. *kakourjoi*, Luke 23. 32).

It is also recorded that *both* the robbers reviled Him (Matt. 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 (v. 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" (v. 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" (Matt. 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. 8). In Rev. 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 (Gr.=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 Ap. 124. 1). In the



THE FIVE CROSSES AT
PLOUBÉZÉRÉ, NEAR LANNION,
Côtes-du-Nord, Brittany.

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 Matt. 10. 23; 25. 16, 17, 20; 27. 61; 28. 1. John 18. 15, 16; 20. 2, 4, 8, and Rev. 17. 10).

In the latter passage (Luke 23. 32) the word is *heteros*

=different (see Ap. 124. 2): "and others also, two, were being led with Him." These were different 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" (vv. 40, 41).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the one 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.

¹ Cp. Matt. 6. 21, 24; 8. 21; 11. 3. Luke 5. 7; 6. 6; 7. 41; 9. 56; 14. 31; 16. 13, 18; 17. 34, 35; 18. 10; 23. 40.

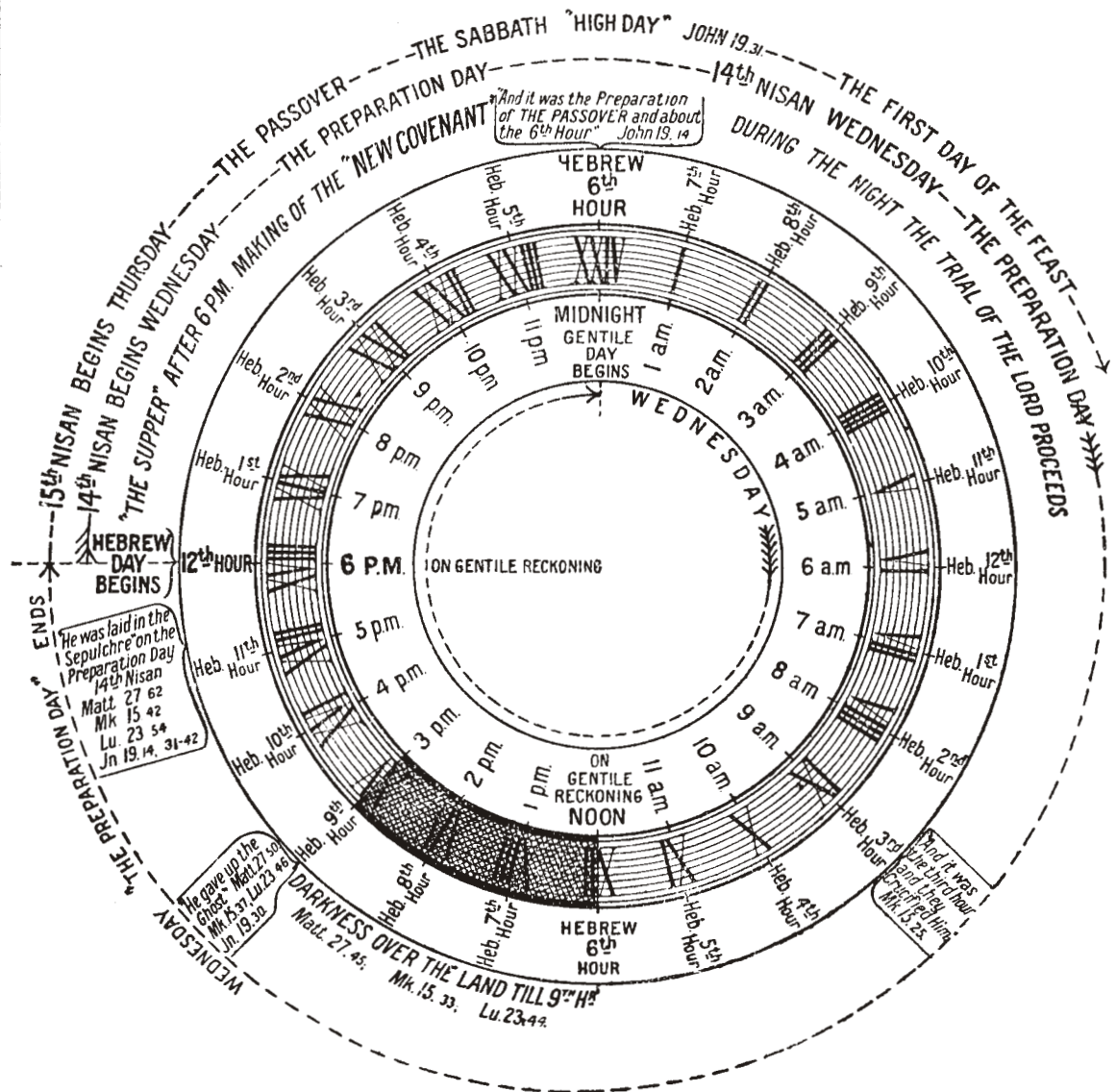
To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as *Les Cinq Croix* ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There 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 of 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, pp. 762, 763). This practice may possibly be explained by the subject of this Appendix.

165

THE HOURS OF THE LORD'S LAST DAY.

The Diagram below shows the 24 hours of the "Preparation Day", i.e. the day before the Passover (John 19. 14, &c.). 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 (Matt. 27. 62. Mark 15. 42. Luke 23. 54. John 19. 31, 42). Therefore He must have been crucified on Wednesday, 14th of Nisan (see Ap. 144, 156, 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.

APPENDIXES 165 (cont.), 166, AND 167.

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), and "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 Matt. 27.45; Mark 15.33; Luke 23.44; was our *noon*; and "the ninth hour" of Matt. 27.45, 46; Mark 15.33, 34; Luke 23.44; was our 3 p.m.

166 THE SEQUENCE OF EVENTS FOLLOWING THE LORD'S RESURRECTION.

The order of these events in the Four Gospels is partly independent and partly supplementary, taking up the narrative at different points of time. They may be set out as follows:—

	MATTHEW.	MARK.	LUKE.	JOHN.
The observation of the women where and how the body was laid	27. 61	15. 47	23. 55	
The preparation of the spices by the women from Galilee on the eve of the <i>High Sabbath</i> .. ..	.. .. .	.. .. .	23. 56-	
Their rest according to the Commandment (Lev. 23. 7). See Ap. 156 .. .. .	.. .. .	.. .. .	23. -56	
The visit of the women at the close of the <i>weekly Sabbath</i> , on "the first day of the week"	28. 1	16. 1, 2	24. 1	20. 1-
"Who shall roll us away the stone?" .. ..	.. .. .	16. 3		
The stone already rolled away	28. 2-4			
They find the stone rolled away .. .. .	.. .. .	16. 4, 5	24. 2	20. -1
Address of the angel to the women	28. 5-7	16. 6, 7	24. 3-7	
Departure of the women	28. 8	16. 8	24. 8, 9	
They meet with the Lord	28. 9, 10			
And tell His disciples, and Peter .. .. .	.. .. .	16. 9-11	24. 10, 11	20. 2 (<i>oun</i>)
The report of the watch	28. 11-15			
The visit of Peter and John .. .. .	.. .. .	.. .. .	24. 12	20. 3-10 (<i>oun</i>)
Mary's visit to the sepulchre .. .. .	.. .. .	.. .. .	.. .. .	20. 11-18
The appearing to the two going to Emmaus .. ..	.. .. .	16. 12 (<i>meta tauta</i>)	24. 13-32	
Their return to the eleven .. .. .	.. .. .	16. 13	24. 33-35	
The first appearance of the Lord to the eleven ..	.. .. .	.. .. .	24. 36-44	20. 19-23
THE FIRST COMMISSION .. .. .	.. .. .	.. .. .	24. 45-49	
The second appearance to the eleven (and Thomas)	.. .. .	16. 14 (<i>husteron</i>) ..	.. .. .	20. 24-29
THE SECOND COMMISSION .. .. .	.. .. .	16. 15-18	.. .. .
(Parenthetic statement by the Evangelist) .. ..	.. .. .	.. .. .	.. .. .	20. [30, 31]
Departure of the eleven into Galilee	28. 16-18			
THE THIRD COMMISSION	28. 19, 20			
The appearance to the seven in Galilee .. .. .	.. .. .	.. .. .	.. .. .	21. 1-23 (<i>meta tauta</i>)
The Ascension and after .. .. .	.. .. .	16. 19, 20	24. 50-53.	
(Closing statement of the Evangelist) .. .. .	.. .. .	.. .. .	.. .. .	21. [24, 25]

167

THE THREE COMMISSIONS.

It will be seen from Ap. 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" (v. 33). The commission was the continuation of His own ministry and that of John the Baptist (Matt. 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 (Matt. 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, &c.).

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 Matt. 22. 4-7, and fulfilled in

Mark 16. 20, as confirmed in Heb. 2. 3, 4. The Acts of the Apostles is the inspired history of the fulfilment 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 Matt. 28. 19, 20, and was given on a mountain in *Galilee* (Ap. 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 Ps. 2. 10-12. It is the proclamation of "the Gospel of the Kingdom" (Ap. 140. II) for a witness to all nations, immediately before the end of the age (Matt. 24. 14. Rev. 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 Ps. 2. 9, when verse 6 shall be fulfilled.

168

THE LAST TWELVE VERSES OF MARK'S GOSPEL.

Most modern critics are agreed that the last twelve verses of Mark 16 are not an integral part of his Gospel. They are omitted by T [A]; not by the Syr. Ap. 94. V. ii.

The question is entirely one of evidence.

From Ap. 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 Nos. I-III, below.

I. As to MANUSCRIPTS, there are none older than the fourth century, and the oldest two uncial MSS. (B and \aleph , see Ap. 94. V.) are without those twelve verses. Of all the others (consisting of some eighteen uncials and some six hundred cursive MSS. 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 its various forms: the "Peshitto" (cent. 2), and the "Curetonian Syriac" (cent. 3). Both are older than any Greek MS. in existence, and both contain these twelve verses. So with the "Philoxenian" (cent. 5) and the "Jerusalem" (cent. 5). See note³ on page 136.

2. The LATIN Versions. JEROME (A. D. 382), who had access to Greek MSS. older than any now extant, includes these twelve verses; but this Version (known as the Vulgate) was only a revision of the VETUS ITALIA, 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 ETHIOPIIC (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 v. 18 (as stated by Eusebius, *Hist. Ecc.* iii. 39).

JUSTIN MARTYR (A. D. 151) quotes v. 20 (*Apol.* I. c. 45).

IRENÆUS (A. D. 180) quotes and remarks on v. 19 (*Adv. Her.* lib. iii. c. x.).

HIPPOLYTUS (A. D. 190-227) quotes vv. 17-19 (Lagarde's ed., 1858, p. 74).

VINCENTIUS (A. D. 256) quoted two verses at the seventh Council of Carthage, held under CYPRIAN.

The ACTA PILATI (cent. 2) quotes vv. 15, 16, 17, 18 (Tischendorf's ed., 1853, pp. 243, 351).

The APOSTOLICAL CONSTITUTIONS (cent. 3 or 4) quotes vv. 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 vv. 16-18 in his first Homily (Dr. Wright's ed., 1869, i., p. 21).

AMBROSE (A. D. 374-97), Archbishop of Milan, freely quotes vv. 15 (four times), 16, 17, 18 (three times), and v. 20 (once).

CHRYSOSTOM (A. D. 400) refers to v. 9; and states that vv. 19, 20 are "the end of the Gospel".

JEROME (b. 331, d. 420) includes these twelve verses in his Latin translation, besides quoting vv. 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 v. 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 MSS. 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 Heb. 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* (i. e. spiritual gifts. See Ap. 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" (vv. 3, 5, 8, 9). But already, in 1 Cor. 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 years¹ after the destruction of Jerusalem there is a complete blank in ecclesiastical history, and a complete silence of Christian speakers and writers². 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 Cor. 14. 31-33).

¹ See Col. 1, opposite.

² Except the *Didachē*, 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.



170

THE SYNONYMOUS WORDS FOR "LIFE".

There are three principal words translated "LIFE". Their shades of meaning are to be distinguished as follows:—

1. *zōē* = life in all its manifestations; from the life of God down to the lowest vegetable. It is life in activity, and thus especially is the opposite of death. It involves resurrection life and eternal life; and hence, as such, is the "gift of God" (Rom. 6. 23. 1 John 5. 12). For the same reason its verb *zōō* is frequently used of, and put for, resurrection life (Matt. 9. 18. Mark 16. 11. Luke 24. 5, 23. John 11. 25, 26. Acts 1. 3; 9. 41; 25. 19. Rom. 6. 10; 14. 9. 2 Cor. 13. 4. Rev. 1. 18; 2. 8; 13. 14; 20. 4, 5).
2. *bios* = life, as lived, manner of life; life as led, &c.; *zōō* 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 *ZOO*-logy and *BIO*-graphy. *Zōō* is life in its principle; *bios* is life in its manifestations (Luke 8. 14). *Bios* is also put by Fig. *Metonymy* (of Adjunct), Ap. 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 Tim. 2. 2. 2 Tim. 2. 4. 1 Pet. 4. 3. 1 John 2. 16; 3. 17).

3. *psuchē* = the breath of animal life; one of the manifestations of *zōō*, common to all living animals. In one passage (Isa. 10. 18, the Heb. *nephesh* (Ap. 13), Gr. *psuchē*) is applied to vegetable life. It is used of the living individual as such. For its various renderings and usages, see Ap. 110.

171

THE SYNONYMOUS WORDS FOR "SLEEP".

There are two words rendered "Sleep":—

1. *kathēudō* = to compose one's self for sleep. Occurs twenty-two times; never used of death.
2. *kotmaomai* = to fall asleep (unintentionally). Hence this latter is used of death, as it is involuntary,

while *kathēudō* is voluntary. See this difference illustrated in 1 Thess. 4. 14 (where it is *koimaomai*), and 5. 6, 7, 10 (where it is *kathēudō*). Occurs eighteen times; always of death, save Matt. 28. 13. Luke 22. 45. John 11. 12. Acts 12. 6.

172

THE SYNONYMOUS WORDS FOR "POWER", ETC.

1. *dunamis* = inherent power; the power of reproducing itself: from which we have Eng. dynamics, dynamo, &c. See Acts 1. 8.

2. *kratos* = strength (as exerted); power put forth with effect, and in government: from which we have the Eng. theocracy, government by God; aristocracy, government by the best; democracy, government by the people. The Greek *enkrateia* = mastery over one's self = self-control, or having one's self reined in (from *krateia*, a rein). This (i.e. *enkrateia*) is the only word rendered "temperance", and occurs only in Acts 24. 25. Gal. 5. 23. 2 Pet. 1. 6, 6.

3. *ischus* = strength (as an endowment), physical strength possessed. See, e.g., Mark 12. 30.

4. *energeta* = energy; strength (No. 3 above) put forth from within in effectual operation. See, e.g., 2 Thess. 2. 9.

5. *exousia* = authority, or, delegated power; the liberty and right to put forth power. See, e.g., John 1. 12.

6. *archē* = beginning; then, the chief rule or ruler. See Luke 12. 11 (magistrates).

The interpretation of this verse depends entirely on punctuation, which rests wholly on *human* authority, the Greek manuscripts having no punctuation of any kind till the ninth century, and then it is only a dot (in the middle of the line) separating each word. See Ap. 94, V. i. 3.

The Verb "to say", when followed by *hoti*, introduces the *ipsissima verba* of what is said; and answers to our quotation marks. So here (in Luke 23. 43), in the absence of *hoti*="that", there may be a doubt as to the actual words included in the dependent clause. But the doubt is resolved (1) by the common Hebrew idiom, "I say unto thee this day", which is constantly used for very solemn emphasis (see note on Deut. 4. 26); as well as (2) by the usage observable in other passages where the verb is connected with the Gr. *sēmeron*=to-day.

1. With *hoti* :—

Mark 14. 30: "Verily I say unto thee, that (*hoti*) 'this day . . . thou shalt deny me thrice.'"

Luke 4. 21: "And He began to say unto them, that (*hoti*) 'This day is this scripture fulfilled in your ears.'"

Luke 5. 26: "Saying (*hoti*=that), 'We have seen strange things to-day.'"

Luke 19. 9: "Jesus said unto him that (*hoti*), 'This day is salvation come to this house.'"

For other examples of the verb "to say", followed by *hoti*, but not connected with *sēmeron* (to-day), see Matt. 14. 26; 16. 18; 21. 3; 26. 34; 27. 47. Mark 1. 40; 6. 14, 15, 18, 35; 9. 26; 14. 25. Luke 4. 24, 41; 15. 27; 17. 10; 19. 7.

2. Without *hoti* :—

On the other hand, in the absence of *hoti* (=that), the relation of the word "to-day" must be determined by the context.

Luke 22. 34: "And He said, 'I tell thee, Peter, in no wise shall a cock crow to-day before thou shalt thrice deny that thou knowest Me.'" Here the word "to-day" is connected with the verb "crow", because the context requires it. Compare Heb. 4. 7.

It is the same in Luke 23. 43: "And Jesus said to him, 'Verily I say unto thee to-day [or this day¹, when, though they were about to die, this man had expressed so great faith in Messiah's coming Kingdom, and therefore in the Lord's resurrection to be its King—now, under such solemn circumstances] thou shalt be, with Me, in Paradise.'" For, when Messiah shall reign, His Kingdom will convert the promised land into a Paradise. Read Isa. 35, and see note on Ecc. 2. 5.

We must notice also the Article before "Paradise". It is "THE Paradise", viz. the paradise of which the prophets tell in such glowing language, when the Lord shall come in His Kingdom. See Ps. 67. 4, 6; 72. 6, 7, 16, 17. Isa. 4. 2; 30. 23, 24; 35. 1, 2, 5, 6; 41. 18, 20. Jer. 31. 5, 12. Ezek. 34. 25-27; 36. 29, 30; 47. 8, 9, 12. Hos. 2. 18, 21, 22. Joel 3. 18. Amos 9. 13-15. Zech. 8. 12.

It has no connexion with Babylonian, Jewish, and Romish tradition, but is a *direct* answer to the malefactor's prayer. His prayer referred to the Lord's coming and His Kingdom; and, if the Lord's answer was direct, the promise must have referred to that coming and to that Kingdom, and not to anything that was to happen on the day on which the words were being spoken.

It is alleged that the Lord's promise was a reply to the man's thought; but this is an assumption for which no justification can be found. Moreover, how can we know what his thought was, *except by the words he uttered?*

The Lewis Codex of the Syrian N.T. reads in v. 39: "save Thyself and us to-day". So the Lord's word "to-day" may have reference to the revilings of the one, as well as to the request of the other.

¹ It is rendered "to-day" eighteen times in the Gospels, Hebrews and James; but "this day" twenty-three times (five times in Matthew; once in Mark; four times in Luke; nine times in Acts; once in Romans; twice in 2 Corinthians; and once in Hebrews).

1. *apostellō*=to send forth, or off, or away from (as a messenger, or with a commission), the sender remaining behind¹; implying authority on the part of the sender. Hence used of prophets; and the Noun, "apostle", denotes one thus sent.

2. *exapostellō*=to send off, or away out of (the place where one is); implying the same mission and authority. No. 1, with the Prep. *ek* prefixed. See Ap. 104. vii.

3. *sunapostellō*=to send off together (or in conjunction) with another. No. 1, with *sun* (Ap. 104. xvi) prefixed. Occurs only in 2 Cor. 12. 18.

4. *pempō*=to send (esp. with an escort), the sender accompanying those sent². See Luke 7. 3 (where No. 1, above, is used), and v. 6 (where *pempō* is used).

5. *anapempō*=to send up (as to a judge for trial); or to send back, remit (as in Luke 23. 11); or to send again.

6. *ekpempō*=to send out from, send out. No. 4, with *ek* (Ap. 104. vii) prefixed. Occ. only in Acts 13. 4; 17. 10.

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 *pempō* is thus emphasized.

7. *metapempō*=to send for, so as to be *with* one's self. No. 4, with *meta* (Ap. 104. xi) prefixed. Occurs only (except once) in Middle Voice. Acts 10. 5, 22, 29; 11. 13; 24. 24, 26; 25. 3. See Passive Voice, Acts 10. 29-.

8. *sumpempō*=to send in company with. No. 4, with *sun* (Ap. 104. xvi) prefixed. Occ. only in 2 Cor. 8. 18, 22.

9. *ballō*=to throw, to cast (the context determining the nature or degree of force exercised). Cp. Matt. 10. 34.

10. *ekballō*=to throw or cast out of, or from. No. 9, with *ek* (Ap. 104. vii) prefixed. Cp. Matt. 12. 20.

11. *apoluō*=to loosen off from, let loose from, release, let go away. Cp. Matt. 15. 23.

12. *aphēmti*=to send off, or away from one's self (in any manner); hence, to dismiss. Cp. Matt. 13. 36.

13. *apotassomat*=to withdraw from by taking formal leave of; to bid farewell or say "adieu" to: as Elisha did from Elijah (Josephus, *Ant.* viii. 13. 7). Cf. Mark 6. 46. Luke 9. 61; 14. 23. Acts 18. 18, 21. 2 Cor. 2. 13.

14. *bruō*=to emit, or send forth abundantly (as a fountain). Occurs only in James 3. 11.

175

THE SYNONYMOUS WORDS FOR "TRUE".

1. *alēthēs*=true¹ (as contrasted with what is *false*). Hence, used of God (John 3. 33) in that He cannot lie (see also John 5. 31; 8. 13). The opposite of a lie. Gr. *apseudēs*. Tit. 1. 2. Cp. John 4. 18. 1 John 2. 27.

2. *alēthinos*=very¹. Fr. *véritable*: i.e. genuine, real, substantial, as contrasted with that which is fictitious, unreal, shadowy, or symbolical. Hence, *alēthinos* is that which has truth for its base and is all that it

¹ See notes on the Structure of the Gospel of John.

claims to be (John 6. 32; 15. 1). See 1 Thess. 1. 9. Heb. 8. 2; 9. 24.

3. *gnēstos*=legitimate. Spoken of children. Occ. only in Phil. 4. 3. 1 Tim. 1. 2. Tit. 1. 4. With Art.=sincerity (2 Cor. 8. 8). The Adverb *gnēsios*=naturally, occ. only in Phil. 2. 20.

4. *piistos*=faithful. A verbal Adj., from *peithō*=to persuade, and Pass. to be persuaded and convinced. Hence, believing, faithful, trustworthy. Transl "true" in 2 Cor. 1. 18. 1 Tim. 3. 1. See Ap. 150. III.

176

THE EIGHT "SIGNS" IN JOHN'S GOSPEL.

Miracles are spoken of in the New Testament under three names:—

1. *dunamis*=power. In the singular, power in the abstract; but in the plural it=mighty works, i.e. the manifestations of power. (See Ap. 172. 1.) The word occurs 38 times in three of the four Gospels: 13 times in Matthew, and is rendered "power", or "powers" 5 times; "mighty works" 6 times; "wonderful works" once (7. 22), and once "ability" (25. 15). It occurs ten times in Mark; and is rendered "virtue" once (5. 30); "mighty works" 3 times; "power", or "powers", 5 times; and "miracle" once (9. 39). In Luke it occurs 15 times, and is rendered "power", or "powers", 11 times; "virtue" twice; "mighty works", twice. In John it does not occur at all.

2. *teras*=a wonder. This word has regard to the effect produced on those who witnessed the mighty work. It is always translated "wonder", and occurs three times in three of the Gospels: viz. Matt. 24. 24. Mark 13. 22. John 4. 48. Outside the Gospels it occurs in Acts 2. 19, 22, 43; 4. 30; 5. 12; 6. 8; 7. 36; 14. 3; 15. 12. Rom. 15. 19. 2 Cor. 12. 12. 2 Thess. 2. 9. Heb. 2. 4. It does not occur in Luke's Gospel; and only once in Matthew, Mark, and John. The rendering "miracle" should be confined to this word, *teras*.

3. *sēmeion*=a sign. This word has regard to the significance of the work wrought, whether in itself, or in the reason, object, design, and teaching intended to be conveyed by it. It occurs in the Gospels 48 times, viz.: 13 times in Matt.; 7 times in Mark; 11 times in Luke; and is rendered "miracle" only once (23. 8).

In John it occurs 17 times, and is quite wrongly rendered "miracle" 13 times, and "sign" only 4 times. No other word is used for a "miracle" in John, except in 4. 48 (see 2 above).

The English word "miracle" is from the Latin word *miraculum*, which means "a wonder", and should therefore be confined to the rendering of *teras* (No. 2) above, and not used for either *dunamis* (No. 1), or *sēmeion* (No. 3).

All three of the above words occur in one verse

[For Structure see next page.]

THE SIGNIFICATION.

We are now in a position to examine these eight "signs" more minutely; and are able, at once, to see that the points which correspond are intended to emphasize the signification of each.

Two things stand out most clearly: they all manifest ISRAEL'S need, and condition of helplessness and death; and MESSIAH'S glory, and His ability to meet that need and restore Israel's lost condition.

We need not go outside these to learn the signification of these "signs". All else must be by way of application and not interpretation. Messiah was baptized and anointed by the Holy Ghost "that He might be manifested unto Israel" (John 1. 31). The first sign is called "the beginning", and the next is called the

(Heb. 2. 4): "God also bearing [them] witness by signs (*sēmeion*), both with wonders (*teras*), and various mighty works (*dunamis*), and distributions of *pneuma hagion* (see Ap. 101. II. 14), according to His own will".

John does not use the first of these words (*dunamis*) at all. He uses the second (*teras*) only once (4. 48). In all the other passages he uses the third (*sēmeion*), and this 17 times. It is rendered "miracle" in all but four passages (2. 18; 4. 48; 6. 30; 20. 30, where it is correctly rendered "sign"). It should, of course, have been rendered "sign" throughout, because it has regard to that which is signified by the work wrought.

Out of all the miracles wrought by our Lord, John records only eight; and these are all "signs", not "wonders" or "mighty works".

The number (eight) is Divinely ordered. Of the first we read, "This beginning of the signs" (2. 11); and of the second, "This is again a second sign" (4. 54). We are thus invited to continue and carry out this important enumeration to the completion of the eighth.

Hence these eight¹ must have been Divinely selected only on account of their special signification.

It is ours to study them with the view of finding out what it is that is signified by them. For this purpose they are set out on page 194, according to their Structure; for, like all the other words and works of God, their order is perfect as well as all else connected with them.

They are at once seen to be arranged as an *Introversion*. This tells us that the *historical* order in which they were wrought must have had regard also to the *literary* order in which they are recorded.

The *Introversion* shows that the *first* corresponds with the *eighth*; the *second* corresponds with the *seventh*; the *third* with the *sixth*; and the *fourth* with the *fifth*.

Thus there are four pairs; the latter sign and signification in each pair is always an advance on the former: so that, while the former deals with what is preliminary and partial, it leads up to the latter corresponding sign, which is permanent and final.

¹ For the significance of the enumeration of the eight signs as a whole, see the Conclusion, page 195.

"second", to intimate to us that we are to continue the enumeration, and thus be led on to emphasize the signification of each. It "manifested forth His glory". This is the signification of the whole eight.

THE FIRST (A) AND THE EIGHTH (A).

The Marriage in Cana (2. 1-11), and the Draught of Fishes (21. 1-14).

The signification is the same in each case, as to Messiah. In the first He "manifested forth His glory" (2. 11); in the eighth He "manifested Himself" (21. 14, note the same word in each): as to Israel, it was to manifest the depth of the nation's destitution. He alone could supply that need by becoming "the glory of His

THE EIGHT "SIGNS".

A | 2. 1-11. THE MARRIAGE IN CANA.

- a | The background. Nathanael's faith (1. 49-51).
- b | The Place. Galilee (v. 1).
- c | "The third day" (v. 1).
- d | Wine provided (vv. 8, 9).
- e | "Jesus was called, and His disciples" (v. 2).
- f | Failure confessed. "They have no wine" (v. 3).
- g | Numbers. Six waterpots, holding two or three firkins apiece (v. 6).
- h | Command. "Fill the waterpots with water" (v. 7-).
- i | Obedience. "They filled them" (v. 7-).
- k | Waterpots filled to the last drop. "Up to the brim" (v. 7).
- l | The servants bare (*ēnēkan*, v. 8).
- m | Glory manifested (*ēphanērōse*, v. 11-).
- n | His disciples' faith (v. -11).

B | 4. 46-50. THE RULER'S SON.

- o | The background. Rejection (vv. 43, 44).
- p | Time. "After two days" (v. 43).
- q | His son. "Sick" (*ēsthenet*, v. 46).
- r | Parenthetic explanation re the place (Cana) (v. 46).
- s | "At the point of death" (v. 47). "Death" only here, and in "B". below.
- t | "Ye will not believe" (v. 48).
- u | "Ere my child die" (v. 49).
- v | The servants "met him" (v. 51).
- w | "Thy son liveth" (v. 51).
- x | "The fever left him" (*aphēken*, v. 52).

C | 5. 1-47. THE IMPOTENT MAN.

- a | The Place. Jerusalem (v. 1).
- b | The Pool. Bethesda (v. 2); "thirty-eight years" (v. 5).
- c | The longstanding case, "thirty-eight years" (v. 5).
- d | "Jesus saw him" (v. 6).
- e | The Lord takes the initiative (v. 6).
- f | "The same day was the Sabbath" (v. 9).
- g | "Afterward Jesus findeth him" (v. 14).
- h | "Sin no more" (v. 14). Sin, only here and in "C", below.
- i | "My Father worketh hitherto, and I work" (v. 17).
- k | A double reference to "Moses" (vv. 45, 46).

D | 6. 1-14. THE FEEDING OF THE FIVE THOUSAND.

- l | The only "sign" (with D) recorded in the other Gospels (Matt. 14. 15. Mark 6. 35. Luke 9. 10).
- m | "Jesus went up into the mountain" (v. 3).
- n | Followed by a discourse (vv. 28-65). Signification.
- o | "Many disciples went back" (v. 66).
- p | The testimony of Peter (vv. 68, 69).

D | 6. 15-21. THE WALKING ON THE SEA.

- l | The only "sign" (with D) recorded in the other Gospels (Matt. 14. 23. Mark 6. 47).
- m | "Jesus departed again into the mountain" (v. 15).
- n | Followed by a discourse (ch. 7). Signification.
- o | "Many of the people believed" (7. 31).
- p | The testimony of Nicodemus (7. 50).

C | 9. 1-41. THE MAN BORN BLIND.

- a | The Place. Jerusalem (8. 59; 9. 1).
- b | The Pool. Siloam (vv. 7, 11).
- c | The longstanding case, "from birth" (v. 1).
- d | "Jesus saw" him (v. 1).
- e | The Lord takes the initiative (v. 6).
- f | "It was the Sabbath day" (v. 14).
- g | "When He had found him" (v. 35).
- h | "Who did sin?" (v. 2. Cp. vv. 24, 25, 31, 34). Sin, only here, and in "C", above.
- i | "I must work the works of Him that sent Me" (v. 4).
- k | A double reference to "Moses" (vv. 28, 29).

B | 11. 1-44. THE SISTERS' BROTHER.

- o | The background. Rejection (10. 31, 39; 11. 8).
- p | Time. "Jesus abode two days where He was" (v. 6).
- q | "Lazarus was sick" (*ēsthenet*, v. 2).
- r | Parenthetic explanation re the person (Mary) (v. 2).
- s | "Lazarus is dead" (v. 14). "Death" only here, and in "B", above.
- t | "That ye may believe" (v. 15).
- u | "Our brother had not died" (v. 21, 32).
- v | Martha "met Him" (vv. 20, 30).
- w | "Lazarus, come forth" (v. 43).
- x | "Let him go" (*aphete*, v. 44).

A | 21. 1-14. THE DRAUGHT OF FISHES.

- a | The background. Thomas's unbelief (20. 24-29).
- b | The Place. Galilee (v. 1).
- c | "The third time" (v. 14).
- d | A meal provided (v. 9).
- e | The Lord was the Caller of His disciples (vv. 5, 12).
- f | Failure confessed. They had "caught nothing" (v. 3). Had "no meat" (v. 5).
- g | Numbers: 200 cubits (v. 8); 153 fishes (v. 11).
- h | Command. "Cast the net into the water" (v. 6).
- i | Obedience. "They cast therefore" (v. 6).
- k | Net full, to the last fish (vv. 8, 11).
- l | "Bring of the fish" (*ēnēkate*, v. 10).
- m | The Lord manifested (*ēphanērōhē*, v. 14).
- n | His disciples' love (vv. 15-17).

APPENDIX 176: THE EIGHT "SIGNS" IN JOHN'S GOSPEL (cont.).

People Israel" (Luke 2. 32). Apart from Messiah, Israel could have no joy, no supplies, no blessing, no glory.

The first sign signified that need: "they have no wine" (2. 3), while the last signified that with all their toil they had "caught nothing", and had "no meat"; but it signified also that Messiah could supply both the one and the other—sustenance and joy.

Religion with all its punctilious observances could not supply either. Religion grossly corrupted (cp. Isa. 1. 22), was in full evidence: the "waterpots" and "the purifying of the Jews" only manifested the truth of the inspired indictment of Isa. 1. 10-23; while the next recorded event (John 2. 13-16) manifested that they were destitute of all idea of true worship of Jehovah.

The discourses which followed carried the signification further, and showed that this spiritual destitution could be remedied only by the Divine gifts; yea, in spiritual regeneration and resurrection.

Nicodemus, who was attracted by the signs (3. 2), sought their signification, and was taught the need of spiritual birth from Ezek. 36. 24-32. The word "must" of 3. 7 and 3. 14 enforced and explained it; while the gift of God (v. 16) was the only answer to his question "How?"

From Jerusalem and a ruler He goes to Samaria (4. 4), like Peter in a later day (Acts 8. 14-25); and again shows, to a Samaritan woman, the need of spiritual worship, enforcing it by the same "must" (4. 24); and answering her question "How?" by the same "gift of God" (4. 10).

When Messiah gives joy to the nation, it will be filled "up to the brim" (2. 7. Cp. Isa. 9. 2-7. John 21. 11); and when He fills the Land with restored Israel in resurrection, it will be to the last one (Ezek. 37. 12-14). For in the eighth sign Messiah was the Caller, signifying that He will be the Gatherer (Jer. 31. 10); while the seven disciples (John 21. 2, Ap. 10) signify the spiritual perfection with which Israel will be gathered, yea, "one by one" (Isa. 27. 12) to the last one ("153"). For "though Israel be sifted among the nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9. 9).

THE SECOND (B) AND THE SEVENTH (B).

The Ruler's Son (4. 46-54), and the Sisters' Brother (11. 1-44).

If in the first and eighth the signification was national destitution of all *good*, in the second and seventh it is destitution of national *life*. The "sign" in each case was connected with *death*; and, as in all the other pairs, the latter is an advance upon the former: so here, the son being on the point of death (4. 47) in the death chamber, the brother is actually dead and in the tomb. The signification being that in the former, which took place during the first period of our Lord's ministry, which was the proclamation of the kingdom, the nation was at the point of death, though not actually dead (see Ap. 119): but in the latter case the "sign" was given in the third period when the King had been already rejected (10. 39; 11. 8, 53; 12. 10), and national life was in God's sight practically dead.

The nation's only hope was in Messiah, the great Life-giver. He would raise it again from the dead, according to Ezek. 37. There is a reference here to Hos. 13. 14. Can there be a reference also in the "two days" (4. 43 and 11. 6) to Hos. 6. 1-3?

THE THIRD (C) AND THE SIXTH (C).

The Impotent Man (5. 1-47), and the Man born Blind (9. 1-41).

In both these two "signs" the condition of Israel is "manifested" in another phase, as being of long standing and hopeless (5. 5; 9. 1); and Messiah is manifested in His grace as the only Helper and Healer.

In both cases Messiah is the Seeker (5. 6; 9. 1), and takes the initiative; while in both the preceding pairs He was the One Who was sought.

Both "signs" were manifested in Jerusalem (5. 1 and 8. 59 with 9. 1), and thus have special reference to Government and its seat.

Both are associated with a pool (5. 2 and 9. 7, 11), and may signify that Pool of spiritual cleansing which in a future day is yet to be "opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13. 1). In connection with this it is significant that these two "signs" are the only two out of all the eight that have any reference to *sin* (5. 14 and 9. 2, 24, 25, 34), as the second and seventh are the only two connected with *death*.

Sin had been the cause, in the case of Israel, both of the *impotence* and the *blindness*.¹

It was the cause of Israel's thirty-eight years' typical and helpless wandering (see Ap. 50. VII; cp. 2 and 3) before the nation entered into rest; as it was the cause of the suffering of this impotent man, before he met with the great and only Giver of Rest.

This rest is emphasized by the reference to a "Sabbath-day" (5. 9 and 9. 14) and by the "sign" that Messiah (the true Joshua) can alone lead them into that true rest and sabbath-keeping that yet remains for Jehovah's People (Heb. 4. 4-10).

Messiah is Himself not only the Seeker (5. 6; and 9. 1), but He is also the Finder (5. 14 and 9. 35).

The double reference to Moses' *words* (5. 45, 46 and 9. 28, 29), and to the Father's *works* (5. 17 and 9. 4), are both "signs" also, full of the utmost significance as deepening the sin of Israel, and enhancing the grace of God Who had raised up Messiah as the Prophet, like unto Moses (Deut. 18. 15-19), and sent His Son to seek and to find and to save that which was lost (Luke 19. 9, 10).

THE FOURTH (D) AND THE FIFTH (D).

The Feeding of the Five Thousand (6. 1-14), and the Walking on the Sea (6. 15-21).

These are the two central "signs", and are emphasized by being the only "signs" which are recorded in the other three Gospels; thus implying that all four Gospels are needed in order to give us their full signification.

Both "signs" are followed by the Lord's own signification in the discourses which manifested the special glory of His Deity.

The two "signs" are connected together by the parenthesis of 6. 23, which shows that the signification is one, manifesting Messiah as Divine; in the former, as the Creator and the only Supplier of all His People's needs; temporal as in 6. 6-13, and spiritual as in 6. 32-51; in the latter, as the Creator and Lord of the elements.

The discourse which follows is to signify the enormity of the sin of His rejection, as shown in 7. 1, 11, 12, 25, 30, 32, 43, 44, 45; as the second and seventh are the only two connected with *death*.

Thus, these two central "signs" manifest the two central truths which are common to all the four Gospels: viz., the glory of the Messiah, and His rejection by the nation.

They were connected by His departing from them, and going up into a mountain (6. 3 and 6. 15), signifying that He was about to depart from them, until His return from heaven on the repentance of the nation.

CONCLUSION.

As to the eight "signs" as a whole, they are divided into seven and one; the seven taking place during the ministry of our Lord; and the one (the eighth) after His resurrection; the number eight being symbolical of that fact, the Resurrection having taken place on the eighth day (see Ap. 10).

The seven are divided into two, three, and two; the first two occurred in the *first* period of His ministry, which was the proclamation of the Kingdom (see Ap. 119).

¹ See v. 3, which shows that they believed the Babylonian "tradition" of reincarnation.

The next three (the third, fourth, and fifth) during the second period of His ministry, which was the manifestation of His Person as *Jehovah-Ropheka*, the Healer of His People; *Jehovah-Ro'i*, and *Jehovah-Jireh*, the Supplier of all His People's needs; and Jehovah the Creator of heaven and earth, the sea and all that in them is.

The next two (the sixth and seventh) occurred during the third period of His ministry, the period of His

rejection; manifesting the enormity of their sin, in the rejection of Him Who is the Restorer of His People's sight, and the Lord and Giver of life. Both were parabolic and prophetic with reference to His rejection.

The eighth stands out alone, in this connection; occurring as it does in the Post-resurrection period, and referring to the future gathering of Israel by the rejected Messiah, Who is seen as the Seeker, the Finder, and the Gatherer of His scattered People, Israel.

177

THE SYNONYMOUS WORDS FOR "JUDGMENT".

1. *atsthēsts* = perception. Occurs only in Phil. 1. 9, where A.V. reads "sense" in the margin and R.V. reads "discernment".

2. *gnomē*, from *ginōskō* (Ap. 132. ii) = opinion, the result of knowledge. Occurs nine times: translated "purposed" in Acts 20. 3; "judgment" in 1 Cor. 1. 10; 7. 25, 40; "advice" in 2 Cor. 8. 10; "mind" in Philem. 14; Rev. 17. 13; "will" in Rev. 17. 17; and (with a verb) "agree" in Rev. 17. 17.

3. *dikatōma* = that which is deemed right or just (*dikaïos*). Occurs ten times: translated "judgment" in Rom. 1. 32; Rev. 15. 4; elsewhere "ordinance", "righteousness", and once "justification" (Rom. 5. 16).

4. *dikē* = right, as established custom or usage, hence a suit at law, penalty, vengeance. Occurs four times: translated "judgment" in Acts 25. 15; "vengeance" in Acts 28. 4; Jude 7; and "punished" in 2 Thess. 1. 9 (see R.V.)

5. *hēmera* = day, rendered "judgment" in 1 Cor. 4. 3 (see A.V. marg.).

6. *krīma*. This and the two following words are akin to the verb *krinō* (Ap. 122. 1). *Krīma* occurs twenty-eight times, and is rendered "judgment", "damnation", or "condemnation", save in Luke 24. 20; 1 Cor. 6. 7; and Rev. 18. 20, where see notes.

7. *krīsis* = a separating, a judgment, especially of judicial proceedings. Our English word "crisis" means a turning-point. The word occurs forty-eight times: translated "damnation" (Matt. 23. 33; Mark 3. 29; John 5. 29), "condemnation" (John 3. 19; 5. 24), "accusation" (2 Pet. 2. 11; Jude 9), and everywhere else "judgment".

8. *krītērion* = the place, or means of judgment. It occurs three times (1 Cor. 6. 2, 4; James 2. 6). This word we have also adopted into the English language as a "standard" for judging.

178 THE SYNONYMOUS WORDS FOR "RAISE", "RESURRECTION", ETC.

There are eight verbs and three nouns to be noticed in this connection.

I. VERBS.

1. *antstēmi* (*ana*, Ap. 104. i, *histēmi*) is either transitive or intransitive, according to the tense, &c., and means to make to stand up, i.e. to raise up, or to rise up, arise, rise again. It occurs 111 times, thirty-five of which refer to resurrection. See (e.g.) Matt. 17. 9; 20. 19. John 6. 39, 40, 44, 54.

2. *exantstēmi*. No. 1 with *ek* (Ap. 104. vii) prefixed. Not used of resurrection. Occurs only in Mark 12. 19. Luke 20. 28. Acts 15. 5.

3. *epanistamai* is middle voice of No. 1 with *epi* (Ap. 104. ix) prefixed. Not used of resurrection. Occurs only in Matt. 10. 21. Mark 13. 12.

4. *egerō* = to rouse up from sleep. Pass., to awake. Occurs 141 times, of which seventy refer to resurrection. See (e.g.) Matt. 10. 8; 27. 63, 64. Luke 20. 37; 24. 6, 34. John 12. 1, 9, 17. Eph. 1. 20; 5. 14, &c.

5. *dtegetrō*. No. 4, with *dia* (Ap. 104. v) prefixed = to rouse thoroughly. Not used of resurrection. Occurs only in Matt. 1. 24. Mark 4. 38, 39. Luke 8. 24. John 6. 18. 2 Pet. 1. 13; 3. 1 (stir up).

6. *exegetrō*. No. 4, with *ek* (Ap. 104. vii) prefixed. Occurs only in Rom. 9. 17. 1 Cor. 6. 14.

7. *epegetrō*. No. 4, with *epi* (Ap. 104. ix) prefixed. Not used of resurrection. Occurs only in Acts 13. 50; 14. 2.

8. *sunegetrō*. No. 4, with *sun* (Ap. 104. xvi) prefixed. Occurs only in Eph. 2. 6. Col. 2. 12; 3. 1.

II. NOUNS.

1. *anastasis*. Cp. I. 1. Occurs forty-two times. Always transl. resurrection, except Luke 2. 34.

2. *exanastasis*. No. 1, with *ek* prefixed. Occurs only in Phil. 3. 11.

3. *egersts*. Cp. I. 4. Occurs only in Matt. 27. 53.

APPENDIX 179.

179

I. PARALLEL DATINGS OF THE TIMES OF OUR LORD.
 II. DATES OF "THE BEGETTING" AND THE NATIVITY, ETC.
 III. "THE COURSE OF ABIA".

A.M.=Anno Mundi; i.e. in the year of the world. B.C.=Before Christ. Reckoned as from 4004 A.M.
 A.C.=Anno Christi; i.e. in the year of Christ. Reckoned from the Nativity, in 4000 A.M. and 749-750 A.U.C.
 A.U.C.=Anno Urbis Condite; i.e. the year in which the City (Rome) was founded.

I.

PARALLEL DATINGS OF THE TIMES OF OUR LORD.

A.M.	B.C.—A.D.	A.C.	A.U.C.
3060	44		9
1	43		710
2	42		11
3	41		12
4	40		13
5	39		14
6	38		15
7	37		16
8	36		17
9	35		18
3070	34		19
1	33		720
2	32		21
3	31		722
4	30	Decree of Senate of Rome	23
5	29		24
6	28		25
7	27		26
8	26		27
9	25		28
3080	24		29
1	23		730
2	22		31
3	21		32
4	20		33
5	19		34
6	18		35
7	17		36
8	16		37
9	15		38
3090	14		39
1	13		740
2	12		41
3	11		42
4	10		43
5	9		44
6	8		45
7	7		46
8	6		47
9	5		48
(See Ap. 50) 4000	4	YEARS OF THE AGE OF THE LORD	49
1	3	THE NATIVITY	50
2	2	1st taxing or Census Luke 2. 2	51
3	1	Quirinus' First Governorship.	52
4004	0	A. D.	53
5	1		54
6	2		55
7	3		56
8	4		57
9	5		58
4010	6		59
1	7		60
2	8	Christ in 12 the Temple	61
3	9		62
4	10		63
5	11		64
6	12		65
7	13		66
8	14		67
9	15		68
4020	16		69
1	17		70
2	18		71
3	19		72
4	20		73
5	21		74
6	22		75
7	23		76
8	24	3rd Census (?)	77
9	25		78
4030	26	The Ministry of our Lord	79
1	27		80
2	28		81
3	29		82
4033	30	THE CRUCIFIXION OF OUR LORD	83
1	31		84
2	32		85
3	33		86
4	34		87
5	35		88
6	36		89
7	37		90
8	38		91
9	39		92
4040	40		93
1	41		94
2	42		95
3	43		96
4	44		97
5	45		98
6	46		99
7	47		100
8	48		101
9	49		102
4050	50		103
1	51		104
2	52		105
3	53		106
4	54		107
5	55		108
6	56		109
7	57		110
8	58		111
9	59		112
4060	60		113
1	61		114
2	62		115
3	63		116
4	64		117
5	65		118
6	66		119
7	67		120
8	68		121
9	69		122
4070	70		123
1	71		124
2	72		125
3	73		126
4	74		127
5	75		128
6	76		129
7	77		130
8	78		131
9	79		132
4080	80		133
1	81		134
2	82		135
3	83		136
4	84		137
5	85		138
6	86		139
7	87		140
8	88		141
9	89		142
4090	90		143
1	91		144
2	92		145
3	93		146
4	94		147
5	95		148
6	96		149
7	97		150
8	98		151
9	99		152
4100	100		153

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.

YEARS OF THE REIGN OF AUGUSTUS (OCTAVIUS).

1st year of Octavius.
 2
 3
 4
 5 AUGUSTUS (Octavius) IMPERATOR.
 6
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YEARS OF THE AGE OF THE LORD

THE NATIVITY
 1st taxing or Census Luke 2. 2
 Quirinus' First Governorship.

749 Herod d.c. end of Jan. 3 B.C.
 750
 751
 752
 753

Our Lord b. 15th Tisri=20th Sept. 4 B. C.
 32 A.D. reckoning begins, owing to the mistake of Dionysius Exiguus, in arranging the Calendar of the Christian Era in A.D. 532.

YEARS OF THE REIGN OF TIBERIUS.

44 1st yr. of Tiberius' 1 joint reign with Augustus.
 45
 46 Augustus dies. 3 Tiberius alone.
 47
 48
 49
 50

779 begins (Luke 3. 23) in the 15th year of Tiberius.

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, p. 37; XLVI, p. 46; *Dial.* LXXVIII, p. 186. Clark's ed.).
 2. According to some, Augustus died August 19, A.D. 14. Therefore if Tiberius' co-regnancy was for two years before Augustus' death his first year was 785 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 began His Ministry (Luke 3. 23). Clement of Alexandria gives the years of Augustus' reign as being 43-46, according to different reckonings in his day.
 3. According to Clement of Alexandria (c. 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 1, see Clark's ed. 1, pp. 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.

APPENDIX 179: PARALLEL DATINGS, ETC. (cont.)

II.

DATES OF "THE BEGETTING" (*hē gennēsis*, Matt. 1. 18, 20 (see R.V. marg.). John 1. 14-) OF OUR LORD AND HIS BIRTH. (Luke 2. 7. John 1. -14.)

	78 | 78	156 | 156	234 | 234
TEBETH 1=25-26 DEC. (5 B.C.)	20=12-13	10=29-30	29=15-16
(29) 2=26-27 (7)	21=13-14	11=30-31	30=16-17
3=27-28	22=14-15	12=31-1	ELUL 1=17-18
4=28-29	23=15-16	13=1-2 JUNE	(29) 2=18-19
5=29-30	24=16-17	14=2-3 (30)	3=19-20
6=30-31	25=17-18	15=3-4	4=20-21
7=31-1	26=18-19	16=4-5	5=21-22
8=1-2 JAN. (4 B.C.)	27=19-20	17=5-6	6=22-23
9=2-3 (31)	28=20-21	18=6-7	7=23-24
10=3-4	29=21-22	19=7-8	8=24-25
11=4-5	NISAN 1=22-23	20=8-9	9=25-26
12=5-6	(30) 2=23-24	21=9-10	0=26-27
13=6-7	3=24-25	22=10-11	1=27-28
14=7-8	4=25-26	23=11-12	12=28-29
15=8-9	5=26-27	24=12-13	13=29-30
16=9-10	6=27-28	25=13-14	14=30-31
17=10-11	7=28-29	26=14-15	15=31-1 SEPTEMBER
18=11-12	8=29-30	27=15-16	16=1-2 (29)
19=12-13	9=30-31	28=16-17	17=2-3
20=13-14	10=31-1	29=17-18	18=3-4
21=14-15	11=1-2 APRIL	30=18-19	19=4-5
22=15-16	(30) 12=2-3 (30)	THAMMUZ 1=19-20	20=5-6
23=16-17	13=3-4	(29) 2=20-21	21=6-7
24=17-18	14=4-5	3=21-22	22=7-8
25=18-19	15=5-6	4=22-23	23=8-9
26=19-20	16=6-7	5=23-24	24=9-10
27=20-21	17=7-8	6=24-25	25=10-11
28=21-22	18=8-9	7=25-26	26=11-12
29=22-23	19=9-10	8=26-27	27=12-13
SEBAT 1=23-24	20=10-11	9=27-28	28=13-14
(30) 2=24-25	21=11-12	10=28-29	29=14-15
3=25-26	22=12-13	11=29-30	ETHANIM (TISRI) 1=15-16
4=26-27	23=13-14	12=30-1	(15) 2=16-17
5=27-28	24=14-15	13=1-2 JULY	3=17-18
6=28-29	25=15-16	14=2-3 (31)	4=18-19
7=29-30	26=16-17	15=3-4	5=19-20
8=30-31	27=17-18	16=4-5	6=20-21
9=31-1	28=18-19	17=5-6	7=21-22
10=1-2 FEBRUARY	29=19-20	18=6-7	8=22-23
11=2-3 (29)	30=20-21	19=7-8	9=23-24
12=3-4 (Leap Year)	ZIF 1=21-22	20=8-9	10=24-25
13=4-5	(20) 2=22-23	21=9-10	11=25-26
14=5-6	3=23-24	22=10-11	12=26-27
15=6-7	4=24-25	23=11-12	13=27-28
16=7-8	5=25-26	24=12-13	14=28-29
17=8-9	6=26-27	25=13-14	ETHANIM OR TISRI=15=29-30 SEPTEMBER
18=9-10	7=27-28	26=14-15	Days on Jewish reckoning, 280 | 280 days, on Gentile reckoning.
19=10-11	8=28-29	27=15-16	
20=11-12	9=29-30	28=16-17	
21=12-13	10=30-1	29=17-18	
22=13-14	11=1-2 MAY	30=18-19	
23=14-15	(31) 12=2-3 (31)	AB 1=18-19	According to Jewish
24=15-16	13=3-4	(30) 2=19-20	reckoning.
25=16-17	14=4-5	3=20-21	TEBETH 20 days.
26=17-18	15=5-6	4=21-22	SEBAT 30
27=18-19	16=6-7	5=22-23	ADAR 29
28=19-20	17=7-8	6=23-24	NISAN 30
29=20-21	18=8-9	7=24-25	ZIF 29
30=21-22	19=9-10	8=25-26	SIVAN 30
ADAR 1=22-23	20=10-11	9=26-27	THAMMUZ 29
(29) 2=23-24	21=11-12	10=27-28	AB 30
3=24-25	22=12-13	11=28-29	ELUL 29
4=25-26	23=13-14	12=29-30	ETHANIM 15
5=26-27	24=14-15	13=30-31	280
6=27-28	25=15-16	14=31-1	280
7=28-29	26=16-17	15=1-2 AUGUST	
8=29-1	27=17-18	(31) 16=2-3 (31)	
9=1-2 MARCH	28=18-19	17=3-4	
(31) 10=2-3 (31)	29=19-20	18=4-5	
11=3-4	SIVAN 1=20-21	19=5-6	
12=4-5	(30) 2=21-22	20=6-7	
13=5-6	3=22-23	21=7-8	
14=6-7	4=23-24	22=8-9	
15=7-8	5=24-25	23=9-10	
16=8-9	6=25-26	24=10-11	
17=9-10	7=26-27	25=11-12	
18=10-11	8=27-28	26=12-13	
19=11-12	9=28-29	27=13-14	
		28=14-15	
78 | 78	156 | 156	234 | 234	

1. It thus appears without the shadow of a doubt that the day assigned to the *Birth* of the Lord, viz. December 25, was the day on which He was "begotten of the Holy Ghost", i.e. by *pneuma hagion*=divine power (Matt. 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*" (Matt. 1. 18, 20) on 1st *Tebeth* or December 25 (5 B.C.), "and *tabernacled* (Gr. *eskenōsen*) 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 (Lev. 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 pagan festival.

2. An overwhelmingly strong argument in favour of the

APPENDIX 179: PARALLEL DATINGS, ETC. (cont.).

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's *Dict. of Chr. Antiqq.* (1893), vol. ii, p. 1177 (3)).

A reference, however, to the Table and statements above, makes 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 Tabernacles" (Lev. 23. 39). This was on the *fifteenth* day of the seventh Jewish month called *Tisri*, or *Ethanim* (Ap. 51. 5), corresponding to our September 29 (of the year 4 B.C.).

The "Begetting" (*gennēsis*) Day of the Lord was announced by the Angel Gabriel. See notes on Dan. 8. 16, and Luke 1. 19.

The "Birth" Day, by "(the) Angel of the Lord", unnamed in either Matthew and Luke.

That this Angelic Being was "Michael the Archangel" (of Jude 9), and *Mikā'el hassar haggādōl*—"Michael the Great Prince"—of Dan. 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" (Heb. 1. 6; quoting Ps. 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 (Isa. 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, announcements of supreme importance (of kings, &c.) 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 *Ethanim*), 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 Thess. 2. 7) quickly enshrouded this and the other great fact of the day of the Lord's "begetting" on the first day of the Jewish month *Tebeth* (corresponding to December 25, 5 B.C.)—as well as other events connected with His sojourn on earth,¹—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, p. 197).²

That "Christmas" was a pagan festival long before the time of our Lord is beyond doubt. In Egypt Horus (or Harpocrates³), the son of Isis (Queen of Heaven), was born about the time of the winter solstice.⁴ 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 Matt. 1. 18 and "the Word becoming flesh" of John 1. 14 had been lost

¹ Notably the day of the crucifixion, &c. (see Ap. 156, 165).

² His statements are, however, very vague, and he mentions several dates claimed by others as correct.

³ Osiris reincarnated.

⁴ See Wilkinson's *Ancient Egyptians*, Vol. III, p. 79 (Birch's ed.).

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 "religions". Thus "Christmas Day," the *birthday* of the Egyptian Horus (Osiris), became gradually substituted for the real *Natalis Domini* of our blessed Saviour, viz. 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 notes on Matt. 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 *gennēsis* of Matt. 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 (R.V.), and dwelt among us", were one and the same thing, whereas they are *two* clauses.

The paragraph should read thus:

"And the Word became flesh;

(Gr. *ho logos sarx egeneto*.)

And tabernacled with (or among) us."

(Gr. *kai eskēnōsen en hēmin*).

The word *tabernacled* here (preserved in R.V. 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*, viz. 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 Lev. 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" (Gr. *agrauléō*) 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* (Oct.-Nov.)¹ 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"

¹ 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 (cp. *Land and Book*, p. 204), but there is no evidence that the Bethlehem district was afforested in this manner.

APPENDIX 179: PARALLEL DATINGS, ETC. (cont.).

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" (cp. John 7. 8-10, &c.), 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 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 Chron. 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 (Ap. 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 (Lev. 23. 39).

The first course fell by lot to Jehoiarib, and the eighth to Abiah (1 Chron. 24. 10).

The conception of John Baptist	on or about 23rd SIVAN	= June 24	in the year 5 B. C.
The <i>Gennēsis</i> (Begetting) of our Lord	" "	1st TEBETH = December 25	" " 5 "
The birth of John Baptist	" "	4th—7th NISAN = March 25-28	" " 4 "
The birth of our Lord	" "	15th TISRI = September 29	" " 4 "

or, placing the two sets together naturally:—

{ The conception of John	23rd SIVAN = June 23-24	" " 5 "
{ The birth of John	7th NISAN = March 28-29	" " 4 "
{ The Miraculous "Begetting"	1st TEBETH = December 25	" " 5 "
{ The NATIVITY	15th TISRI = September 29	" " 4 "

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 first¹ 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 city² in "the hill country" of Juda (verse 39).

The day following the end of the "Course of Abiah" 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 the 23rd of SIVAN³—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, viz. the 15th of Tisri (September 29), and a Festival Day from the Pagan Calendars substituted for it (viz. December 25), then everything else had to be altered too.

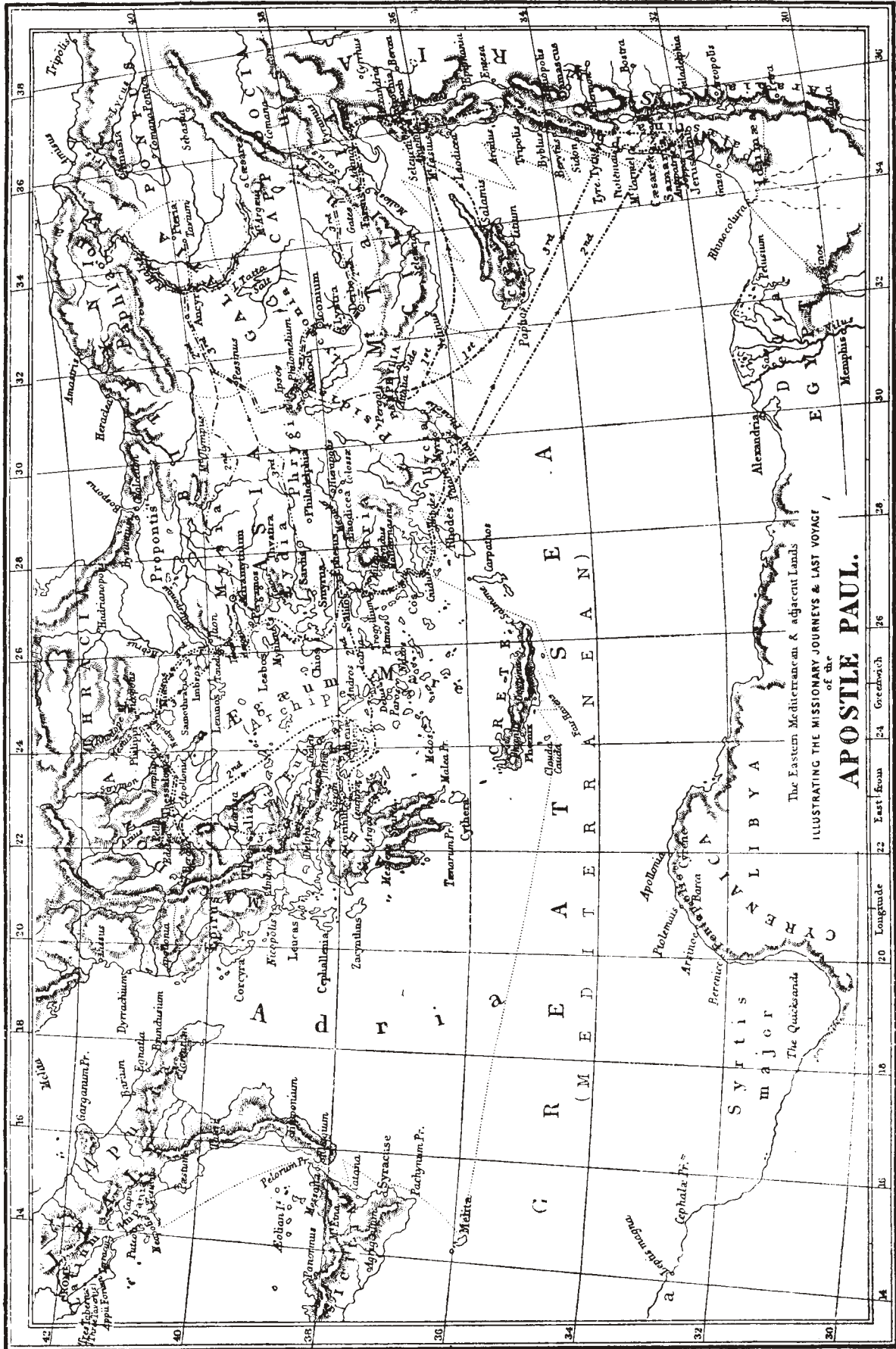
Hence "Lady Day" in association with March 25 (new style) became necessarily connected with the Annunciation. And June 24 made its appearance, as it still is in our Calendar, as the date of "the Nativity of John the Baptist", instead of, as it really is, the date of his miraculous conception.

The Four "Quarter Days" may therefore be set forth thus: first in the chronological order of the events with which they are associated, viz.:

¹ Reckoning of course from *Ethanim* or *Tisri*—the First month of the civil year. The sacred year was six months later, and began on 1st *Nisan*.

² The "city" is not named (possibly *Juttah*, some 30 miles to the south of Jerusalem).

³ The conception of John the 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* (p. 198) 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- 180.

180

CHRONOLOGY ETC. OF THE "ACTS" PERIOD.

A.M.	A.D.	ROMAN EMPERORS	GOVERNORS (PROCURATORS) OF JUDÆA AND THE HERODS	SCRIPTURE AUTHORITIES
4033	29	TIBERIUS (18th year) (Ap. 179)	PONTIUS PILATE, Procurator (3rd year)	Cp. Luke 3. 1, 23. Acts 1. 4-2. 13
34	30	.	.	.
35	31	.	.	.
36	32	.	.	2. 14-8. 1
37	33	.	.	.
38	34	.	.	.
39	35	.	.	7. 59-8. 4 8. 5-40
4040	36	.	Pilate dismissed, Calaphas deposed..	9. 32-10. 48
41	37	Tiberius d. CALIGULA	.	9. 1-19; Gal. 1. 17
42	38	.	.	10. 1-48 11. 1-18
43	39	.	.	.
44	40	.	.	9. 26; Gal. 1. 18 9. 30 Gal. 1. 21
45	41	CLAUDIUS	HEROD AGRIPPA, King of Judæa.	.
46	42	.	.	.
47	43	.	.	11. 22 11. 25
48	44	.	FADUS, Proc. Herod Agr. d. (.2. 23)	.
49	45	.	(The famine mentioned in).	11. 26 11. 28 11. 30
4050	46	.	TIBERIUS ALEXANDER, Proc.	12. 24-13. 3
51	47	.	.	.
52	48	.	HEROD AGRIPPA II (Acts 25 and 26)	13. 4-15. 1
53	49	.	CUMANUS. Proc.	.
54	50	.	.	.
55	51	.	.	15. 2; Gal. 2. 1
56	52	.	FELIX. Proc.	.
57	53	.	Herod Agrippa II made Tetrarch of Trachonitis	.
58	54	Claudius d. NERO	.	15. 41-18. 22
59	55	.	.	.
4060	56	.	.	18. 23-20. 1
61	57	.	.	.
62	58	.	.	20. 1, 2 20. 3- 21. 15
63	59	.	.	23. 33 24. 27
64	60	.	PORCIUS FESTUS	27. 1, 2 27. 27-44 28. 16
65	61	.	.	.
66	62	.	ALBINUS (Festus d.)	28. 30
67	63	.	.	Philipp. 2. 24; Philemon 22
68	64	.	FIRE at Rome, and Persecution ending 4 years later with Nero's death	.
69	65	.	.	.
4070	66	.	FLORUS. JEWISH WAR begun (Joseph. J. W., Bk. II. ch. 14.)	.
71	67	.	.	1 Tim. 1. 3
72	68	Nero d. GALBA OTHO VITELLIUS	.	.
4073	69	VESPASIAN ¹	.	.

¹ Jerusalem taken by Vespasian and Titus late in the year A. D. 69.

APPENDIX 180.

CHRONOLOGY ETC. OF THE "ACTS" PERIOD.

180

MAIN EVENTS RECORDED IN THE "ACTS", &c.	STRUC- TURE	A. D.
Christ's DEATH (April 3), RESURRECTION (April 7), ASCENSION (May 13); PENTECOST (May 23) See Ap. 156. Cp. Ap. 179, p. 198. (Equipment of the Twelve for their forthcoming Ministry). (See Structure, p. 1576.)		29 30
(The Ministry of Peter and John and others to the nation. In Jerusalem. (See Structures, pp. 1576-1591.)		31 32
Martyrdom of Stephen, and beginning of the DIASPORA Ministry. Philip's Mission in Samaria and results. PETER'S MISSION throughout the land of Israel begins.		33 34 35 36
PAUL'S "CONVERSION". Goes to Arabia (Sinai? 40 days?). Returns to Damascus. Gal. 1. 17. PAUL escapes from " " . Acts 9. 25; 2 Cor. 11. 33.	B p. 1575	37 38
[Peter and Cornelius, ending with Peter's arraignment at Jerusalem, and result.]] Goes to Tarsus(?) and thence in the following year "up to Jerusalem".		39
PAUL'S FIRST visit to Jerusalem "to see Peter". Afterwards "sent" to Tarsus. " Mission in Syria and Cilicia.		40 41 42
Barnabas "sent" from JERUSALEM to ANTIOCH, " goes to Tarsus "to seek Saul" and brings him to Antioch—where they stay for "a whole year"		43 44
as occurring in the days of <i>Claudius</i> . PAUL'S SECOND visit to Jerusalem. With Barnabas. Return to Antioch. Mission of the Holy Ghost.		45 46
Paul's Ministry among the <i>Diaspora</i> apart from Jerusalem and the Twelve begins from ANTIOCH to CYPRUS. Perga in Pamphylia. Antioch in Pisidia, Iconium, Lystra, Derbe and thence back to ANTIOCH. "And there they abode long time with the disciples" (14. 28).	EPISTLE OF JAMES to the <i>Diaspora</i> (?). "Relief Commission" from Antioch. Paul and Barnabas "separated" and "sent". EPISTLE OF JUDE (?) (<i>Diaspora</i>).	47 48 49
PAUL'S THIRD visit to Jerusalem, for "the Council", with Barnabas and Titus: Ministry in association with Jerusalem and the Twelve. From ANTIOCH to Cilicia, Lycaonia, Galatia.		50 51
Philippi. Thessalonica. Berea. Athens, and CORINTH (for 18 months. 18. 11) writes "Sailed thence into Syria" (Spring 54), Ephesus (1st visit), Caesarea JERUSALEM, FOURTH visit, and ANTIOCH (18. 18-22). "After some time there" (18. 23) visits Galatia, Phrygia, and EPHESUS (2nd visit). There stays for two years (19. 10). (Public proclaiming of the kingdom ends 19. 20.)	THE EPISTLES { I THESSALONIANS, II THESSALONIANS, AND HEBREWS (see p. 1823). JOHANNINE EPISTLES about this time (?) (see p. 1870).	52 53 54 55 56
At Ephesus Paul (in the Spring of 57) writes After the departure from Ephesus, goes to Macedonia and writes Paul leaves Greece, Philippi, Miletus, Caesarea, and goes to Jerusalem (Pentecost). FIFTH visit. Arrested. Sent to Caesarea, and the 2 years' imprisonment at Caesarea.	I CORINTHIANS (Spring). II CORINTHIANS (Autumn). GALATIANS (Winter). ROMANS, from Corinth (Spring).	57 58 59
PAUL sent to Rome by Festus (about August). Shipwrecked at Malta (Winter). Arrives at ROME (Spring). PAUL'S FIRST IMPRISONMENT at ROME (A. D. 61-63). Two years, during which are written	I PETER } (?) II PETER } (see p. 1855). { EPHESIANS, PHILIPPIANS, COLOSSIANS, ¹ PHILEMON.	60 61 62
After his acquittal Paul goes to Macedonia (?).	ACTS published (?)	63
From Macedonia (?) or Troas (?) Paul writes Corinth (?) " " In Prison at Rome " "	I TIMOTHY. TITUS. II TIMOTHY.	64 65 66 67 68
		69

¹ The Chronological order according to Lightfoot, *Biblical Essays* (p. 222), is Philipp., Coloss., Ephes.

181 THE DISPENSATIONAL POSITION OF THE BOOK OF THE "ACTS".

1. The original title of the Book was probably simply "Acts" (*praxeis*), as in *Codex Sinaiticus* (N), and there is no reason to doubt that it owes its human authorship to Luke, "the beloved physician" (Col. 4. 14). Tradition from very early times ascribes it to him. Eusebius (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, ch. 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 O.T. the offer was made by the FATHER, as Jehovah, through the prophets (Heb. 1. 1), and was rejected (cp. Zech. 7. 12-14; &c.). In the Gospels the offer was renewed in and by the SON, and was again rejected (Matt. 23. 37-39; &c.). "Acts" records the third and final presentation by the HOLY SPIRIT, and its final rejection by the Nation (28. 25-28. Rom. 11. 25, &c.). 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 (p. 1575) shows that the Book consists of two main divisions (cp. the Structures of Isaiah, Jeremiah, Ezekiel, &c.), each being divided in beautiful correspondence (see detail Structures).

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, Judæa, and Samaria (Ap. 180). Peter, the apostle of "the circumcision" (Gal. 2. 7), is the central figure, and this section ends with his imprisonment at Jerusalem (A.D. 44).

The SECOND division, i.e. the last sixteen chapters, carries on the "witnessing" "unto the uttermost part of the earth" (cp. 1. 8; Col. 1. 23), Paul being the chief personage (Gal. 2. 7). This division terminates with his imprisonment at Rome in A.D. 61 (Ap. 180). "Acts" was most probably published towards the end of that imprisonment, i.e. A.D. 62-63.

The period covered by the entire Book is therefore as follows:

- i. From Pentecost A.D. 29 to Passover (12. 3, 4) A.D. 44;
- ii. From Pentecost (?) A.D. 46 to A.D. 61.

Consecutively, from A.D. 29 to A.D. 61 = 32 years ($4 \times 8 = 32$. Ap. 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, viz. from A.D. 29 to A.D. 69; that is, 40 years (Ap. 10).

4. The DISPENSATIONAL TEACHING OF "ACTS" is of profoundest import, and is significantly set forth by the Structures; cp. also Ap. 180.

In the earlier section, the "witnessing" of the Twelve, as recorded from 2. 5 to the end of chap. 12, was to "Jews and proselytes" (2. 10) alone; "unto you (Jews) first" (3. 26), &c. Their subject was that Jesus ("the Nazarene") is the Messiah; cp. 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 (*kērussō*, Ap. 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", i.e. 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 Ap. 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 Ps. 2. 7, with which comp. 13. 32-33, 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). Cp. 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. 8, 12; 20. 9-12; 28. 3-6, 8, 9. At the close these gifts ceased, as is plain from the significance of Phil. 2. 26 (A.D. 62); 1 Tim. 5. 23 (A.D. 67); 2 Tim. 4. 20 (A.D. 68). See Ap. 180. Thenceforward, the privilege of proclaiming and "witnessing" (Isa. 43. 10; 44. 8, &c.) was taken from the Jew, and "the salvation of God" (see Note on Isa. 49. 6) was "sent¹ 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" (cp. also the Structure, p. 1575, and Ap. 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 (Ap. 180, and *Introduct. 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" (Ap. 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 the 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" (Rom. 11. 25), that "the church which is His body" (Eph. 1. 22, 23) began to be formed "to the praise of the glory of His grace" (Eph. 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.

¹ Sent = sent away; Gr. *apostellō*. Implying the mission or commission employed, and the power and authority backing it (Ap. 174. 1).

182

THE LORD'S BRETHREN.

According to Matt. 13. 55, the Lord had four brothers (i. e. half-brothers, as we say), James, Joses, Simon, and Judas. He had at least three sisters also,—“and His sisters, are they not all with us?” Had there been but two, the word *all* would have been *both*.

The Lord is called Mary's “firstborn” (Matt. 1. 25 and Luke 2. 7), and the natural inference is that Mary had other children. The word *prōtotokos* is used only in these two passages and in Rom. 8. 29; Col. 1. 15, 18; Heb. 1. 6; 11. 28; 12. 23 (pl.); Rev. 1. 5, so that the meaning is easily ascertained. Had He been her *only* son, the word would have been *monogenēs*, which occurs in Luke 7. 12; 8. 42; 9. 38, of human parentage; and of the Lord, as the only-begotten of the Father, in John 1. 14, 18; 3. 16, 18; 1 John 4. 9. In Heb. 11. 17 it is used of Isaac, Abraham's only son according to the promise.

In Psalm 69, a Psalm with many predictive allusions to the Lord's earthly life (see Note on Title), verse 8 reads, “I am become a stranger unto my brethren, and an alien unto my mother's children”. The Gospel history records His brethren in association with His mother. After the miracle at Cana, which they probably witnessed, we are told that “He went down to Capernaum, He, and His mother, and His brethren, and His disciples” (John 2. 12). Later on they exhibit a spirit of opposition or jealousy, for while He is speaking to the people, His brethren, accompanied by His mother, sought Him, apparently to hinder His work (Matt. 12. 46, 47; Mark 3. 31, 32; Luke 8. 19, 20). In Mark 3. 21 we read, “When His friends heard of it, they went out to lay hold on Him; for they said, He is beside Himself”. The expression “His friends” (margin “kinsmen”) is *hoi par' autou*, “those beside Him”, and it denotes a relationship so close as to identify them with the “brethren” of v. 31. Again (John 7. 3-10), they showed lack of sympathy with His work, and the reason is given in v. 5, “For neither did His brethren believe in Him”. They are not seen again till, after His resurrection, they are gathered in the upper room with the apostles, and with His mother and theirs (Acts 1. 14). Their unbelief had gone. James had become a servant of the Lord Jesus Christ (James 1. 1), through the appearance to him of the risen Saviour (1 Cor. 15. 7), and, shortly, is a “pillar” of the church in Jerusalem (Acts 12. 17; 15. 13-21; 21. 18; Gal. 1. 19; 2. 9, 12). The other brethren seem to have joined in the witness by itinerating; see 1 Cor. 9. 5.

The natural meaning of the term “His brethren”, in the Scripture record, would never have been challenged, but for the desire, when corruption crept into the churches (Acts 20. 29, 30), of raising Mary from the position of “handmaid of the Lord” (Luke 1. 38) to the exalted one of *Theotokos*, mother of God, whence it was an easy step to investing her with divine honours, as being herself a goddess. And thus the way was cleared for identifying her with the great goddess of Paganism, who is the mother of a divine son, and who is yet a virgin, a deity best known by the appellation she bore in Egypt, Isis, the mother of Horus. So it was put forth that Mary had no children other than the Lord, and that His brethren and sisters were either the children of Joseph by a former wife, or the Lord's cousins, the children of Mary the wife of Cleophas. Those who maintained the former opinion asserted that Joseph was an old man when he married Mary. Of this there is not the least hint in the Gospel records. If he had older children, the right of the Lord Jesus to the throne of David would be invalidated, for the two genealogies in Matt. 1 and Luke 3 show that the regal rights were united in Joseph and Mary (Ap. 99).

With reference to Jerome's “cousin” theory, it may be stated that the word “brother” is used in Scripture, (1) in the sense of blood-relationship, as children of the same parent or parents; (2) in the wider sense of descent from a common ancestor, e. g. Acts 7. 23, 25, where Abraham is the forefather; (3) in a still wider signification of fellow-man (Matt. 7. 3-5; 18. 15); (4) to express spiritual relationship (Matt. 23. 8; 28. 10; Acts. 9. 17; Rom. 8. 29; Heb. 2. 11). In the passages where His brethren are referred to, viz. Matt. 12. 46, 47; 13. 55; Mark 3. 31; Luke 8. 19; John 7. 3, 5, 10; Acts 1. 14; 1 Cor. 9. 5; Gal. 1. 19, only the first meaning can apply. Had they been cousins, the term would have been *sungenēs*, which is used in Mark 6. 4; Luke 1. 36, 58; 2. 44; 14. 12; 21. 16; John 18. 26; Acts 10. 24; Rom. 9. 3; 16. 7, 11, 21, and is translated “kin”, “kinsman”, or “kinsfolk”, except in Luke 1. 36, 58, where it is rendered “cousin.” The Scriptures distinguish “kinsman” from “brother”; see Luke 14. 12; 21. 16. Only in Rom. 9. 3 are the two words in apposition, and there “brother” is used in the sense of fellow-Israelite (No. 2). “Brother”, therefore, when used in N. T. in any sense other than that of No. 2 or of No. 3, must be restricted to signification No. 1.

183

“THIS IS THAT” (Acts 2. 16).

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 (v. 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.

Is it 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 p. 1224 gives the scope of *Joel* as a whole, while that on p. 1227 gives that of the last member *B* (p. 1224) 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 Deut. 32. 43 (see Rev. 15. 3), which ends

“And (He) will be merciful unto His Land and to His People.”

So Joel 2. 18 begins:

“Then will Jehovah be jealous for His Land, and pity His People.”

“THIS”, therefore, is “THAT”. It is the subject-matter and remote context of Acts 2. 16. It concerns Jehovah's Land and Jehovah's People, and has consequently nothing to do with the church of this Dispensation. Peter calls “the house of Israel” (v. 36) to the very repentance spoken of in the call to repentance of Joel (1. 14-2. 17; see *A*, Structure, p. 1224).

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 (p. 1227) 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,” &c.

After what? The answer is AFTER the temporal blessings of vv. 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 App. 181 and 186), on the other.

(a) There can be no mistake about the meaning of

Joel’s word “afterward”. It is not the simple Heb. word *‘ahar*=after (cp. Gen. 5. 4, &c.), but the compound *‘aharey-ken*=after that (as Gen. 6. 4, &c.).

(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 vv. 17, 19 came to pass. “This” therefore could not be the fulfilment 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 fulfilment of Joel’s prophecy either expressed or implied, and Peter’s argument narrows down to this, viz. 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, i.e. after all the temporal blessings spoken of have been bestowed upon Israel’s Land and Israel’s People.

184

SYNONYMOUS WORDS FOR “GRACE”, ETC.

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”, &c., 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 epp., 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 gifts. Rendered “gift” except in Rom. 5. 15, 16, where it is “free gift”.

3. *euprepeta*. Only in James 1. 11, meaning beauty of form, or appearance.

II. Verbs.

1. *charizomai*=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), v. 42 (frankly forgive), v. 43 (forgive); four times in Acts (3. 14, granted; 25. 11, 16, deliver; 27. 24, give), and sixteen times in Paul’s epistles: rend. forgive, save Rom. 8. 32. 1 Cor. 2. 12. Gal. 3. 18. Phil. 1. 29; 2. 9. Philemon 22.
2. *charitoō*=treat with grace. Only in Luke 1. 28 (highly favoured) and Eph. 1. 6 (make accepted).

III. Adjective.

chrestos=useful, serviceable, from *chraomai*, to use. Occ. seven times; “gracious” in 1 Pet. 2. 3; “easy”, Matt. 11. 30; “better”, Luke 5. 39; “kind”, Luke 6. 35; Eph. 4. 32; “goodness”, Rom. 2. 4; “good”, 1 Cor. 15. 33.

(a) *chrēstotēs* (the noun) occ. ten times, and is transl. “goodness”, “kindness”, &c.

185

THE FORMULÆ OF BAPTISM IN ACTS AND THE EPISTLES.

(In relation to Matt. 28. 19, 20.)

1. To some, perplexity, and even distress, is caused by the apparent neglect of the disciples to carry out the Lord’s command in Matt. 28. 19, 20, with regard to the formula of baptism. They read the express words of the risen Lord in the Gospel: then, turning to Acts and onwards, they find no single instance of, or reference to, baptism in which the Triune name of Father, Son, and Holy Spirit is employed.

2. On the contrary, from the very first, only ten days after the injunction had been given, Peter is found (Acts 2. 38) commanding all his hearers including those of the dispersion (the *diaspora*) to be baptized *in* (the texts, except T, read *en*, not *epi*, nor *eis* as in Matt. 28. 19) the name of Jesus Christ. Acts 8. 16 (*eis*); 10. 48 (*en*); 19. 5 (*eis*), are in accord, the formula being *in* or *into* the name of the Lord, or the Lord Jesus. In the last case, whether this refers to those who heard John or Paul, or whether the baptism was that of John or Paul, the formula is the same. Rom. 6. 3,—“as many of us as were baptized into (*eis*) Christ Jesus”. 1 Cor. 1. 13, 15; here baptism “in (*eis*) the name of Paul” is clearly contrasted with baptism in the name of the Lord Jesus,

or Christ Jesus, which must have been used as to Crispus, Gaius, and Stephanas.

3. In all the other places where the *act* of baptism is mentioned, directly or indirectly, the formula by implication is the same. These are: Acts 8. 38; 9. 18 (and 22. 16); 16. 15, 33; 18. 8. Yet on the other hand there stands the definite command in Matt. 28. 19, 20, as to the discipling of THE NATIONS into (*eis*) the Triune name of Father, Son, and Holy Spirit.

4. The “difficulty” is created by non-observance of the injunction in 2 Tim. 2. 15 as to “rightly dividing the word of truth”. It comes by mixing up and thus confusing the “mystery” (Ap. 193) concerning the church of God during the “times of the Gentiles” with the ordinances and observances of the “times” of Messiah (Isa. 33. 6), with which the command in Matt. 28. 19, 20 has clearly to do, as the discipling of the nations, AS NATIONS, is expressly declared. It is the commission of the Jewish ministry at the end of this age. There is nothing corresponding to this form of baptism in any of the foregoing passages (2), all of which are connected with individuals or families. Inasmuch as

the mystery is the great secret which was "kept secret since the world began" (Rom. 16. 25; cp. Eph. 3. 9. Col. 1. 26), it follows logically that it must not be read into the Gospels.

5. The "disciplining" work of Matt. 28. 19, 20 is *national work*: its object—to bring all nations into blessing with Israel. It has nothing to do with the present dispensation and the "one baptism" (Eph. 4. 5) of this dispensation. Matt. 28. 19, 20 takes up the proclamation of the kingdom, left uncompleted in Matt. 10. 5–15, after the church has been called on high. Therefore, the baptism "in" or "into" the name of the Lord Jesus in Acts, &c., was the continuation of John's baptism for a while, i.e. during the transitional period of Acts (see App. 180, 181) until the mystery was openly revealed and fully proclaimed (see Longer Note, p. 1694). Then, the baptism of Eph. 4. 5 supervened and still maintains.

6. To hold, as some do, that the disciples had "forgotten", or were "ignorant of", or else "ignored" the express command of the Lord, is to charge those spirit-endowed men with either incompetence or insubordination! Peter and John and the rest *must* have known well the meaning and future reference of Matt. 28. 19, 20; and they knew of John's baptism also: but until "led on" into more of "all the truth", by the Holy Spirit, and until the revelation of the secret concerning the church which is His body was declared, they continued to baptize, as John had done, into the name of the Lord Jesus.

7. This explanation does no violence to the Word of God. It does not impugn the intelligence or *bona fides* of the disciples. It leaves each of the several Scriptures unscathed and in its proper place, and each as being absolute truth. What it really "touches" is tradition only and the teaching based thereon.

186

CHURCH (Gr. *EKKLĒSIA*).

1. The Greek word *ekklēsia* means *assembly*, or a gathering of *called-out ones*. It is used seventy times in the Septuagint for the Hebrew *kāhāl* (from which latter we have our word *call*), rendered in Sept. by *sunagōgē* and *ekklēsia*.¹ This latter word occ. in N.T. 115 times (36 in plural), and is always transl. "church" except in Acts 19. 32, 39, 41 (*assembly*).

2. *kāhāl* is used (1) of Israel as a People *called out* from the rest of the nations (Gen. 28. 3); (2) of the tribal council of Simeon and Levi, those *called out* from each tribe (Gen. 49. 6); (3) of an assembly of Israelites *called out* for worship or any other purpose (Deut. 18. 16; 31. 30. Josh. 8. 35. Judg. 21. 8); (4) any assembly of worshippers as a congregation (Ps. 22. 22, 25. *Ekklēsia* in Matt. 16. 18; 18. 17. 1 Cor. 14. 19, 35, &c.); (5) the equivalent *ekklēsia* of separate assemblies in different localities (Acts 5. 11; 8. 3. 1 Cor. 4. 17, &c.); (6) of the guild or "union" of Ephesian craftsmen (Acts 19. 32, 41), and *v.* 39 (the lawful assembly). Finally, the special Pauline usage of *ekklēsia* 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.

¹ *kāhāl* occurs in the Old Testament 123 times; congregation eighty-six, assembly seventeen, company seventeen, and multitude three times. The Sept. uses *sunagōgē* and *ekklēsia* as practically synonymous terms. But the *sunagōgē* concerns the bringing together of the members of an *existing* society or body, excluding all others, whereas the *ekklēsia* calls and invites all men, including outsiders everywhere, to join it. *Sunagōgē* being permanently associated with Jewish worship, was dropped by the early Christians in favour of *ekklēsia* as of wider import.

² Is derived from the Gr. *kuriakos*, of or belonging to the Lord, house (Gr. *oikos*) being understood. It comes to us through A.S. *circe* (Scottish *kirk*).

It is used (1) of any congregation; (2) of a particular church (England, or Rome, &c.); (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" (Matt. 16. 18), those who heard His words could not connect them with the "mystery" which was "hid in God" and had not then been made known to the sons of men. Confusion follows our reading what refers to Israel in the past or the future into the present dispensation. Readers are referred to the various notes in the connexions.

5. The word where qualified by other terms occurs thus:—

Church of God; Acts 20. 28. 1 Cor. 1. 2; 10. 32; 11. 16 (pl.), 22; 15. 9. 2 Cor. 1. 1. Gal. 1. 13. 1 Thess. 2. 14 (pl.). 2 Thess. 1. 4 (pl.). 1 Tim. 3. 5, 15 (c. of the living God).

Churches of Christ; Rom. 16. 16.

Church in . . . house; Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 15. Philem. 2.

Churches of the Gentiles; Rom. 16. 4.

Churches of Galatia; 1 Cor. 16. 1. Gal. 1. 2. Of Asia; 1 Cor. 16. 19. Of Macedonia; 2 Cor. 8. 1.

Of Judæa; Gal. 1. 22. Of the Laodiceans; Col. 4. 16.

Of the Thessalonians; 1 Thess. 1. 1. 2 Thess. 1. 1.

Church of the firstborn (pl.); Heb. 12. 23.

Church in Ephesus, Smyrna, &c. Rev. 2 and 3; and Churches; Rev. 22. 16.

187

THE BURYING OF THE PATRIARCHS (Acts 7. 15, 16).

It is recorded that there were two distinct purchases by Abraham and Jacob for the purpose of burying their dead: one a field with a cave (Machpelah) at the end of it, which was bought by Abraham of Ephron the Hittite for 400 shekels of silver (Gen. 23. 16–18); the other, "a parcel of a field" which was bought by Jacob of the sons of Hamor, the father of Shechem, for 100 pieces of money (Gen. 33. 18, 19).

In the former were buried Sarah (Gen. 23. 19), Abraham (Gen. 25. 9), Isaac (Gen. 49. 31), Rebekah and Leah (Gen. 49. 31), and Jacob (Gen. 50. 12, 13).

In the latter were buried Joseph (Josh. 24. 32), and the other sons of Jacob who died in Egypt (Acts 7. 16).

In Acts 7. 16 Stephen referred to these events, well known to his hearers who were seeking his life. These found nothing to stumble at in his statement that Abraham bought the sepulchre of the sons of Emmor

(the father)¹ of Sychem, whereas Gen. 33. 18, 19 states that Jacob was the buyer of "a parcel of a field" from the sons of Hamor in Shechem.

The explanation probably is simple.—Abraham was a rich man: rich men often buy, if they can, "parcels" of land for some reason or other: why should not Abraham have had a second place of sepulture assured, if he so desired?

As the Hittites were eager to oblige the rich and powerful sojourner among them, in the matter of Machpelah, as we know; so he would have little difficulty in buying the parcel at Sychem from the original holders in his time. Between Abraham's death and the appearance of Jacob at Sychem, eighty-five years

¹ Almost all the texts read *en*=in, instead of *tou*=the (*father* of).

had passed (Ap. 50, pp. 51, 52). Jacob was a keen man of business, but during his long absence "abroad" the title may have lapsed, or become obscure. Hence, when he desired to resume possession of a piece of family property, so to speak, he had to pay something by way of forfeit to make good his claim. The comparatively

small sum recorded strengthens this suggestion. Modern instances are familiar to us. There is no reason why it should not be so in this case. And have we never heard of two family burying-places? So here, Jacob was buried in the one, Machpelah; Joseph and his brethren in the other at Sychem.

188

"ANOTHER KING" (Acts 7. 17, 18).

(Being supplemental to Ap. 37.)

Discoveries of late years have thrown much light on ancient Egyptian life and history, as touched upon in the Bible. But so many unsolved problems and "debated questions" remain as to the dynasties and individual kings, that it is not yet possible to give any reliable "table" such as that referred to in Ap. 37.

Nevertheless, we are now able to accept definite conclusions as to the Pharaoh of the Exodus of whom Stephen spoke:

"The People grew and multiplied in Egypt, till another king arose, which knew not Joseph."

How this could be has long been a difficulty with many, but discoveries in Egypt have removed it.

If we read this passage accurately in the original we notice that the word for *another* is *heteros*, which means *another of a different kind*; and not *allos*, which means *another of the same kind*.¹ (See Ap. 124. 1 and 2.)

The word points, therefore, to the fact that it was not *another* king of the *same* dynasty, but one of a *different* dynasty altogether, and this agrees with Exod. 1. 8. The Sept. there uses *heteros* for the Hebrew word *hādāsh* ("new"); and *anestē* for the Heb. word *kām* ("arose"), which means to stand up and, in some connexions, occupy the place of (or instead of) another.

¹ The force of these may be seen in Matt. 2. 12: "another way" (*allos*). Matt. 4. 21: "other two brethren" (*allos*). Gal. 1. 6. 7: "a different (*heteros*) gospel, which is not another" (*allos*). Matt. 6. 24 R.V.: "hate the one and love the other" (*heteros*). Matt. 11. 8: "do we look for another" (*heteros*). Heb. 7. 11: "another priest" (*heteros*).

(See the kindred Chaldee word in Dan. 2. 31, 39, 44; 3. 24. For the meaning of *hādāsh* see Deut. 32. 17, and cp. Judg. 5. 8.)

Josephus says, "the crown being come into another family" (*Ant.* ii. 9. 1).

The discoveries now made in Egypt prove that this was the case. The mummy of this very Pharaoh is to be seen to-day in the Museum at Bulak, and it is clear that this *Rameses* was the Pharaoh of the Oppression.¹

He was an Assyrian, and every feature of his face is seen to be quite different from the features of the Pharaoh who preceded him.

Now we can comprehend Isa. 52. 4 which has so puzzled the commentators, who were unable to understand why the two oppressions, in Egypt and by Assyria (centuries apart), should be mentioned together in the *same sentence*, as though they were almost contemporary. There was no oppression (on the lines of Egypt) in Assyria.

The discoveries in Egypt thus independently and entirely confirm the perfect accuracy of the Divine words in showing that this was so, for in Isa. 52. 4 we read:

"Thus saith Adonai Jehovah,

My People went down aforetime into Egypt to sojourn there;

And the Assyrian oppressed them without cause."

Cp. Jer. 50. 17.

¹ While *Meneptah*, his son, was the Pharaoh of the Exodus.

189

APOSTLES: ELDERS: PROPHETS.

1. APOSTLES. In the Gospels the word *apostolos* (sing. and pl.) occurs only nine times as compared with sixty-nine in Acts and the Epistles, and three in Revelation. In Matthew, Mark, Luke, and Acts (except 14. 4, 14) the term is used of the Twelve chosen and commissioned by the Lord (Matt. 11. 1; Luke 6. 13) during His earthly ministry. From this office Judas fell, his place being filled later by Matthias (Acts 1. 26). In the Epistles and Revelation the context shows where the Twelve are meant.

The one occurrence in John's Gospel is in 13. 16, where it is used in the general sense of one sent forth (on some special message or errand). He Who is called *the Apostle* (Heb. 3. 1) is so constantly (presented in that Gospel as the One sent of the Father (see notes on John 14. 24; 17. 3) that other messengers are lost sight of.

Besides the Twelve there were others appointed by the Lord after His Ascension (Eph. 4. 11. Cp. 1 Cor. 12. 28). Such were Paul and Barnabas, first called so in Acts 14. 4, 14; Andronicus and Junias (Rom. 16. 7). Paul nineteen times calls himself an apostle, and argues his claim in 1 Cor. 9 and 2 Cor. 12. See also 1 Thess. 1. 1; 2. 6, where Paul associates Silvanus and Timothy with himself. Twice the word *apostolos* (besides John 13. 16 referred to above) is translated "messenger", in 2 Cor. 8. 23. Phil. 2. 25. See notes there.

2. ELDERS. "Elders" is frequently met with in the O.T. as indicating an official position, e.g. elders of the tribes, elders of the cities, elders of Midian, &c. In

the Gospels and Acts the term generally refers to the Sanhedrin. The name seems to have been taken over into the Christian Church to describe the members of the Council at Jerusalem other than the apostles (Acts 11. 30; 15. 2-23), and then similar officers were appointed in local churches (Acts 14. 23; 20. 17. Tit. 1. 6). That these were identical with the "overseers" of Acts 20. 28 (Gr. *episkopoi*, rendered "bishop" in Phil. 1. 1. 1 Tim. 3. 2. Tit. 1. 7. 1 Pet. 2. 25) is clear from comparison with Acts 20. 17. 1 Tim. 5. 17. Tit. 1. 5, 7, 1 Pet. 5. 1, 2 (see notes). There were thus "business" elders and "preaching" elders. Peter and John both call themselves elders (1 Pet. 5. 1. 2 John 1. 3 John 1).

3. PROPHETS. A prophet was one who spoke for God (see Ap. 49), and this applies to those of the New Testament as well as those of the Old. It did not necessarily mean that he foretold the future, though sometimes that was done, as in the case of Agabus (Acts 11. 28; 21. 10). Prophecy was one of the gifts of the Spirit, and its chief design was to comfort, exhort (Acts 15. 32), and testify from the Scriptures for the edification of believers. Prophets are included in the gifts of 1 Cor. 12. 28. Eph. 4. 11, and directions for the orderly exercise of their gifts are given in 1 Cor. 14.

Besides Acts 13. 1, where it is impossible to distinguish between the five persons mentioned as prophets and teachers (two of them being called apostles also in the next chapter),—Judas and Silas also are called prophets in 15. 32.

190 SYNONYMOUS WORDS FOR "SERVANT", "SERVE", ETC.

I.

1. *diakonos* is a servant as seen in activity (cp. *diōkō*, to pursue). It occurs eight times in the Gospels (not in Luke); is twice transl. "minister" (Matt. 20. 26. Mark 10. 43); six times "servant". The other twenty-two occurrences are in Paul's epistles; transl. "minister", except Rom. 16. 1 ("servant"), and Phil. 1. 1. 1 Tim. 3. 8, 12 ("deacon"). It is not found in Acts, where the institution of the so-called deacons is recorded.

2. *doulos* = slave, bond-servant. There are seventy-three occ. in the Gospels, three in Acts, thirty in Paul's epistles, five in the epistles of James, 1 and 2 Peter, and Jude, and fourteen in the Revelation. It is translated "servant", except in 1 Cor. 12. 13. Gal. 3. 28. Eph. 6. 8. Col. 3. 11. Rev. 6. 15; 13. 16; 19. 18, where the rendering is "bond" or "bondman". The fem. *doulē* occ. Luke 1. 38, 48. Acts 2. 18; transl. "handmaiden"; *doulon*, "servant", occ. only in Rom. 6. 19.

3. *hupēretēs* means an under-rower, and is used, generally, for one in a subordinate capacity. It is transl. "officer" eleven times, "minister" five times, and "servant" four times.

4. *leitourgōs* = one who serves an office. In O. T. used of the priests and Levites. In N. T., of God's ministers, except Phil. 2. 25 (of Epaphroditus). It occurs five times.

5. *misthios* and *misthōtos* mean hired servants (from *misthos*, pay). Occ. Luke 15. 17, 19. Mark 1. 20. John 10. 12, 13.

6. *oiketēs* is a household servant (*oikos*, a house), and is so rendered in Acts 10. 7. Occ. Luke 16. 13. Rom. 14. 4. 1 Peter 2. 18; "servant".

7. *pais* (Ap. 108. iv) means a boy, and then, like Latin *puer*, French *garçon*, and Eng. boy, it means a servant. Rendered "servant" eleven times, and should also be so transl. Acts 3. 13, 26; 4. 27, 30.

8. *therapōn* is an attendant, one who performs services voluntarily, whether freeman or slave. Occ. only Heb. 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", &c., save Acts 11. 29, where it is "relief", the result of service, and Rom. 11. 13 (office).

2. *douleia*. Occ. five times, always transl. "bondage".

3. *latreta*. Occ. five times, transl. "service", or "divine service".

4. *leitourgia*. Occ. six times; transl. "ministration" (Luke 1. 23), "service" (2 Cor. 9. 12; Phil. 2. 17, 30), and "ministry" (Heb. 8. 6; 9. 21). From this comes Eng. "liturgy".

III.

1. *diakoneō*. Occurs thirty-seven times, and is transl. "serve", "minister", &c., and twice "use the office of a deacon" (1 Tim. 3. 10, 13).

2. *douleuō* = to serve as a bondman. It occurs twenty-five times; transl. "serve", "do service", except John 8. 33; Acts 7. 7; Gal. 4. 9, 25; "be in bondage".

3. *douloō* is to enslave. Occ. eight times, twice in the active sense, Acts 7. 6; 1 Cor. 9. 19; elsewhere, in the passive (Rom. 6. 18, 22. 1 Cor. 7. 15. Gal. 4. 3. Titus 2. 3. 2 Peter 2. 19).

4. *hupēreteō*. (Cp. I. 3, above.) Occurs only in Acts 13. 36; 20. 34; 24. 23.

5. *latreuō*. (Cp. 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. *leiturgeō*. (Cp. I. 4; II. 4, above.) Occ. three times; Acts 13. 2. Rom. 15. 27. Heb. 10. 11, rendered "minister".

191

"JUST", "JUSTIFY", ETC.

1. *dikatos* = just, righteous. From *dikē*, right (see Ap. 177. 4). Occ. eighty times; forty transl. "righteous"; thirty-three "just"; five times "right"; and twice "meet". (a) In two places (Rom. 3. 8. Heb. 2. 2) "just" is the rendering of *endikos*. No other word in N. T. for "just", or "righteous".

2. *dikatoō* is to set forth as righteous, to justify. Occ. forty times, of which fifteen are in Romans. Always rendered "justify", except Rom. 6. 7 ("freed"), and Rev. 22. 11 ("be righteous"). The participle is transl. "justifier" in Rom. 3. 26.

3. *dikatosunē* = righteousness. Occ. ninety-two

times, of which thirty-six are in Romans. Always transl. "righteousness". Other words to which the same transl. is given are *dikaiōma* (see below), and *euthutēs*, which latter occ. only in Heb. 1. 8.

4. *dikaiōma* is a righteous ordinance, a decree (of acquittal). See Ap. 177. 4. Rendered "righteousness" in Rom. 2. 26; 5. 18; 8. 4. Rev. 19. 8; and "ordinance" in Luke 1. 6. Heb. 9. 1, 10: "judgment", Rom. 1. 32. Rev. 15. 4: "justification", Rom. 5. 16.

5. *dikatōstis* = justification. Occ. only in Rom. 4. 25; 5. 18. The only other word rendered "justification" is *dikaiōma* (see 4), in Rom. 5. 16.

THE PAULINE EPISTLES.

A. THE CHRONOLOGICAL ORDER. (BEING SUPPLEMENTAL TO AP. 180.)

B. THE CANONICAL ORDER OF THE "CHURCH" EPISTLES.

A. THE CHRONOLOGICAL ORDER.

1st GROUP The seven earlier Letters.	<table border="0"> <tr> <td style="font-size: 2em; vertical-align: middle;">{</td> <td style="padding-left: 5px;">I THESSALONIANS</td> <td rowspan="7" style="font-size: 2em; vertical-align: middle;">}</td> <td rowspan="7" style="padding-left: 10px;">See Ap. 180 and Introductory Notes to each Epistle.</td> </tr> <tr> <td style="padding-left: 5px;">II THESSALONIANS</td> </tr> <tr> <td style="padding-left: 5px;">HEBREWS</td> </tr> <tr> <td style="padding-left: 5px;">I CORINTHIANS</td> </tr> <tr> <td style="padding-left: 5px;">II CORINTHIANS</td> </tr> <tr> <td style="padding-left: 5px;">GALATIANS</td> </tr> <tr> <td style="padding-left: 5px;">ROMANS</td> </tr> </table>	{	I THESSALONIANS	}	See Ap. 180 and Introductory Notes to each Epistle.	II THESSALONIANS	HEBREWS	I CORINTHIANS	II CORINTHIANS	GALATIANS	ROMANS
{	I THESSALONIANS	}	See Ap. 180 and Introductory Notes to each Epistle.								
II THESSALONIANS											
HEBREWS											
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GALATIANS											
ROMANS											
2nd GROUP The Prison Letters.	<table border="0"> <tr> <td style="font-size: 2em; vertical-align: middle;">{</td> <td style="padding-left: 5px;">PHILIPPIANS¹</td> <td rowspan="4" style="font-size: 2em; vertical-align: middle;">}</td> <td rowspan="4" style="padding-left: 10px;">See Ap. 180 and Introductory Notes to each Epistle.</td> </tr> <tr> <td style="padding-left: 5px;">PHILEMON</td> </tr> <tr> <td style="padding-left: 5px;">COLOSSIANS²</td> </tr> <tr> <td style="padding-left: 5px;">EPHESIANS.³</td> </tr> </table>	{	PHILIPPIANS ¹	}	See Ap. 180 and Introductory Notes to each Epistle.	PHILEMON	COLOSSIANS ²	EPHESIANS. ³			
{	PHILIPPIANS ¹	}	See Ap. 180 and Introductory Notes to each Epistle.								
PHILEMON											
COLOSSIANS ²											
EPHESIANS. ³											

[*The Hiatus between the second and third groups.* Paul's movements during some four years after his release from imprisonment (A.D. 63) are shrouded in obscurity. There is no Divine record. Various hints may, however, be gathered from Phil. 2. 24. Philemon 22. 1 Tim. 4. 13. 2 Tim. 1. 15, 18; 4. 10, 13, 20. Titus 1. 5; 3. 12, as to a journey or journeys in Asia and Europe, including most probably visits to Colosse and Ephesus, and possibly Dalmatia (Illyricum) and Spain.

Whether the desire to visit Spain (Rom. 15. 24, 28) was ever fulfilled is purely conjectural, notwithstanding a statement of Clement of Rome (Clement of Phil. 4. 3?), A.D. 91-100, in an "Epistle to Corinthians", that Paul "went to the end of the west".

Some take this to refer to Spain (and Gaul), but there is no proof; and that an inscription found in Spain recording that some "new superstition" was "got rid of" refers to Paul and his labours there, is not at all convincing. *On the other hand, the significant absence of any mention or hint of such a visit in the three closing epistles—1 Timothy, Titus, and 2 Timothy—can neither be overlooked nor explained away.*

The notion that Clement's words "end of the west" cover a visit to the British Isles may be dismissed in Bishop Lightfoot's words as "possessing neither evidence nor probability".]

3rd GROUP Pastoral Letters.	<table border="0"> <tr> <td style="font-size: 2em; vertical-align: middle;">{</td> <td style="padding-left: 5px;">I TIMOTHY</td> <td rowspan="3" style="font-size: 2em; vertical-align: middle;">}</td> <td rowspan="3" style="padding-left: 10px;">See Ap. 180 and Introductory Notes to each Epistle.</td> </tr> <tr> <td style="padding-left: 5px;">TITUS</td> </tr> <tr> <td style="padding-left: 5px;">II TIMOTHY</td> </tr> </table>	{	I TIMOTHY	}	See Ap. 180 and Introductory Notes to each Epistle.	TITUS	II TIMOTHY
{	I TIMOTHY	}	See Ap. 180 and Introductory Notes to each Epistle.				
TITUS							
II TIMOTHY							

1. From the foregoing it will be seen that the number seven (Ap. 10) is apparent in the grouping of the Pauline Epistles as a whole. It is equally noticeable in the canonical order of the *Church Epistles* (see B below). They divide into three groups, numbering together fourteen (two *sevens*) separate letters. The first group consists of the seven earlier epistles.⁴ The second and third form another seven (4 + 3. See B 1).

2. It may be noted (among other things) that the

seventh in this order (Romans) and the *fourteenth* (2 Timothy) give the two unique and terrible lists of the condition and state of "the habitable world" preceding, and at the time of, the Lord's Coming at first, and preceding His Return (see notes; Rom. 1 and 2 Tim. 3). By careful study of the above table of Chronological Order, together with Ap. 180, the student will be able to elucidate for himself interesting and important problems connected with the period concerned.

1. Seven churches are addressed as such by the Holy Spirit. *Seven* is the number of spiritual perfection, the same number as the Lord Himself addresses later to the assemblies (Rev. 2 and 3) from the glory.

In these Epistles we have the perfect embodiment of the Spirit's teaching for the churches. They contain "all the truth" (John 16. 13) into which the Spirit of the Truth was to guide the Lord's people. They contain the things which the Lord could not speak on earth, for the time for it was not then. They contain the "things of Mine which He shall take and shall show unto you". The number of these Epistles, *seven*, is perfect. Their *order* also is perfect.

2. THAT THIS ORDER IS NOT CHRONOLOGICAL BUT TOPICAL and didactic is made clear beyond all question by the fact that the Holy Spirit has placed the Epistles written first of all (Thess.) *seventh* and last in the list. The question whether the order in which the Holy Spirit has presented these Epistles is the order in which we find them in our Bibles must, therefore, be answered by the teaching of the Spirit Himself as unfolded to us in His own Divinely perfect arrangement of the Epistles, instead of according to man's idea, which strives to evolve a doctrinal system according to the chronological sequence usually accepted.

Although the chronological sequence of the Epistles has its own wonderful lesson to impart (see A. 2 above), as we trace in order the gradual unfolding of the teachings of the Spirit in connection with "the progress of doctrine", from Pentecost to Paul's imprisonments, yet these other teachings are fully presented to us by our Divine Guide in the *experimental order* in which the Epistles to the seven Churches are sent out.

In all the hundreds of Greek manuscripts of the N. T. the order of these Epistles never varies. The general order of the books of the N. T. takes the form of groups, viz. (1) the four Gospels; (2) Acts; (3) the so-called "general" Epistles; (4) the Pauline Epistles, and (5) the Apocalypse (Ap. 95). But while the order of these five groups varies in some of the manuscripts, and the Pauline Epistles vary in their position with respect to the other four groups, and while the Pauline Epistles themselves vary in their order (e.g. *Hebrews* in some cases following *Thessalonians*, see p. 1823, 5 (e)), the order of these seven Church Epistles is invariably the same.

3. It is ignorance of this Divinely given standard that results in the deplorable attempts to "square" the teachings of our Lord in the Gospels, which concern the kingdom of heaven (Ap. 114) and the Jewish Polity, with the teaching of Paul the apostle and bondservant of Jesus Christ in the Church Epistles. And so, when it is found that they cannot be "squared", we have the unseemly utterances and procedure of those who throw over the "Pauline doctrine", as they term it, in favour of "the teaching of Jesus", with contemptuous references to "the Hellenistic tendencies of Paul's mind", &c.; and such statements as "the Master's words must be preferred to a disciple's"; "we must get back to Jesus", and so on. All of which and similar utterances make abundantly clear the fact that the Divine teaching of the Holy Spirit, in fulfilment of the promise of the Lord in John 16. 13, is not only overlooked or not understood by some, but is deliberately ignored and rejected by others who employ them.

Any Christian who does not give earnest heed to

¹ See Int. Notes to each Epistle.

193

THE "MYSTERY".

The English word "mystery" is a transliteration of the Greek word *mustērion*,¹ which means a sacred *secret*.

It occurs in the Septuagint Version (280 B.C.) nine times as the equivalent for the Chaldee *rāz*

¹ It is from *mued*=to initiate or admit to secrets; and *mustēs* was used of the person so initiated.

what has been written specially for his instruction is liable thus to be led away. Every word of Scripture is for him and for his learning, but not every word is about him. But these Epistles are all about him and about the special position in which he finds himself placed with reference to the Jew and the Gentile; the old creation and the new; the "flesh" and the "spirit"; and all the various phenomena which he finds in his experience.

4. In connection with the *order* in which these "Church" Epistles come to us, we notice first of all that they are grouped in two divisions of *three* and *four* (see above, B). Three stand out distinct from all the others as being *treatises* rather than *epistles*, and as containing so much more *doctrinal matter*¹ as compared with that which is *epistolary*. This will be seen from the detail Structure (p. 1660) which gives the contents of each. These three are *Romans*, *Ephesians*, and *Thessalonians*. And the four are placed between these three in two pairs, each pair containing respectively *reproof* and *correction*, in contrast to the other three, which contain *doctrine* and *instruction* (according to 2 Tim. 3. 16).

ROMANS comes first as containing the primaries of Christian education (see Introductory Notes, p. 1661). It starts by showing *Man* (Gentile and Jew alike) as utterly ruined and helpless, lost and ungodly sinners; how the saved sinner has died together with Christ, and together with Him is risen to "newness of life"; made a son and heir of God in Him.

EPHESIANS takes up from this point, beginning not with *Man*, but with God. It reveals to us the knowledge of God and of *His purposes in Christ*. The heading up of all things in Christ in "a dispensation of the fulness of times" (1. 10), and the formation of a joint-body of Jews and Gentiles as a "church" (Ap. 186), by which God's manifold ("variegated") wisdom may be made known "unto principalities and powers in the heavenlies" (3. 10).

THESSALONIANS, written first of all the Epistles, are placed in this connection last of all by the Holy Spirit. Herein is given the special revelation concerning the return of the Lord Jesus Christ. They stand last and alone, being followed by no other Church Epistle. If we have "ears to hear", this fact proclaims that,—

5. It is useless to teach Christians the truths connected with the Lord's Coming until they have learned the truths in the other Epistles. Until they know and understand from *Romans* what they are by nature, and what God has made them to be in Christ Jesus,—sons and heirs, joint-heirs with Christ (Rom. 8. 17); until they know and understand that even now God has "blessed them with all spiritual blessing in the heavenlies in Christ" (Eph. 1. 3), they have no place for, and no understanding of, the truths concerning His return from heaven.²

To sum up:—The saved sinner is shown

In *ROMANS*, as dead and risen with Christ:

In *EPHESIANS*, as seated in the heavenlies IN Christ:

In *THESSALONIANS*, in glory for ever with Christ.

¹ Lightfoot (*Biblical Essays*, p. 388) says of *Romans* and *Ephesians*: "Both alike partake of the character rather of a formal treatise than of a familiar letter."

² The Introductory Notes and Structure in each case show the scope of the Epistle and its teaching.

in the Chaldee portion of "Daniel", which means to *conceal*; hence, *something concealed* that can be revealed, viz. in Dan. 2. 18, 19, 27, 28, 29, 30, 47, 47, and 4. 9.

It occurs frequently in the Apocryphal books; which, though of no use for establishing doctrine, are of great value in determining the meaning of Biblical usage of Greek words. In these books *mustērion* always means

APPENDIX 193: THE "MYSTERY" (cont.)

the secret of friends, or of a king, &c.¹ See Tobit 12. 7, 11. Judith 2. 2. Wisdom 2. 22 (transl. "mysteries"); 14. 23. Eccles. 22. 22; 27. 16, 17, 21. 2 Macc. 13. 21. (R. V.). 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", lit. "the mystery of his will". This is exactly the same usage as in Eph. 1. 9, except that the Gr. word for will or counsel is different.²

By the end of the second century A. D. it was used interchangeably with *typos* (= type), *symbolon* (= symbol), and *parabolē* (= parable).

When we find the Greek word *mustērion* rendered *sacramentum* in the Latin Vulgate of Eph. 5. 32, it is clear that it was used as meaning a secret sign or symbol, and not in the modern meaning put upon the word "Sacrament", i. e. "holy mysteries".

It is evident to all that God has made known His will "at sundry times and in divers manners" (Heb. 1. 1, 2). He also kept certain things secret, and revealed them from time to time according to His purposes and counsels. Hence the word *mustērion* is connected with several concealed or secret things in the New Testament.

1. It was used of the secrets of the kingdom; which had been concealed, until the Lord revealed them to His disciples (not to the People) in Matt. 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 (1 Pet. 1. 10-12).

2. In Rom. 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 Isa. 6. 9, 10. But the duration of the blindness was kept a "secret" from Isaiah and only revealed through Paul (Rom. 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" (v. 26).

The Thessalonians who "received the word" were not left in ignorance of it (1 Thess. 4. 13), for the Lord's words in John 11. 25, 26 were explained to them.

But in 1 Cor. 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 (cp. Heb. 9. 27). Thenceforward it was revealed and made known for faith that all would not die, but that those who are alive and remain (lit. remain over) unto the Lord's Coming will not die at all (see note 1 Thess. 4. 15, and cp. Phil. 3. 14).

4. Side by side with these Divine secrets there was the secret of the [foretold] lawlessness (2 Thess. 2. 7. Cp. Dan. 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 Matt. 22. 4 (Acts 2. 38; 3. 12-26; &c.), those secret counsels of "the lawless one" and "the transgressors" would have "come to the full" (Dan. 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 App. 180 and 181.)

Paul was not commissioned to put in writing the "purpose" of God which was "before the overthrow of the world" (Ap. 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" (Rom. 16. 25); "which in other ages was not made known unto the sons of men" (Eph. 3. 5); "which from the beginning of the world hath been hid in God" (Eph. 3. 9); "which hath been hid from ages and from generations, but now is made manifest" (Col. 1. 26), where "now" (Gr. *nun*) with the pret. = just now, recently.

The special Scriptures which describe this secret are the postscript of Rom. 16. 25, 26. Eph. 3. 1-12. Col. 1. 24-27.

The mention of "the mystery" in Rom. 16. 25, 26 has perplexed many, because the revelation of it is specifically propounded in the Epistle to the Ephesians.

Hence it has been suggested that the Epistle originally ended at Rom. 16. 24 with the *Benediction* (or even at v. 20 (see the marginal notes in the R. V.), and that the *ascription* (vv. 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 ch. 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 p. 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 (Ap. 180). And, after all, Rom. 16. 25-27 is not the revelation of the mystery as given in the Prison Epistles, 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 2 Pet. 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 (Gen. 12. 3); and this well-known fact is constantly referred to in the Old Testament. See Gen. 22. 18; 26. 4; &c. Deut. 32. 8. Pss. 18. 49; 67. 1, 2; 72. 17; 117. 1. Isa. 11. 10; 49. 6. Luke 2. 32. Rom. 15. 8-12.

But the secret revealed in the Prison Epistles was never the subject of previous revelation.

In Eph. 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 Gentiles; and it was "revealed unto His holy apostles¹ and prophets by the Spirit", that the Gentiles should be joint-heirs, and a joint-body,² and [joint] partakers of the promise in Christ through the gospel (see the Notes on Eph. 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, viz. that had God made it known before, Israel would of necessity have had an excuse for rejecting the Messiah and His kingdom.

¹ In subsequent Revisions of the Sept., *Theodotion* (A. D. 160) uses it for the Heb. *sod* (Job 15. 8. Pss. 25. 14. Prov. 20. 19). See Notes *in loc.*

² In Judith 2. 2 it is *boulē* (Ap. 102. 4), while in Eph. 1. 9 it is *thelēma* (Ap. 102. 2).

¹ These were not those of the Old Testament dispensation, but were the subjects of a promise by the Lord Himself in Matt. 23. 34. Luke 11. 49, which was fulfilled in Eph. 4. 8, 11. See the notes on these passages and Ap. 189.

² Greek *sussōmos*, a remarkable word occurring only here in the N. T.

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" (Rom. 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 his call in Gen. 11 he was a "righteous" man. In ch. 12 he believed God concerning His pro-

mises of the future. In ch. 13 he believed God concerning the promise of the Land. But in ch. 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 that it will be counted unto us for something, for some blessing, which those who refuse to believe it will lose.

194

"THE SPIRITS IN PRISON" (1 Peter 3. 19).

A correct understanding of this passage may be obtained by noting the following facts:

1. Men are never spoken of in Scripture as "spirits". Man has spirit, but he is not "a spirit", for a spirit hath not "flesh and bones". In this life man has "flesh and blood", a "natural" (or psychical) body. At death this spirit "returns to God Who gave it" (Ps. 31. 5. Eccles. 12. 7. Luke 23. 46. Acts 7. 59). In resurrection "God giveth it a body as it hath pleased Him" (1 Cor. 15. 38). This is no longer a "natural (or psychical) body," but "a spiritual body" (1 Cor. 15. 44).

2. Angels are "spirits", and are so called (Heb. 1. 7, 14).

3. In 2 Pet. 2. 4 we read of "the angels that sinned"; and in 1 Pet. 3. 19, 20 of spirits "which sometime were disobedient . . . in the days of Noah". In 2 Pet. 2. 4 we are further told that these fallen angels are reserved unto judgment, and delivered into chains (i. e. bondage or "prison"). Cp. Jude 6.

4. The cause of their fall and the nature of their sin are particularly set forth by the Holy Spirit in Jude 6, 7.

a. They "left their own habitation".

b. This "habitation" is called (in Greek) *oikētērion*, which occurs again only in 2 Cor. 5. 2, where it is called our "house" (i. e. body) with which we earnestly long to be "clothed upon"; referring to the "change" which shall take place in resurrection. This is the spiritual resurrection body of 1 Cor. 15. 44.

c. This spiritual body (or *oikētērion*) is what the angels "left" (whatever that may mean, and this we do not know). The word rendered "left", here, is peculiar. It is *apoleipō* = to leave behind, as in 2 Tim. 4. 13, 20, where Paul uses it of "the cloke" and the "parchments" which he left behind at Troas, and of Trophimus whom he left behind at Miletum. Occ. Heb. 4. 8, 9; 10. 26. Jude 6.

d. They "kept not their first estate (*archē*)" in which they were placed when they were created.

e. The nature of their sin is clearly stated. The sin of "Sodom and Gomorrhah" is declared to be "in like manner" to that of the angels; and what that sin was is described as "giving themselves over to fornication, and going after strange flesh" (Jude 6, 7). The word "strange" here denotes other, i. e. *different* (Gr. *heteros* = different in kind. See Ap. 124. 2). What this could be, and how it could be, we are not told. We are not asked to understand it, but to believe it. (See further in App. 23 and 25.)

5. In Gen. 6. 1, 2, 4 we have the historical record, which is referred to in the Epistles of Peter and Jude. There these "angels" are called "the sons of God". This expression in the Old Testament is used always of "angels", because they were not "begotten", but created, as Adam was created, and he is so called in Luke 3. 38 (cp. Gen. 5. 1). It is used of angels eight

times: Gen. 6. 2,¹ 4. Job 1. 6; 2. 1; 38. 7. Ps. 29. 1 (R.V. m.); 89. 6 (R.V. m.); and Dan. 3. 25. In this last passage there is no article, and it does not mean "the Son of God", but "a son of God", i. e. an angel who was sent into the furnace (Dan. 3. 28), as one was into the den of lions (Dan. 6. 22). In one passage (Hos. 1. 10) the English expression is used of men, but there the Hebrew is different, and it refers only to what men should be "called", not to what they were.

6. Returning to 1 Pet. 3. 19, the expression "the spirits in prison" cannot be understood apart from the whole context. The passage commences with the word "For" (v. 17), and is introduced as the reason why "it is better, if the will of God should (so) will, to suffer for well-doing, than for evil-doing. FOR (v. 18) Christ also suffered for sins once (Gr. *hapax*)—a Just One for unjust ones—in order that He might bring us to God, having been put to death indeed as to [His] flesh, but made alive as to [His] spirit." This can refer only to His spiritual resurrection body (1 Cor. 15. 45). In death His body was put in the grave (or sepulchre, i. e. *Hadēs*), Acts 2. 31; but His spirit was "commended to God". Not until His spirit was reunited to the body in resurrection could He go elsewhere. And then He went not to "Gehenna", or back to *Hadēs*, but to *Tartarus* (2 Pet. 2. 4. See Ap. 131. III), where "the angels who sinned" had been "delivered into chains". To these He proclaimed His victory.

7. The word rendered "preached" is not the usual word *euangelizō* (Ap. 121. 4), but the emphatic word *kērussō* (Ap. 121. 1); which means to *proclaim as a herald*. Even so Christ heralded His victory over death, and the proclamation of this reached to the utmost bounds of creation.

It was "better" THEREFORE to suffer for well-doing than for evil-doing. He had suffered for well-doing. He suffered, but He had a glorious triumph. "Therefore" (runs the exhortation), "if ye suffer for righteousness' sake, happy are ye" (v. 14), and it concludes: "Forasmuch then as Christ suffered on our behalf as to the flesh, arm yourselves likewise with the same mind; for He that hath suffered in the flesh hath done with sin; no longer to live [our] remaining time according to men's lusts, but for God's will . . . For to this end, to those also who are now dead, were the glad tidings announced, that though (Gr. *men*) they might be judged according [to the will of]² men, in [the] flesh, yet (Gr. *de*) they might live [again] according to [the will of] God, in [the] spirit": i. e. in resurrection (1 Pet. 4. 1, 2, 6).

The above is suggested as the interpretation of the expression "the in-prison spirits", in the light of the whole of the nearer and remoter contexts.

¹ In the first passage (Gen. 6. 2) the Alexandrine MS. of the Septuagint has "angels" (not "sons"), showing how it was then understood.

² For the supply of this ellipsis see Rom. 8. 7, 28, and cp. 1 Pet. 4. 19.

195 THE DIFFERENT AGES AND DISPENSATIONS OF GOD'S DEALINGS WITH MEN.

1. God has spoken at "sundry times" as well as "in divers manners" (Heb. 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" (Heb. 1. 2). To "rightly divide the word of truth" (2 Tim. 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 lit. administration of a household (Eng. economy, including the idea of stewardship); occ. eight times, trans. "dispensation" four, "stewardship" three, "edifying" once (1 Tim. 1. 4), which the R.V. 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 (Ap. 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, Isa. 33. 6, &c.), 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 (Ap. 193), that secret "which hath been hid from ages and from generations, but now is made manifest to His saints" (Col. 1. 26), that secret "which in other ages was not made known unto the sons of men" (Eph. 3. 5). Hid in God from the beginning of the world (see Eph. 3. 9), it was kept secret since the world began (see Rom. 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 endeavour to read the precepts of the "Sermon on the Mount" (Matt. 5-7), which are the laws of the kingdom of heaven (see Ap. 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 Ap. 50, p. 60, and Ap. 180), and continue while Jerusalem is "trodden down of the Gentiles" (Luke 21. 24). These "times" are referred to in Rom. 11. 25, which has no reference to the completion of "the church", as is so generally believed, but relates to the fullness, or filling up, of the times of the Gentiles, the word "Gentiles" being put for *the times* which they fill up.

4. THE PARENTHESIS OF THE PRESENT DISPENSATION.

In the Nazareth Synagogue (Luke 4. 16-20) our Lord stood up and read from the book of the prophet Isaiah. After reading the first verse and part of the second (of ch. 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 Ap. 180, 181.

196

"RECONCILE", "RECONCILIATION".

1. The word "reconcile", which our translators adopted from the Vulgate, is simply the transliteration of the Latin *reconcilio*, to bring together again, to reunite or re-connect. The verb *to reconcile*, and its noun *reconciliation*, have, however, come to possess now merely the idea of friendship after estrangement.

2. The Greek words in the N. T. are as follow :

(a) *allassō*, to change, to make other (allos) than it is. Occ. Acts 6. 14. Rom. 1. 23. 1 Cor. 15. 51, 52. Gal. 4. 20. Heb. 1. 12. Always rendered "change".

(b) *diassomai* (passive), *dia* (Ap. 104. v) and *allassō*, to be changed or altered mutually (the force of *dia*) from one condition to another. Occ. Matt. 5. 24.

(c) *katallassō*, *kata* (Ap. 104. x) and *allassō*, to change or exchange something (anything) arbitrarily; not as (b) by mutual consent, but as proceeding from one (the *kata* implying from above). Occ. Rom. 5. 10, 10. 1 Cor. 7. 11. 2 Cor. 5. 18, 19, 20 : and its noun

katallagē, a change or exchange for something else. Occ. Rom. 5. 11 (atonement); 11. 15. 2 Cor. 5. 18, 19.

(d) *apokatallassō*; intensive form of *katallassō*, the *apo* (Ap. 104. iv) indicating that whatever is intended by (c) is done completely and inviolably. Occ. only in the Prison Epistles, Eph. 2. 16. Col. 1. 20, 21.

(e) *hilaskomai*. Occ. Luke 18. 13. Heb. 2. 17 (see notes *in loc.*) As this word means to expiate, or make atonement for sins, and is confined to mediatorial aspects and offerings, it need not here be discussed.

3. We now refer to the occ. in the connection :

(b) *diassomai*, Matt. 5. 24, where is found the basic explanation of the meaning usually understood by "be reconciled", &c.; i.e. the change of feelings and relationships of estranged relatives; a mutual change of feelings between equals (a man and his "brother").

(c) *katallassō*. Rom. 5. 10, 10, &c. Here is the proper meaning of the Greek word, as clothed in its correspondent Latin dress, viz. re-united or

re-connected to God. Emphasized by the last clause, "having been reconciled" (re-connected). Vital union restored by re-connection.

Rom. 11. 15, "the reconciling". The meaning is unmistakable; the re-connection of "a world" is the antithesis to the "casting away" of Israel.

1 Cor. 7. 10, 11, "be reconciled"; i.e. connected again with her husband. Here also the antithesis is plain.

2 Cor. 5. 18, 19, 20. These verses paraphrased read,—". . . God, Who re-connected (or re-united) us again to Himself, by means of Christ, and having given to us the ministry of the re-connection (re-uniting), to wit, that God was IN Christ re-connecting (re-uniting) a world to Himself, not reckoning (imputing) their transgressions to them; and having laid upon us (the responsibility or burden of) the message of the re-connection. On Christ's behalf therefore we are ambassadors . . . be ye re-connected (united again) to God." We see here, revealed in simple majesty, the sovereign grace of God in providing by virtue of "the precious blood of Christ" a means whereby the rebellious creature can be restored to the favour of the justly alienated Creator. It is not an entreaty to "forgive" and "forget" everything on man's side, but a command to return to God by means of the new connection, and by that means alone, viz. the new and living Way which God Himself provided through the death and resurrection of His Son (Acts 17. 30, 31. Heb. 10. 19, 20).

(d) *apokatallassō*. Occ. Eph. 2. 16. Col. 1. 20, 21. In each case the force of *apo* prefixed to *katallassō* suggests and emphasizes the perfection of the re-connection. So that on God's side all is complete. Here again the graciousness of God is manifest. Who MADE PEACE by virtue of the blood of Christ, and thus gave access by means of Him "by one Spirit unto the Father", to those who were far off and to those who were nigh.

4. The conclusion may be summed up thus: Christ's death upon the cross linked up again the connection with God (i) for all who are the chosen subjects of His grace (Eph. 1. 4), and (ii) for all who will believe and consequently become subjects of His grace (Rom. 10. 11-13).

197

THE REVELATION.

- 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 Ap. 180 and 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 Ap. 193). The kingdom in abeyance (Heb. 2. 8).
- A | The King and the kingdom unveiled. The King enthroned. The kingdom set up. Promise and prophecy fulfilled (*The Revelation*).

¹ For further details, see Ap. 95. II and Ap. 198.

1. The Lord Jesus Christ is the one great Subject of the Word of God (cp. Luke 24. 27; John 5. 39), being the promised "Seed" of the woman (Gen. 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 centres 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 (cp. 21. 6; 22. 13). *Revelation* is the complement of *Genesis*. Either without the other would be unin-

APPENDIX 197: THE REVELATION (cont.).

telligible. Genesis 1-2 finds its correspondence in Rev. 21-22 (see Ap. 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 2 Tim. 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" (Ap. 198).

2. ITS SCOPE, &c. 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 Isa. 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" (cp. Ezek. 1. 1; 8. 3, &c.). 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" (cp. Isa. 61. 2; 63. 4, &c.), 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 Ap. 198).

Its scope is further shown by its place in the Canon. The order of the separate books of the N. T. varies, but they are always formed in four groups that never vary chronologically. (See Ap. 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 (Eph. 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 O. T., 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 (Ap. 195) has no place in *Revelation* (other than in association with its glorified Head). See Ap. 193. All the imagery of the book, Temple, Tabernacle, &c., belongs to Israel.

Again, in *Matthew* (the Hebrew Gospel) are some 92 quotations from and references to the O. T. In *Hebrews* there are 102. In *Revelation* are found no fewer than 285. This emphatically stamps its close connection with the O. T. and Israel; and it equally

stamps the latest utterances of "modern scholarship", viz. that "whatever view may be taken of the indebtedness to Jewish sources, there can be no doubt that he (the writer) has produced a book which taken as a whole is profoundly Christian", as being the dicta of men who, wittingly or unwittingly, are blind to this fundamental fact of *Revelation*.

The TITLES OF CHRIST further attest its Hebrew character:

- (i) "The Son of Man" (1. 13; 14. 14). Never found in the Pauline *Epistles* to the "churches". See Ap. 98. XVI and Ap. 99.
- (ii) "The Almighty" (1. 8; &c.). See Ap. 98. IV.
- (iii) "The Lord God" (3. 8 and see 22. 6). Cp. this title with Gen. 2. 4-3. 24 in connexion with "paradise".
- (iv) "The First and the Last" (1. 11, 17; 2. 8; 22. 13). Never associated with "the church which is His body".
- (v) "The Prince of the kings of the earth" (1. 5). Never used in connexion with "the church".
- (vi) "Who is to come" (= The Coming One), 1. 4, &c. Occ. 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" (cp. Ps. 45; Jer. 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" (Heb. 3. 1): all those connected with the "heavenly country" and "the city with the foundations" for which they "looked" (Heb. 11. 13-16); the "Jerusalem above" of Gal. 4. 26. Hence the significance of the term "bride" (*nymphē*) in 21. 9.

The Israel of 19. 7 is not spoken of as bride (*nymphē*), because she has become wife (*gunē*). Cp. the "married to you" = *am become your husband* (consummation), of Jer. 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 (*gunē*), 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 (Gr. *parthenos* = Heb. *bethūlāh*), 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 (cp. Matt. 1. 25, and see the Note there).

APPENDIX 197: THE REVELATION (cont.)

According to the Mosaic Law, a betrothed maid (Heb. *b'ṯhalāh*) was legally a wife (*'ishshāh*), (cp. Matt. 1. 18, 20 with Deut. 22. 23, 24); hence Joseph's trouble and temptation (see Matt. 1. 20). A careful study of the terms in Matt. 1. 18-25 will afford a clue to a clearer understanding of the terms "bride" and the two "wives" of Rev. 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 colours" and "thy foundations with sapphires" (Isa. 54. 11) is spoken of the day when God is to be called "the God of the whole earth" (see v. 5), it must refer to the time of Isa. 65. 17; 66. 22 and Rev. 21. 1. Moreover, *laying* foundations implies a solid substratum on which to lay them, i. e. *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 Ezek. 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" (Rev. 21. 3). There is no place for "symbolism" in either case.

5. The more important Figs. 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 (occ. eleven times); 3 (eleven); 3½ (twice); 4 (thirty); 5 (three); 6 (twice, including 13. 18); 7 (fifty-four); 10 (nine); 12 (twenty-two); 24 (seven); 42 (twice); 144 (four); 666 (once); 1,000 (nine); 1,260 (twice); 1,600 (once); 7,000 (once); 12,000 (thirteen); 144,000 (three); 100,000,000 (once, 5. 11); 200,000,000 (once, 9. 16). Twenty-one in all ($3 \times 7 = 21$). See Ap. 10).

Seven is thus seen to be the predominant number, occurring fifty-four times ($3 \times 3 \times 3 \times 2 = 54$). Ap. 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; *Babulōn*, *basanismos* (torment), *theion* (brimstone):
- 7 " ; *abussos* (bottomless pit), *axios* (worthy), *basileuō* (reign), *etoimazō* (make ready), *makarios* (blessed), *prophēteia* (prophecy), *sēmeion* (sign, &c.), *hypomenē* (patience), *charagma* (mark), *Christos*:
- 8 " ; *Amēn*, *thusiastērion* (altar), *planaō* (deceive), *Satanas*, *sphragizō* (seal), *stephanos* (crown), *nux* (night):
- 9 " ; *deka* (ten), *kainos* (new), *krinō* (judge), *marturia* (testimony), *panokrator* (Almighty), *polemos* (battle, &c.):
- 10 " ; *alēthinos* (true), *eikōn* (image), *thumos* (wrath), *keras* (horn), *prosōpon* (face), *hōra* (hour), *salpizo* (to sound):
- 12 " ; *dunamis* (strength), *phialē* (vial):
- 14 " ; *astēr* (star), *Iēsous*, *doulos* (servant); &c.

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 (3×9 or $3 \times 3 \times 3$): *doxa* (glory) occ. 17 times ($10 + 7$): *eulogia* (blessing and ascription) 3 times; *ethnos* (nations) 23 times; *nikaō* (overcome) 17 times; *drakōn* (dragon) 13 times; *plēgē* (plague, &c.) occ. 16 times (4×4).

Phrases occ. frequently, e. g. (i) *he that hath an ear* 7 times; *if any man hath an ear* occ. 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" (vv. 1, 17) are seen to be the great central subjects of the new earth. No longer will there be any "curse" (v. 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" (Gen. 3. 22)—is the gracious *invitation* to those who "have right to the tree of life" (v. 22), "Come, whosoever desireth, and let him take the water of life freely" (v. 17).

8. The Benediction (22. 21) not only completes the correspondence of the Structure (p. 1883), 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 (cp. Ps. 84. 11). In the time coming, with which *Revelation* is concerned, *grace* will be given to "endure to the end" (Matt. 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!

THE ETERNAL PURPOSE (Eph. 3. 11).

THE DISPENSATIONAL PLAN OF THE BIBLE.

- A | THE PRIMAL CREATION. HEAVENS AND EARTH. "The world (Gr. *kosmos*) that then was." Gen. 1. 1, 2-2 Pet. 3. 6.
- B | SATAN'S FIRST REBELLION. The earth became waste and a ruin (Heb. *tohū vā bohū*). Gen. 1. 2-. God created it not a ruin (Isa. 45. 18, Heb. *tohū*) nor waste ("confusion").
- C | THE EARTH RESTORED AND BLESSED. "The heavens and the earth which are now." Gen. 1. -2-2. 3. 2 Pet. 3. 7.
- D | SATAN ENTERS AND THE CONSEQUENCE. Gen. 3.
- E | MANKIND DEALT WITH AS A WHOLE. Gen. 4-11. 26.
- F | THE CHOSEN NATION CALLED AND BLESSED. Gen. 11. 27-Mal. 4. 6. (Jehovah and His kingdom rejected. Israel scattered.)
- G | THE FIRST ADVENT (Micah 5. 2. Zech. 9. 9). The Four Gospels (Rom. 15. 8). The King and the kingdom proclaimed and rejected, and the King crucified.
- H | THE KINGDOM RE-PROCLAIMED. Acts 3. 19, 20, &c. 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" (Heb. 2. 8). The later, or Prison, Epistles (Pauline). THE MYSTERY revealed and proclaimed. Eph. 3. 2-11. Col. 1. 25; 2. 2, 3. 1 Tim. 3. 16. THE NEW HOPE. Phil. 3. 11, 14. Titus 2. 13. "The church which is His body" called, and taken up. Phil. 3. 11, 14.
- G | THE SECOND ADVENT. "The first resurrection." The kingdom established. The King enthroned. "The day of the Lord." Matt. 24; 25. 31. Luke 19. 11-27. Isa. 2. 11-19. Joel 2; &c.
- F | THE CHOSEN NATION RECALLED AND BLESSED. Rom. 11. 11-36. Acts 15. 16. Isa. 60, 61, 62. Jer. 30, 31. Zech. 12. 13, 14; &c.
- E | MANKIND DEALT WITH AS A WHOLE. Joel 3. 2. Matt. 25. 31-46. Acts 15. 17. Rom. 15. 8-12. Rev. 4-19.
- D | SATAN BOUND AND THE CONSEQUENCES. Rev. 20. 1-3.
- C | THE EARTH RESTORED AND BLESSED. Rev. 20. 4-6. Isa. 35; &c. The Millennium.
- B | SATAN'S FINAL REBELLION. Rev. 20. 7-10. Followed by the second resurrection and the judgment of the "great white throne". The destruction of "all things that offend". Rev. 20. 11-15.
- A | THE NEW HEAVEN AND THE NEW EARTH. The day of God. Rev. 21, 22. 2 Pet. 3. 12, 13. Isa. 65. 17; 66. 22.

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 (1 Cor. 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 (Rev. 20. 3, 7).

2. All things were created by Him "Who is before all things and by Whom all things consist" (lit. hang together, Col. 1. 17); Who is now "upholding all things by the word of His power" (Heb. 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, in-

habited by a "new creation" of beings who have by grace been made "partakers of the Divine nature" (2 Pet. 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."

**GENERAL INDEX TO THE
APPENDIXES**

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GENERAL INDEX TO THE APPENDIXES.

NO.		PAGE
180	Acts, Chronology, &c., of the Book of	202
181	„ Dispensational Position of the Book of	204
183	Acts 2. 16, "This is that"	205
188	„ 7. 17, 18, "Another king"	208
129	Age, Gr. <i>aion</i>	162
151	„ „	175
195	Ages, Different, and Dispensations	214
93	Alleged "Corruption" of the Hebrew Text	133
98	"Almighty"	142
81	Altar to Jehovah in the Land of Egypt	118
158	Anointings, The Two	182
124	"Another", "Other", Synonymous Words for, N.T.	160
188	"Another King", Acts 7. 17, 18	208
22	Antediluvian Patriarchs, Chronology of	26
197	Apocalypse; <i>The Revelation</i>	215
3	Apocalypse the Complement to Genesis	5
189	Apostles: Elders: Prophets	208
141	Apostles, The Twelve	168
167	„ The Three Commissions	189
106	"Appear", "Appearing", &c., Synonymous Words for, N.T.	151
94	Aramaic Language	135
42	<i>Asherah</i> , The	35
185	Baptism, The Formulæ of, in Acts and the Epistles	206
115	"Baptize", "Baptism", &c., N.T.	156
126	Beatitudes, The Eight, of Matt. 5, and the Eight Woes of Matt. 23	161
133	"Behold", "See", "Look", &c., Synonymous Words for, N.T.	163
150	"Believe", Use of the Word, N.T.	173
152	Blind Men at Jericho, The Healing of	176
47	"Book of the Law, The"	39
95	Books of the New Testament, Order of	139
1	„ Old Testament, Hebrew Canon	5
16	"Breath", Occurrences of, <i>N^oshāmāh</i>	23
182	Brethren, The Lord's	205
187	Burying of the Patriarchs	207
20	Cain, Posterity of	26
21	"Calling on the Name of the Lord" (Gen. 4. 26)	26
1	Canon, Hebrew, of Old Testament Books	5
41	Cherubim, The	35
64	"Chief Musician", Psalm Titles	91
108	"Child", "Children", &c., Synonymous Words for, N.T.	153
98	"Christ"	143
„	„ „ Jesus"	143
„	„ „ the Lord"	143
50	Chronological Charts and Tables	40
83	„ Order of Jeremiah's Prophecies	119
77	„ „ the Prophets	112
22	Chronology of the Patriarchs (Antediluvian)	26
50	„ Creation to Flood	I 43
„	„ Flood to Abraham	II 49
„	„ Abraham to Exodus	III 51
„	„ Exodus to Kingdom	IV 53
„	„ Kingdom to Captivities	V 56
„	„ Ezra-Nehemiah to Destruction of Jerusalem	VI 61
„	„ Exodus Week	VII (1) 62
„	„ The Forty Years	VII (2) 63
„	„ The First Two Years of the Exodus	VII (3) 64
„	„ The Fortieth and Forty-first Year	VII (4) 66
„	„ Ezra-Nehemiah Period	VII (5) 67
„	„ The Prophets and Kings	VII (6) 68
„	„ Periods of 430, 450, 490, and 1,000 Years	VII (7, 8, 9, 10) 69
„	„ "Lo-Ammi" Periods	VII (11) 70
„	„ "The Going Forth of the Commandment" (Dan. 9. 25)	VII (12) 70

GENERAL INDEX TO THE APPENDIXES.

NO.		PAGE
50	Chronology: Principal Events	VIII 71
86	" "The Fourth Year of Jehoiakim"	120
179	" Parallel Datings of Times of the Lord	I 197
" "	Dates of "the Begetting" and Nativity	II 197
" "	"The Course of Abia"	III 197
180	" of "Acts"	202
186	Church: <i>Ekklesia</i>	207
113	Church, The, and The Kingdom	155
192	Church Epistles, The, (Pauline)	210
51	Coins: Money: Weights and Measures	78
39	Commandments, The Ten	84
167	Commissions, The Three	189
122	"Condemn", "Judge", &c., Synonymous Words for, N.T.	160
179	"Course of Abia, The"	197
5	Creation <i>versus</i> Evolution	7
8	"Creation Tablets", The So-called	13
162	Cross, The, and Crucifixion	186
163	" " Inscriptions on	186
164	" " The "Others" crucified with Him	187
89	Daniel, The Visions of, Synchronous	129
90	" " The "Times" and "Days" of	129
91	" " The "Seventy Weeks" (Dan. 9)	131
179	Dates of "the Begetting" and the Nativity	197
11	"Day", Use of the Word, in Gen. 1	14
90	"Days", The, &c., of Daniel	129
39	Decalogue, The	34
139	"Dead" and "The Dead", N.T.	165
67	Degrees, Songs of the	97
46	Deuteronomy, References in N.T. to	38
72	Dispensation, The Parenthesis of the Present	107
181	Dispensational Position of the Book of Acts	204
195	Dispensations, Different Ages and	214
4	Divine Names and Titles, Old Testament	6
98	" " in New Testament	141
2	Divine Revelation, Genesis the Foundation of	5
129	"Earth": "World", &c., Synonymous Words for, N.T.	162
76	Ecclesiastes, Supposed "Later" Hebrew Words in	112
81	Egypt, Altar to Jehovah in the Land of	118
186	<i>Ekklesia</i> : Church	207
189	Elders: Apostles: Prophets	208
98	"Emmanuel"	143
155	End of the Age, The Two Great Prophecies on (Luke 21, Matt. 24, Mark 13)	178
21	Enos: Gen. 4. 26: "Calling on the Name of the Lord"	26
153	Entries into Jerusalem, The Two	177
192	Epistles, The Pauline (Church)	210
60	Esther, The Name of Jehovah in the Book of	85
	"Eternal": see under "Everlasting"	
198	Eternal Purpose, The (Eph. 3. 11)	218
151	"Everlasting": "Eternal": "For Ever", &c., N.T.	174
140	Everlasting Gospel, The	166
128	"Evil", "Sin", &c., Synonymous Words for, N.T.	161
5	Evolution, Creation <i>versus</i>	7
88	Ezekiel, The Millennial "Sanctuary", &c.	125
58	Ezra-Nehemiah History, Harmony of	82
150	"Faith" and "Faithful", N.T.	174
98	"Father", The Divine Title	142
161	Field, Purchase of the Potter's	184
6	Figures of Speech (Names and Definitions)	8
22	Flood, Date of the	26
	"For Ever": see under "Everlasting"	
146	Foundation of the World, The	171
103	Fulfilment of Prophecy in N.T., The First	147
169	Galilee (Map)	191
68	Gate, The Dung Gate, of Nehemiah	104
59	Gates, The Twelve, of Jerusalem	84

GENERAL INDEX TO THE APPENDIXES.

NO.		PART	PAGE
	Gehenna : see under Hell		
99	Genealogies, The Two, of Matt. 1 and Luke 3	V	145
57	Genealogy of the Persian Kings	II	79
99	"Generation of Jesus Christ, The Book of the"	V	145
29	Generations of Terah (including those of Isaac and Jacob)	I	80
3	Genesis, Its Complement in the Apocalypse	I	5
2	" the Foundation of Divine Revelation	I	5
17	Genitive Case	I	28
	Giants : see under <i>Nephilim</i>		
98	"God", N.T.	V	141
96	Gospels, Diversity of the Four	V	140
97	" Unity of the Four	V	140
140	"Gospel of the Kingdom", and Other "Gospels"	V	166
"	"Gospel of God, The"	V	167
"	"Gospel of the Grace of God, The"	V	168
"	"Gospel of the Glory of Christ, The"	V	168
184	"Grace", &c., Synonymous Words for, N.T.	VI	206
35	Grave : Heb. <i>Sh'ol</i>	I	33
104	Greek Prepositions	V	148
94	Greek Text of N.T.	V	184
	<i>Had's</i> : see under Hell		
143	"Have ye not read?" (Matt. 12. 3, &c.)	V	170
152	Healing of Blind Men at Jericho, The	V	176
1	Hebrew Canon of O.T. Books	I	5
93	Hebrew Text, Alleged "Corruption" of	IV	183
66	Hebrew Words in Text of Psalms	III	96
76	" Supposed Later, in Ecclesiastes	III	112
131	"Hell", Synonymous Words for, N.T.	V	162
109	Herods of the New Testament, The	V	153
142	"He that hath ears to hear, let him hear"	V	169
68	Hezekiah's Conduit and Pool	III	101
67	" Songs of the Degrees	III	97
56	Historical Books, Parallel Passages in	II	78
	Holy Spirit, The : see under <i>Pneuma</i>		
165	Hours of the Lord's Last Day, The	V	188
24	Hundred and Twenty Years, The, of Gen. 6. 3	I	27
98	"I Am"	V	142
118	"If" : Conditions conveyed by its Use	V	158
44	"Iniquity" : "Sin" : "Trespass", &c., in O.T.	I	87
163	Inscriptions on the Cross, The	V	186
18	"In the day" (Gen. 2. 17).	I	24
29	Isaac, Generations of	I	80
79	Isaiah, Evidence of One Authorship	IV	116
80	" Quotations and Allusions in N.T.	IV	117
7	Italic Type in Revised Version	I	18
29	Jacob, Generations of	I	80
86	"Jehoiakim, The Fourth Year of"	IV	120
81	Jehovah, Altar to, in the Land of Egypt	IV	118
32	"Jehovah", Alterations of the <i>Sopherim</i>	I	81
60	Jehovah, Name of, in the Book of Esther	II	85
85	Jeremiah, a Type of the Messiah	IV	120
83	" Chronological Order of his Prophecies	IV	119
84	" Septuagint Version of	IV	120
152	Jericho, The Healing of the Blind Men at	V	176
53	Jerusalem, Sieges of	II	76
59	" The Twelve Gates of	II	84
153	" The Two Entries into	V	177
98	"Jesus"	V	143
98	"Jesus Christ"	V	143
51	Jewish Months	(III, 5) I	74
120	" Sects	V	159
61	Job, Quotations from the Book of	II	87
62	" Septuagint Ending of "	II	87
183	Joel's Prophecy (Acts 2. 16)	VI	205
176	John's Gospel, The Eight "Signs" in	V	193
122	"Judge", "Condemn," &c., Synonymous Words for, N.T.	V	160

GENERAL INDEX TO THE APPENDIXES.

NO.		PART	PAGE
177	"Judgment", Synonymous Words for, N.T.	V	196
191	"Just", "Justify", &c., Synonymous Words for, N.T.	VI	209
112	"Kingdom", Synonymous Expressions for	V	154
113	"Kingdom" and "The Church", "The"	V	155
114	"Kingdom of Heaven" and "Kingdom of God"	V	155
140	"Kingdom, The Gospel of the"	V	166
145	Kingdom of Heaven, Eight Parables of, Matt. 13	V	170
112	"Kingdom of Heaven, The"	V	154
"	"Kingdom of God, The"	V	154
"	"Kingdom of the Father, The"	V	154
"	"Kingdom of the Son of Man, The"	V	154
"	"Kingdom of His Dear Son, The"	V	154
"	"Kingdom of our Lord and Saviour Jesus Christ, The Everlasting"	V	155
"	"Kingdom of our Lord and of His Christ, The"	V	155
132	"Know", "Knowledge", &c., Synonymous Words for, N.T.	V	163
15	Laws before Sinai	I	22
47	"Law, The Book of the"	I	39
38	Leaven	I	34
	Life: see <i>Psuchē, Zōē</i>		
170	"Life", Synonymous Words for, N.T.	V	191
130	"Light", &c., Synonymous Words for, N.T.	V	162
133	"Look", "See", "Behold", &c., Synonymous Words for, N.T.	V	163
98	"Lord"	V	142
119	Lord, The, Fourfold Ministry of	V	158
117	" His Knowledge of Past and Future	V	157
179	" Parallel Datings of the Times of	V	197
166	" Sequence of Events following the Resurrection	V	189
165	" The Hours of His Last Day	V	188
116	" The Temptations of (Matt. and Luke)	V	156
182	Lord's Brethren, The	VI	205
135	"Love", Synonymous Words for, N.T.	V	164
14	"Man", Synonymous Words for, O.T.	I	21
123	"Man", "Men", Synonymous Words for, N.T.	V	160
49	"Man of God, The"	I	40
168	Mark's Gospel, The Last Twelve Verses of	V	190
100	Marys, The Six	V	146
30	Massorah, The	I	31
98	"Master", The Greek Words in N.T.	V	143
51	Measures, Jewish, &c.	(III) I	73
98	Messiah	V	143
88	Millennial "Sanctuary" and Oblation (Ezekiel)	IV	125
138	Miracles, The Double, of Matt. 9. 18; Mark 5. 22; Luke 8. 41	V	165
54	Moabite Stone, The	II	77
51	Money and Coins, Jewish	(I) I	78
51	Months, The Jewish	(III. 5) I	74
68	Moriah, Solomon's Temple on	III	103
"	" " " " Royal Buildings on	III	104
64	"Musician, To the Chief"	III	91
193	Mystery, Gr. <i>mysterion</i>	VI	211
21	Name of the Lord, Calling on the (Gen. 4. 26)	I	26
52	Names, Pronunciation of Proper	I	75
4	Names and Titles, Divine, Old Testament	I	6
98	" " " " in New Testament	V	141
179	Nativity, Date of the	V	197
105	Negatives, New Testament Use of	V	150
58	Nehemiah-Ezra History, Harmony of	II	82
13	<i>Nephesh</i> (Soul), Usage of the Word	I	19
25	<i>Nephēlīm</i> , The, of Gen. 6	I	28
16	<i>Neshāmāh</i> (Breath), Occurrences of	I	23
95	New Testament and Order of Books	V	137
94	" Greek Text of	V	134
80	" Quotations from Isaiah	IV	117
46	" References to Deuteronomy	I	38
105	" Use of Negatives	V	150
28	Nimrod (Gen. 10. 8, 9; 1 Chron. 1. 10)	I	29

GENERAL INDEX TO THE APPENDIXES.

NO.		PART	PAGE
26	Noah "Perfect"	I	28
10	Numbers, Spiritual Significance of	I	14
43	"Offer", and the Offerings	I	36
1	Old Testament Books, Structure of	I	5
107	" " Quotations, Principle underlying	V	151
55	Omri, The Dynasty of	II	78
24	One Hundred and Twenty Years, The, of Gen. 6. 3	I	27
68	Ophel, "the City of David"	III	99
124	"Other" and "Another", Synonymous Words for, N.T.	V	160
140	Parable of the Great Supper	V	167
"	" " Marriage Feast	V	167
"	" " Sower	V	167
145	Parables, The Eight, in Matt. 13	V	170
179	Parallel Datings of the Times of our Lord, &c.	V	197
56	" Passages of the Historical Books	II	78
72	Parenthesis of the Present Dispensation	III	107
156	Passover, "Six Days Before the Passover"	V	179
187	Patriarchs, Burying of the	VI	207
22	" The Chronology of the Antediluvian	I	26
92	Pentateuch, References to, by the Prophets	IV	132
125	"Perfect", The Synonymous Words for, N.T.	V	160
57	Persian Kings, Genealogy of	II	79
147	Peter; "Thou art Peter" (Matt. 16. 18)	V	171
160	" The Denials of	V	183
37	Pharaohs of Genesis and Exodus	I	84
87	"Pharaoh's House in Tahpanhes"	IV	124
120	Pharisees, The	V	159
101	<i>Pneuma</i> , Usage of, in N.T.	V	146
31	Points, The Fifteen Extraordinary, of the <i>Sopherim</i>	I	31
127	"Poor", &c., Synonymous Words for, N.T.	V	161
98	"Potentate"	V	142
161	Potter's Field, The Purchase of the	V	184
172	"Power", &c., Synonymous Words for, N.T.	V	191
134	"Pray" and "Prayer", Synonymous Words for, N.T.	V	164
121	"Preach", &c., Synonymous Words for, N.T.	V	160
104	Prepositions, Greek	V	148
72	Present Dispensation, Parenthesis of the	III	107
52	Pronunciation of Proper Names	I	75
189	Prophets : Apostles : Elders	VI	208
77	" Chronological Order of the	IV	112
92	" References in, to the Pentateuch	IV	132
78	Prophetic Books, Inter-relation of	IV	115
82	Prophetic Utterance, The Formulae of	IV	118
103	Prophecy, The First Fulfilment of, in N.T.	V	147
155	Prophecies, The Two Great, of the End of the Age (Luke 21 ; Matt. 24 ; Mark 13)	V	178
74	Proverbs, The Book of; Introduction and Analysis	III	109
75	" Special Passages in the Book of	III	111
63	Psalms : Miscellaneous Phenomena	III	87
"	" Acrostic Psalms	III	89
"	" Authors named	III	89
"	" Beatitudes in	III	88
"	" Dispensational Character	III	89
"	" Divine Titles; Applied to Christ in N.T.	III	88
"	" Divine Titles; Distribution of	III	90
66	" Hebrew Words in Text of	III	96
63	" Prayer Book Version	III	90
"	" Quotations in N.T.	III	88
"	" " Direct Fulfilment of Prophecies in	III	88
"	" " Direct Utterance of Father, Son, and Holy Spirit	III	88
"	" The Title of the Book	III	87
65	Psalm Titles and Words used in them	III	92
70	Psalm 15 and "The Sermon on the Mount"	III	106
73	Psalm 119, The Ten Words of	III	108
110	<i>Psuchē</i> , Use of, in N.T.	V	153
198	Purpose, The Eternal (Eph. 3. 11)	VI	218

GENERAL INDEX TO THE APPENDIXES.

NO.		PART	PAGE
61	Quotations from the Book of Job	II	87
107	„ „ Old Testament, The Principle underlying	V	151
178	“ Raise ”, “ Resurrection ”, &c., Synonymous Words for, N.T.	V	196
196	“ Reconcile ”, “ Reconciliation ”	VI	215
111	“ Repent ”, “ Repentance ”, &c., Synonymous Words for, N.T.	V	154
166	Resurrection of the Lord, Sequence of Events	V	189
178	“ Resurrection ”, “ Raise ”, &c., Synonymous Words for, N.T.	V	196
197	<i>Revelation, The</i>	VI	215
7	Revised Version, Italic Type in	I	13
9	<i>Rûach</i> (Spirit), The Usage of	I	13
120	Sadducees, The	V	159
36	“ Salvation, Thy ” (Gen. 49. 18)	I	34
	Satan ; see under Serpent		
195	Seasons, Times and (Different Ages, &c.)	VI	214
120	Sects, Jewish	V	159
133	“ See ”, “ Look ”, “ Behold ”, &c., Synonymous Words for, N.T.	V	163
174	“ Send ”, “ Sent ”, &c., Synonymous Words for, N.T.	V	192
62	Septuagint Ending of Job	II	87
70	“ Sermon on the Mount, The ”, and Ps. 15	III	106
19	Serpent, The, of Gen. 3	I	24
190	“ Servant ”, “ Serve ”, &c., Synonymous Words for, N.T.	VI	209
91	“ Seventy Weeks ”, The, of Dan. 9	IV	131
34	<i>Severîn</i> , Readings called	I	33
35	“ Sheôl ” (Heb. <i>Shêôl</i>)	I	33
53	Sieges of Jerusalem	II	76
176	“ Signs ”, The Eight, in John’s Gospel	V	193
68	Siloam Inscriptions	III	103
15	Sinai, Laws before	I	22
44	“ Sin ”, “ Trespass ”, “ Iniquity ”, &c., O.T.	I	37
128	“ Sin ”, “ Wickedness ”, “ Evil ”, &c., Synonymous Words for, N.T.	V	161
156	“ Six Days before the Passover ”	V	179
171	“ Sleep ”, Synonymous Words for, N.T.	V	191
68	Solomon’s Temple	III	103
”	” ” Plan	III	105
”	” ” Royal Buildings	III	104
”	” ” Ascent	III	104
67	Songs of the Degrees	III	97
98	“ Son of God, The ”	V	144
”	“ Son of Man, The ”	V	144
23	“ Sons of God, The ”, in Gen. 6. 2, 4	I	26
31	<i>Sopherîm</i> . The Fifteen Extraordinary Points of the (Gen. 16. 5)	I	31
32	” Alterations of “ Jehovah ” (Gen. 18. 3)	I	31
33	” Emendations of the (Gen. 18. 22)	I	33
13	Soul, Usage of the Word <i>nephesh</i>	I	19
110	” ” ” <i>psuchê</i> , N.T.	V	153
9	Spirit ” ” <i>rûach</i>	I	13
101	” ” ” <i>pneuma</i> , N.T.	V	146
194	Spirits in Prison, The	VI	213
10	Spiritual Significance of Numbers	I	14
12	Stars ; “ The Stars also ”, Gen. 1. 16	I	15
1	Structure of the Books of the Old Testament	I	5
71	“ Sufferings and the Glory, The ”	III	107
157	Suppers, The Three	V	182
120	Synagogue, The	V	159
40	Tabernacle, The	I	34
131	<i>Tartaroô</i> , to thrust down to Tartarus	V	163
68	Temple of Solomon on Mount Moriah	III	103
”	” ” ” (Plan)	III	105
116	Temptations, The, of our Lord, Matt. and Luke	V	156
39	Ten Commandments, The	I	34
29	Terah, Generations of	I	30
93	Text, Alleged “ Corruption ” of Hebrew	IV	133
94	” Greek, of New Testament	V	134
148	“ Third Day, The ”	V	172
159	“ This is My Body ”	V	183

GENERAL INDEX TO THE APPENDIXES.

No.		PAGE
183	"This is that" (Acts 2. 16)	205
147	"Thou art Peter" (Matt. 16. 18)	171
144	"Three Days and Three Nights, The" (Matt. 12. 40)	170
36	"Thy Salvation" (Gen. 49. 18)	34
195	Times and Seasons (Different Ages, &c.)	214
179	Times of our Lord, Parallel Datings of, &c.	197
90	"Times" and "Days" of Daniel, The	129
51	Time, Measures of	74
4	Titles, Divine Names and, Old Testament	6
98	" " " in New Testament	141
65	" of Psalms, and Words used in them	92
173	"To-day" (Luke 23. 43)	192
149	Transfiguration on the Mount, The	178
44	"Trespass", "Sin", "Iniquity", &c., O.T.	37
45	Tribes, The Twelve, Order and Grouping	38
175	"True", Synonymous Words for, N.T.	193
69	"Trust", " " " O.T.	106
48	Types, Use of Various, in A.V. and R.V.	39
136	"Wash", Synonymous Words for, N.T.	165
91	"Weeks, The Seventy", of Dan. 9	131
51	Weights	78
154	"What think ye of Christ?"	178
128	"Wickedness", "Sin", &c., Synonymous Words for, N.T.	161
102	"Will" and "Wish", Synonymous Words for, N.T.	147
27	"Wine", Synonymous Words for, O.T.	29
126	Woes, The Eight, Matt. 23; and the Eight Beatitudes of Matt. 5	161
129	"World", "Earth", &c., Synonymous Words for, N.T.	162
146	"World, Foundation of the"	171
137	"Worship", Synonymous Words for, N.T.	165
68	Zion	99
"	" Water Supply of	101
170	Zōē, Life	191
179A Map illustrating the Missionary Journeys and Last Voyage of the Apostle Paul		201