HOW TO ENJOY THE BIBLE

Or, The "Word," and "The Words,"
How to Study Them

By E. W. Bullinger, D.D.

Revised and Updated Edition

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To the Reader of This Edition

Dr. Ethelbert William Bullinger (1837–1913) wrote this book to show ordinary readers how to find their way about the Bible for themselves, and so to enjoy it. It grew out of a conversation he describes in his own Preface, and it was printed again and again; the text followed here is that of the edition of 1916. More than a century has passed. Manuscripts have been found that he never saw, the dates of some ancient versions have been settled, and here and there a reference or a figure in the old printing was simply wrong. In a few places, too, the teaching of the book itself does not stand when it is tested by the Scriptures it so loves.

Dr. Bullinger gave his readers the rule by which all of this must be handled. In the closing pages of his Introductory he wrote:

> *"All that we have learned from our youth up must be tested and proved by the Word of God. Where we find it is true we must learn it over again, from God. And where it will not stand the test of His Word we must be not only content, but thankful to give it up; and receive Divine revelation in the place of man's imagination."*

That rule has governed every page of this edition. We cannot leave error if we can help it, and we believe that Dr. Bullinger, who held his reputation in the sight of God to the accuracy of His Word, would be the first to give up any line of his own that the Word does not support.

Why this edition. It may fairly be asked why this work has been undertaken at all, and why it takes the form of a revised edition of Dr. Bullinger's book rather than a new book of our own. There are several reasons, and they are worth setting down.

First, the book is still needed. More than a century after it was written, *How to Enjoy the Bible* remains one of the clearest guides ever written for the ordinary reader who wants to study the Scriptures for himself. Its great principles—that the Word must be rightly divided, as to its times and as to its subject; that the scope of a passage governs the meaning of its words; that the context is always essential; that the first occurrence of a word is a key to its use; that the Structure of a passage shows its scope; that interpretation must be distinguished from application—are as true and as useful to-day as when they were first set down. Several of them, once thought peculiar to him, are now taught in most books on the study of the Bible.

Second, Dr. Bullinger deserves the credit for it. He was a scholar of the first rank, and one of the most careful students of the Word of his generation: the author of the *Critical Lexicon and Concordance to the English and Greek New Testament*, of *Figures of Speech Used in the Bible*, and of *Number in Scripture*; a worker beside Dr. Ginsburg in the study of the Hebrew Massorah; and the editor of *The Companion Bible*. Students who have never heard his name make use of his labours every day. Much of the study which this edition draws upon—our own, and that of

many others since his day—has been built upon the foundation which he laid. To take his canons, restate them in other words, and set them out as something new, would be to take what is his. It is right that his name should stand upon the book that is his, and that the reader should go to the fountain rather than to the stream.

Third, much has been learned since he wrote, and a great deal of it supports him. Manuscripts have come to light that he never saw: papyri of the New Testament older than any copy he knew, and scrolls of the Hebrew Scriptures a thousand years older than any Hebrew Bible he could consult. The papyri which he was among the first to apply to the words of the New Testament have since been gathered into lexicons that he could only hope for. The study of the Structure of Scripture, which he feared was being forgotten, has been taken up by many hands. Again and again the new evidence has borne out what he taught; and where it has, this edition says so, in the place where he taught it.

Fourth, further study of the Scriptures upon the ground he prepared has brought a clearer understanding on some points than he himself reached. He would have welcomed it, for it came by his own method. Where the Word itself, searched by his own canons, shows that a reading of his will not stand, the correction is set into his text, in his manner, and marked; and where it adds to what he saw, the addition stands beside his work and magnifies it. To write a new book from the beginning would have hidden both his labour and our debt to it. To revise his own book honours the one and pays the other.

The book remains his. His arrangement, his headings, his structures, his manner of speaking, and his old-fashioned spelling and capitals are kept. Where something had to be corrected or added, it has been written in his own voice and set into the text where it belongs, so that the book reads as one book. Nothing has been put in the margins, and nothing has been hidden in notes at the back.

How the changes are marked. Every word that is not Dr. Bullinger's is printed in this green ink. Where a change falls inside one of his sentences, it is set between corner brackets, ⌜like this¹. Where a whole paragraph has been added or rewritten, the paragraph is green and needs no brackets. Each change carries a small green number. Click the number and you are taken to the Register of Revisions and Additions at the end of the book, which gives the page, the section, the wording as first printed, the wording as it now reads, and the reason for the change. Click the number in the Register and you are brought back to the place in the text.

A few repairs are not marked, because they restore what Dr. Bullinger himself printed rather than change it. The Hebrew words, whose letters were lost when the book was first turned into an electronic text, have been set again in Hebrew characters, and plain misprints of that electronic text (such as "Revelatino" for "Revelation") have been put right. The running heads and the page-turning links of the electronic edition have been removed, together with three footnotes which that edition had added, pointing to files of its own. The

Contents now take the reader directly to each chapter and section. Where Dr. Bullinger refers the reader to another page of his book, the reference now gives the page of this edition, and a click takes the reader there. The two Indexes at the end, which had lost their page numbers in the electronic text, have been given the pages of this edition: each entry has been traced to the place in the text to which it pointed, and a click on a page number takes the reader there.

Our prayer is the same as his: that the reader may learn not only what to believe, but how to search the Scriptures for himself, and so find in them, as Jeremiah did, "the joy and rejoicing of" his heart.

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Preface

It will add greatly to the interest of this work if I briefly describe the circumstances to which, under God, it owes its origin. Nothing will so clearly show its aim and object, or so well explain its one great design as embodied in its title: How to Enjoy the bible.

In the autumn of 1905 I found myself in one of the most important of the European Capitals. I had preached in the morning in the Embassy Chapel, and at the close of the service, my friend, His Britannic Majesty's Chaplain, expressed his deep regret at the absence of two members of his congregation, whose disappointment, he said, would be very great when they discovered they were away on the very Sunday that I was there.

As it was a matter which I could not possibly alter I was compelled, perforce, to dismiss it from my mind with much regret, and returned to my hotel.

In the afternoon a visiting card was brought to my room, announcing a gentleman holding a high Government position.

In explaining the object of his visit he began by saying that he had been brought up as a Roman Catholic; and that, a few years ago, there came into the office of his department a copy of The Illustrated London News. As he was learning English at the time, he was naturally interested in reading it. The number contained an account of the funeral of the late Charles Haddon Spurgeon, the illustrations of which attracted his attention. The letterpress made some reference to Mr. Spurgeon's sermons and the world-wide fame which they had obtained. This led him to procure some copies of the sermons, and these, by God's grace and blessing, were used for his conversion.

He was at the time thinking of marriage, and felt the importance now of finding a Christian lady for his wife. At the same time he began to attend my friend's English Services, and before long he found an English lady, residing at that time in _____, and in due course the engagement ended in marriage.

The lady, however, was, she told him, an "Anglican"; and saw no necessity for her future husband to make any formal recantation, but for private and public reasons advised him to make no change in his religion.

But grace had changed him so completely, that it was not a case, merely, of his holding the truth, but of the truth holding him: consequently he could not rest until he had renounced not only his former Roman Catholic religion, but all religion that had anything to do with the flesh;

for he had found his all in Christ, and was satisfied with the completeness which God had given to him in HIM.

After their marriage they began to read together the sermons which had proved, under God, so great a blessing to himself; and, before long, the same happy result took place in his

wife's case, and they rejoiced together in the Lord.

They soon however began to find that they had much to learn. Reading the sermons and the Word of God they felt that there were many subjects in the Bible which they found little of in the sermons. True, they found the same sound doctrines and useful teaching, and spiritual food; but, they found also the absence of other truths which they longed to know.

They spoke to my friend their minister, and told him of their trouble. He lent them my book on The Church Epistles. This book they began to study together, and as the husband told me, "we went over it, three times, word by word." This they did to their great edification. "But," he said, "we soon discovered that you did not tell us everything, and there were many things which you assumed that we knew; and these we naturally wished to learn more about. So, a few weeks ago, we resolved to take our holiday in London; find you out; and talk over with you the things which filled our hearts."

"In due course we went to London; ascertained your address on enquiry at the office of The Christian, and made our call. We found, to our disappointment, that you were here, in the very place from which we had set out to seek you.

"So we returned here at once, and arrived only last night, but were too tired to get from our suburb to the service this morning."

Not till that moment did I discover that these were the same two persons to whom my friend the chaplain had referred when he spoke of his regret at their absence from the service that morning, and of the disappointment which he was sure they would experience.

"I have lost no time in searching you out (he said), and am delighted to find you. You must come out to us and see us in our home to-morrow."

"To-morrow (I replied) I am going to P_____."

"Oh, you cannot go," he said; and in such a tone of voice and manner as made me really feel I could not.

I said, "I am not traveling alone, but my friend is standing near in conversation; I will go and speak to him on the subject."

We soon concluded that as our proposed journey was only for pleasure, it was clearly my duty to remain for a day, so we postponed our projected journey to another season. I returned to my new friend, and said we would gladly go out to him on the morrow.

At this he was very pleased; and spoke, now, freely, of the great desire of himself and his wife to know more of God's Word.

"We want (he said) to study it together, and to be as independent as possible of the teachings and traditions of men. In fact,

"We Want To Enjoy The Bible.

"We want to read it, and study it, and understand it and enjoy it for ourselves!"

This, of course, sounded very sweetly in my ears; and it was arranged that he should come into the city, the next morning early, and fetch us out to his home in the suburbs.

He arrived soon after 8 o'clock, and by 9 o'clock we were sitting down together over the Word of God. There we sat till noon! In our preliminary conversation reference had been made to some work the lady had undertaken in the village. So we opened our Bibles at Matthew 10:5, 6, where I read the following words:—

> "Go not into the way of the Gentiles...but go rather to the lost sheep of the house of Israel."

I did not know until a year afterwards that my friend naturally held the usual anti-Semite views of the governing party, or this would probably have been the last Scripture I should have quoted. But though, at the time, I little thought of what I was doing, God was over-ruling all to the accomplishment of His own purposes.

The lady, at once, very honestly exclaimed, "Oh, but I do go to the Gentiles."

I replied, "But you see what this Scripture says."

She said, "Is there not another passage which tells us to go into all the world?"

"Yes" (I replied); and, finding that passage, I asked, "What are we to do with the other?"

She confessed her perplexity and asked me to answer my own question.

I replied, "Both are the words of God, and both must be absolutely true. We cannot cut one passage out of the Bible and leave the other in. Both are equally true, and we may not use one truth to upset another truth."

I proceeded to explain, alluding to the universally acknowledged fact—that "circumstances alter cases."

The circumstances connected with the former passage showed that the Lord was sending forth the twelve to proclaim the King, and the Kingdom at hand: while those of the latter showed that the Proclamation had been unheeded; the Kingdom rejected, and the King crucified. And I asked "Were not the circumstances so different in character and time as to fully account for the fact that the former command was no longer appropriate to the changed conditions?"

I pointed out that there was a precept which specially set forth our responsibility to the Bible as being "the Word of Truth" (2 Tim 2:15), and that was that it must be rightly divided. this command to rightly divide, being given us in connection with this special title "the Word of truth," spoke to us, if we had ears to hear, and told us that unless we rightly divided the Word of Truth we should not only not get the truth; but, as God's workmen we should indeed have need to be "ashamed."

I showed that, if we would indeed enjoy the Bible it was absolutely necessary that we should rightly divide all that it contained, in connection with its subject-mater, as well as in connection with its times and dispensations.

In illustration of this important duty I pointed to such passages as Luke 9:2, 3, compared with chapter 22:36, where the words "BUT NOW" gave the Lord's own example; showing how He distinguished the difference between the two occasions.

I also referred to Romans 11 and showed how, by "rightly dividing" the subject-matter, the great difficulty was avoided of supposing that those who were assured in Romans 8:39 as to the impossibility of their separation from the love of God, could ever be addressed in chapter 11:21, 22 in words of threatening and warning lest they "be cut off." The key to the solution of the difficulty was in chapter 11:13, where the Apostle distinctly states that he was addressing "Gentiles," as such, and of course as distinct from the Jews, and, the Church of God:

" I SPEAK TO YOU GENTILES."

I also illustrated the subject by a reference to Hebrews 6:4-6; and 10:26-30. But, as these and other passages are all dealt with at length in the following pages I need not do more now than refer my readers to them.

Our conversation continued (as I have said) till noon; and, as it proceeded, my friends could hardly contain themselves for joy. As for myself I began to see in what form I should respond to my friends' desire to "enjoy the Bible."

On my journey home to England I thought much, and long, and often, of my pleasant intercourse with my new friends: and I was impressed by the thought that what they needed, thousands needed; and that the vast majority of Bible readers who were filled with the same deep desire to "enjoy the Bible" were beset by the same difficulties in attaining that desire.

Shortly after my return to England my thoughts began to take shape, and finally resolved themselves into what now appears in the "Table of Contents," and which in the following September I had the great joy of going over with my new friends.

I visited them again in their home this September (1907), and had the pleasure of reading over with them the proof of this "Preface," so that it might faithfully record all that had so happily taken place.

This explanation of the origin of this work will show that no better title could be chosen, or would so well describe its object, and explain its end. My prayer is that, the same Spirit who inspired the words in the Scriptures of Truth, may also inspire them in the hearts of my readers and may cause each to say (with David), "I rejoice in Thy words as one that findeth great spoils" (Psa 119:162): and to exclaim (with Jeremiah), "Thy words were found and I did eat them, and Thy Word was unto me the joy and rejoicing of my heart" (Jer 15:16).

It was this combination of the "WORD" and the "WORDS," both here and in John 17:8, 17, that suggested the sub-title: "The Word and the words; how to study them."

Part I deals with the "Word" as a whole. Part II deals with the "words"; and, under twelve Canons, gives the important methods which must be observed and followed if we would understand, and enjoy them. A varying number of illustrations is given under each division; these are by no means exhaustive; and are intended only as a guide to further study.

This work should be gone carefully through, with Bible in hand, in order to verify the statements put forward, and to enter on the margins of the Bible notes for future use.

This may be done individually; but, better still, in small classes meeting for the purpose, when each point could be made clearer and more profitable by mutual study and conversation.

With the hope that this course will be adopted by its many readers in many countries and climes, this work is at length sent forth.

My thanks are due to all those who, on hearing of its projection, volunteered their financial help to ensure its publication: and, above all, to "the God of all grace," and "the spirit of wisdom and understanding" for bringing it to a happy issue.

ETHELBERT W. BULLINGER. LONDON, September, 1907.

Introduction

> "Man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live."—Deuteronomy 8:3.

Thus is it asserted that the WORD and the WORDS of Jehovah constitute the food of the New nature.

As in the natural sphere so in the spiritual, the desire (or appetite) for the food which is the proper support of each respectively, is the sign of natural and spiritual health.

Attention to diet is becoming more and more recognized as essential to nutrition and growth.

A low condition of bodily health is produced by inattention to the laws of nature as to suitable diet. As this leads to the "drug habit," or to the immoderate use of stimulants in the natural sphere, so it is in the spiritual sphere. A low condition of spiritual health is produced by improper feeding or the neglect of necessary food, which is the Word of God; and the end is a resort to all the many modern fashions and novel methods and widely advertised nostrums in the Religious world in the attempt to remedy the inevitable results.

The Root of all the evils which abound in the spiritual sphere at the present day lies in the fact that the Word and the words of God are not fed upon, digested, and assimilated, as they ought to be.

If we ask the question, Why is this the case? the answer is, The Bible is not enjoyed because the Bible is not understood. The methods and rules by which alone such an understanding may be gained are not known or followed; hence the Bible is a neglected book.

The question Philip addressed to the Eunuch (Acts 8:30,31) is still greatly needed:

Understandest thou what thou readest?

And the Eunuch's answer is only too true to-day:

How can I, except some man should guide me?

The following pages are written with the object of furnishing this "guide." Certain canons or principles are laid down, and each is illustrated by applying them to certain passages by way of examples. These are intended to be taken only as examples; and the principles involved are intended to be used for the elucidation of other passages in the course of Bible study.

The Word of God is inexhaustible. It is, therefore, neither useful, nor indeed practicable to extend these examples beyond certain limits.

By the aid of these twelve simple canons or rules, other passages and subjects may be taken up and pursued both with pleasure and profit—subjects which are even yet matters of controversy and of conflict.

We have to remember that the Bible is not a book of pure Science on the one hand, nor is it a book of Theology on the other. Yet all its science is not only true, but its statements are the foundation of all true science.

And, it is Theology itself; for it contains all that we can ever know about God.

The cloud that now rests over its intelligent study arises from the fact that it is with us to-day as with the Jews of old—"The Word of God has been made of none effect by the traditions of men" (Matt 15:1-9).

Hence it is that on some of the most important questions, especially such as Biblical Psychology, we are, still, in what the great Lord Bacon calls "a desert." He alludes to those "deserts" in history, where discovery or research comes to a stand-still, and we get schoolmen instead of philosophers; and clerics instead of discoverers.

The Reformation came as an oasis after one of these deserts. Men were sent from the stagnant pools of tradition to the fountain-head of truth. But within two or three generations the Church entered the desert again; Creeds, Confessions, and Catechisms took the place of the open Bible; the inductive method of Bible study was abandoned, and to-day it is scarcely understood.

One party abides by "Catholic consent" or the "Voice of the Church." Other parties in the same way abide by the dicta of some who had stronger minds. Augustine, Luther, Calvin, Darby, and Newton would be surprised to-day to find that those who question what they believed are treated as guilty of presumption, and of a sin to be visited with excommunication!

These good men little thought that the inferences which they drew from the Bible would be raised to a position of almost equality with the Bible itself.

The result of all this is too painfully evident. Controversies, bitterness, strifes have been engendered. These have taken the place of simple Bible study. If studied at all it has been too much with the view of finding support for one or other of the two sides of these controversies, instead of with the object of discovering what God ahs really revealed and written for our learning.

Failing to understand the Scriptures we cease to feed on them; then as a natural consequence, and in inverse proportion, we lean on and submit to "the doctrines of men," and finally reach a theological desert.

Bishop Butler has pointed out the way back to the land of plenty and of delight. He has shown that the only way to study the Word of God is the way in which physical science is studied. He says: "As it is owned, the whole scheme of Scripture is not yet understood, so if it ever comes to be understood before the restitution of all things, and without miraculous interpositions, it must be in the same way as natural knowledge is come at, by the

continuance and progress of learning and liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, and which are overlooked and disregarded by the generality of the world."

On this another writer* has remarked, "Thus, the way of discovery still lies open to us in Divine things if we have only the moral courage to go to the fountain-head of truth, instead of filling our vessel out of this or that doctor's compendium of truth...Were Bishop Butler's method of inductive research into Scripture more common than it is we should not have stood still so long, as if spell-bound by the shadow of a few great names. 'It is not at all incredible,' Bishop Butler adds, 'that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered.' Such a saying is worthy of Butler. It is only a philosopher who can allow for time and prescription. The majority of mankind think that they think; they acquiesce, and suppose that they argue; they flatter themselves that they are holding their own, when they have actually grown up to manhood, with scarcely a conviction that they can call their own. So it always was, and so it will ever be. The Divine things of the Word are no exception, but rather an instance. The more difficult the subject, and the more serious the consequences of error, the more averse the majority are to what is called 'unsettling men's minds'; as if truth could be held on any other tenure than the knight's fee of holding its own against all comers. Protestantism has brought us no relief against this torpid state of mind, for, as the error is as deep as the nature of man, we cannot expect any deliverance from it so long as the nature of man continues the same, and his natural love of truth almost as depraved as his natural love of holiness."

* Rev. J. B. Heard, M.A., Tripartite Nature of Man, p. 358.

But the way of discovery, as Bishop Butler has pointed out, still lies open before us; and it is our object in this work to enter on that way, and study the Bible from within and not merely from without.

We believe that only thus we shall be furnishing just that help which Bible students need.

It may be the work of others to explore Geography, History, Natural History, Chronology; the antiquities of Assyria, Palestine, Egypt, and Babylon; all these are legitimate subjects of systematic research, which cannot but help us in understanding more of the Word of God.

But our object is to "Open the book"; to let it speak; to hear its voice; to study it from within itself; and have regard to other objects and subjects, only from what it teaches about them.

The method of the "Higher" criticism is to discredit a Book, or a passage on internal evidence. Our method is to establish and accredit Holy Scripture on internal evidence also, and thus to derive and provide, from its own pharmacopœia, an antidote to that subtle and malignant poison.

This method of study will reveal more convincing and "infallible proof" of inspiration than can be adduced from all the reasonings and arguments of men.

Like Ezra of old, our desire is to

"OPEN THE BOOK"

and let it speak for itself, with the full conviction that if this can be done it can speak more loudly, and more effectively for itself, than any man can speak on its behalf.

May the Lord deign to use these pages, and make them to be that "guide" to a better understanding and a greater enjoyment of His own Word.

E. W. B.

LONDON, September, 1907

PART I

The Word of God as a Whole

Introductory

A revelation in writing must necessarily be given in "words." The separate words, therefore, in which it is given must have the same importance and authority as the revelation as a whole. If we accept the Bible as a revelation from God, and receive it as inspired by God, we cannot separate the words of which that inspired revelation is made up, or admit the assertion "that the Bible contains the Word of God, but is not the Word of God." The position conveyed by such an expression is both illogical and impossible.

As we design this work for those who accept the Scriptures as the Word of God, we do not propose to offer any arguments in proof of its inspiration.

The Bible is its own best proof of its inspiration. It claims to be "the Word of God"; and if it be not what it claims to be, then it is not only not a "good book," but is unworthy of our further attention.

We cannot understand the position of those who assert and believe that many of its parts are myths and forgeries, while at the same time they continue to write commentaries upon it, and accept their emoluments and dignities for preaching or lecturing about it.

If we were told and believed that a bank-note in our possession is a forgery, we certainly should take no further interest in it, beyond mourning the loss which we had sustained. Our action would thus be consistent with our belief.

We write, therefore, for those who, receiving the claims of the Scriptures as being the Word of God, desire to study it so as to understand it and enjoy it.

When this claim is admitted, and a course of study is undertaken in this spirit, we shall be at once overwhelmed with proofs as to its truth; and on almost every page find abundant confirmation of our faith.

The Bible simply claims to be the Word of God. It does not attempt to establish its claim, or seek to prove it. It merely assumes it and asserts it. It is for us to believe it or to leave it.

Hence we do not now attempt to prove or establish that claim; but, believing it, our aim is to seek to understand what God has thus written for our learning.

Nor do we attempt to explain the phenomena connected with Inspiration. We have no theories to offer, or suggestions to make, respecting it.

We have the Divine explanation in Acts 3:18, where we read:

"Those things which God before had showed by the mouth of all his prophets...

he hath so fulfilled."

The particular "things" referred to here are "that Christ should suffer"; but the assertion is comprehensive and includes all other things "showed" by God.

Note, that it was God who, before, had showed them. It was the same God who had fulfilled them. The "mouth" was the mouth of "all His prophets," but they were not the prophets'

words. They were the words of God.

Hence, concerning other words, it is written:

> "This Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas" (Acts 1:16).

It was David's "mouth," and David's pen, David's vocal organs, and David's hand; but they were not David's words. They were the words "which the Holy Ghost spake before concerning Judas." David knew nothing about Judas, David could not possibly have spoken anything about Judas. David's "mouth" spake concerning Ahithophel; but they were the words "which the Holy Ghost spake concerning Judas."

David was "a prophet": and, being a prophet, he "spake as he was moved by the Holy Ghost" (2 Peter 1:21). Hence, in Psalm 16, he spake concerning the resurrection of the Lord Jesus (Acts 2:30,31). In the same way he "spake before concerning Judas."

In like manner, in the Book of Exodus Moses wrote about the Tabernacle, but he himself did not and could not know what "the Holy Ghost signified" (Heb 9:8).

Here, then, we have all that God condescends to tell us about the phenomena of inspiration.

This is the Divine explanation of it; and this is all that can be known about it.

It is not for us to explain this explanation, but to receive it and believe it; and there leave it. It is enough for us that God speaks to us; and that He says "Thus saith Jehovah." We do not question the fact; we believe it; and only seek to understand it.

We desire to be in the position of those Thessalonian saints who, in this, "were ensamples to all that believe," and to whom it was written: "For this cause thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh in you that believe" (1 Thess 2:13).

The Word of God is thus for those "that believe." The "Word" as a whole; and the "words" of which it is made up. They cannot be separated.

It is Jeremiah who says (Jer 15:16):

> "THY WORDS were found,* and I did eat them; And THY WORD was unto me the joy and rejoicing of my heart: For I am called by Thy name, O Jehovah Elohim of hosts."

* מָצָא (matza'), to discover. Genesis 2:20. Here referring to the historic fact (2 Kings 22:8; 2 Chron 34:14,15) of the finding the book of the Law by Hilkiah in the reign of Josiah.

Here again, it is those who are called by Jehovah's name who feed upon His "words," and rejoice in His "Word."

The same distinction is made in the New Testament by the Lord Jesus in John 17:

> "I have given unto them the WORDS which thou gavest me" (v 8) "I have given them thy WORD" (v 14)

Those who are referred to in the word "them" are described seven times over, as having been "given" to Christ by the Father.*

* See verses, 2, 6, 9, 11, 12, 24.

These had "received" the words; these had "known surely"; these had "believed" (v 8).

It is for such as these we now write, who receive, believe, read, and desire to feed upon the "words" of God; that the "word" of God may become "a joy, and the rejoicing" of the heart (Jer 15:16, RV).

True, this joy within will be tempered by trouble without. Jeremiah prefaces the statement, quoted above, with the words immediately preceding it in verse 15:

> "For Thy sake I have suffered rebuke."*

* חֶרְפָּה (cherpah), reproach; and so nearly always rendered.

And the Lord Jesus after saying (John 17:14):

> "I have given them Thy WORD."

immediately adds,

> "And the world hath hated them."

Those who thus feed upon and rejoice in God's Word will soon realize their isolated position; but, in spite of the "reproach" and "hatred" of the world, there will always be the "joy and rejoicing" of the heart.

It was so on another occasion when the neglected Word of God was brought forth,

> "AND EZRA OPENED THE BOOK,"

the people were assured that "the joy of the LORD was their strength" (Neh 8:5,10,12,17). And we are told:

> "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (v 8).

It must be the same with us if that "Word" and those "words" are to be the cause of our joy and rejoicing. And this is our object in writing now. We do not write for casual readers, or for those who read a daily portion of the Word merely as the performance of a duty and as a matter of form, but for those who "search the Scriptures," and who seek, in them, for Him of whom the Scriptures testify (John 5:39).

Such a one was the eunuch who went up to Jerusalem from Ethiopia in Acts 8,. He sought the Saviour, but he did not find Him in Jerusalem. He found "religion" there, and plenty of

it; but he did not find that Blessed One; for He had been rejected, "crucified, and slain." So the eunuch was returning, and was still seeking for the Living Word in the Written Word; "and, sitting in his chariot, read Isaiah the prophet."

Being directed by the Divine Angel-messenger, Philip "ran thither to him and heard him reading the prophet Isaiah, and said

UNDERSTANDEST THOU WHAT THOU READEST?

And he said:

"How can I except some man should guide me?

"And he desired Philip that he would come up and sit with him" (Acts 8:27-31).

Philip's question (v 30) implies (in the Greek) a doubt on Philip's part as to whether the eunuch did really understand. And the eunuch's reply (v 31) implies a negative answer. It begins with the word "for," which is not translated either in the AV or RV. If we supply the ellipsis of the negative which is so clearly implied we can then translate the word γαρ (gar), for; thus;

"[No]: for how should I be able unless some one should guide me."

Of course, the Holy Spirit Himself is THE guide and teacher of His own Word. But sometimes, as in this case, He sends a messenger, and uses human instruments and agencies.

The word to guide is οδηγεω (hodegeo), to lead or guide in the way.* It is this guidance which the ordinary reader stands in need of to-day; and never more than to-day, when so many would- be guides are "blind leaders of the blind." On all hands there are so many attractions to draw readers out of "the way" altogether; and so many "good" books and "helps" to lead them astray.

* From οδος (hodos), a way; and ηγεομαι (hegeomai), to lead. It occurs only in Matthew 15:14; Luke 6:39; John 16:13; Acts 8:31 and Revelation 7:17. It is used both in its literal or proper sense (Exo 13:17, 32:34; Num 24:8; Deut 1:33); and in a Tropical sense (Psa 5:8, 23:3, 25:5,9, 77:20, etc.).

We cannot pretend to be a Philip, or to have his special commission. But, without assuming to teach others on such an important subject we may at least tell them what lines of study we have ourselves found helpful; and what principles we have found useful in our own searchings of God's Word.

But these will be useless unless we are first prepared to unlearn.

If any think they know all, or that they have exhausted the Divine Word; or that what they set out to learn is only to be in addition to what they already know, instead of sometimes in substitution for it, then we shall be of little service to them: and they need not follow us any further.

When we come to ask ourselves, and say, "Where did I learn this?" "How did I get this?" "Who taught me this?" it is astonishing to find how much we have imbibed from man, and from tradition; and not directly and for ourselves, from the Word of God.

All that we have learned from our youth up must be tested and proved by the Word of God. Where we find it is true we must learn it over again, from God. And where it will not stand the test of His Word we must be not only content, but thankful to give it up; and receive Divine revelation in the place of man's imagination.

With these introductory remarks we shall proceed to divide what we may call our essential and fundamental principles of Bible study into two parts:

First, those connected with THE "WORD" as a whole; and

Second: those connected with THE "WORDS" of which the Word is composed.

I. The One Great Object of the Word

The first great and essential principle which must be ever present with us, when we study the Word of God, as a whole, is not to treat it as something which we have to interpret, but as being that which God has given in order to interpret Himself and His will to us.

i. This applies to Christ; as the Living Word.

When we speak of the "Word" we can never separate the Living Word, the Lord Jesus Christ; and the written word, the Scriptures of Truth.

Each of these is called the "Word," because the Greek word Logos is used of both.

Logos means the spoken or written word, because it makes manifest, and reveals to us the invisible thoughts.

It is used of Christ, the Living Word, because He reveals the invisible God. "No man hath seen God at any time; the only begotten Son, He being in the bosom of the Father, This one [hath] declared [Him]" (John 1:18).

It is not that we have to explain Christ, but that His mission is to explain God to us. He interprets the Father. And we have to believe Him.

The word "declare" in John 1:18 is important in this connection, and deeply interesting. It is from εκ (ek), out of, or forth, and ηγεομαι (hegeomai), to lead. Hence the whole compound verb means to lead forth, to make known, to guide, interpret, unfold, reveal, and expound (Luke 24:35).* It is from this verb that we have the cognate noun Exegesis which means Exposition. Wycliffe renders it "He hath told out." The best Meaning is to make known.

* The word occurs only in Luke 24:35; John 1:18; Acts 10:8, 15:12,14, 21:19.

This is why Christ is called "The Word of God," because He makes known, reveals, and explains the Father.

This is why the Scriptures are called "the Word of God," because they make known the Father and the Son, by the Holy Spirit, the author of the Word.

Christ is "the Way" to the Father (John 14). He makes God known to us in all His attributes, will, and words. "I have given them Thy Word." It is always "THY Word" (John 17:8,14,17).

ii. In like manner the Written Word, the Scripture, is given in order to interpret, and to testify of Christ; and this is why (as we shall see as our next essential principle) Christ is the one great subject of the Word.

This is why the Holy Spirit is the interpreter of both. His mission is to glorify Christ (John 16:14). He receives and shows the "things of Christ" ⌜(John 16:14, 15)⌝[1]. But He shows them in the Written Word (1 Cor 2:9-14). And this is why it must be He and He alone who enables us to preach that Word.

Thus we have the Word in three manifestations:—

The Incarnate Word,

The Written Word,

The Preached Word.

There is no other. Christ reveals the Father. The Scripture reveals Christ. The Spirit reveals both in the written and in the preached Word (1 Cor 12:7,8).

How wonderfully does this magnify the preached Word; and show the solemnity of the charge in 2 Timothy 4:2, "Preach the Word."

It shows how small and worthless are all the schemes, tricks and contrivances of present-day evangelists and mission preachers with their ever-new fashions and modern methods, when we see what a high and dignified place God has given to the Preached Word.

How careful should we be that nothing in our manner or matter should lower that dignity, or imply in the slightest degree that the Written Word has lost any of its power; or needs any handmaids or helpmeets.

"I HAVE GIVEN THEM THY WORD"

is the all-sufficient assurance of the Lord Jesus Christ, speaking to the Father. He did not say I have given them Aids to devotion. He did not say I have given them a Hymn-book, or I have given them thy Word AND something else.

He did not give anything instead of, or in addition to, that Word.

And that being so, we are assured that the Word which He gave is all-sufficient, in itself, to accomplish all the purposes of God.

The Word that is preached makes known the Written Word; the Word that is written makes known Christ the Living Word; and Christ makes known God our Father.

iii. Hence it is, that the same things are stated of both the Living and the Written Word, as it is well put by Joseph Hart:—

The Scriptures and the Word

Bear one tremendous name,

The Living and the Written Word

In all things are the same.

This may be seen by noting carefully, in our reading, how precisely the same things are predicated of both one and the other.

We give a few by way of example:—

SIMILAR PREDICATES OF "CHRIST" AND "THE SCRIPTURES."

"His name is called THE WORD OF GOD," Rev 19:13.

They "pressed upon Him to hear THE WORD OF GOD," Luke 5:1.

The Prince of PEACE, Isa 9:6.

The Gospel of PEACE, Rom 10:15.

Jesus said,..."No man cometh unto the Father, but BY ME," John 14:6.

"Make me to go in the PATH of Thy Commandments," Psa 119:35.

"Jesus saith unto him, I am THE WAY," John 14:6.

"Teach me, O Lord, THE WAY of Thy statutes," Psa 119:33.

"I am...THE TRUTH," John 14:6.

"Thy Word is TRUTH," John 17:17.

Christ—"Full of grace and TRUTH," John 1:14.

"All Thy Commandments are TRUTH," Psa 119:151.

"These things saith He...that is TRUE," Rev 3:7.

"The Judgments of the Lord are TRUE," Psa 19:9.

"Jesus Christ. This is the true God, and eternal LIFE," 1 John 5:20.

"Holding forth the Word of LIFE," Phil 2:16.

"A bone of Him shall not be broken," John 19:36.

"The scripture cannot be broken," John 10:35.

"I am the Living Bread...if any man eat of this Bread he shall LIVE for ever," John 6:51.
"Man shall not LIVE by bread alone, but by every Word of God," Luke 4:4.

"With Thee is the FOUNTAIN OF LIFE," Psa 36:9.

"Thy Law...is a FOUNTAIN OF LIFE," Prov 13:14.

Jesus said, "I am the LIGHT of the World," John 8:12.

David said, "Thy Word is a LIGHT unto my path," Psa 119:105.

"The Life was the LIGHT," John 1:4.

"The Law is LIGHT," Prov 6:23.

"Thou art my LAMP, O Lord," 2 Sam 22:29.

"Thy Word is a LAMP unto my feet," Psa 119:105.

"I, saith the Lord, will be unto her a wall of FIRE," Zech 2:5.

"Is not My Word like as a FIRE? saith the Lord," Jer 23:29.

"The Light of Israel shall be for a FIRE," Isa 10:17.

"I will make My Words in thy mouth FIRE," Jer 5:14.

"To you which believe, He is PRECIOUS," 1 Peter 2:7.

"Exceeding great and PRECIOUS Promises," 2 Peter 1:4.

"My beloved is...chiefest among ten THOUSAND," Song 5:10.

"The Law of Thy mouth is better unto me than THOUSANDS of gold and silver," Psa 119:72.

"His Mouth is most SWEET," Song 5:16.

"How SWEET are Thy Words unto my taste," Psa 119:103.

"His Name shall be called WONDERFUL," Isa 9:6.

"Thy Testimonies are WONDERFUL," Psa 119:129.

"Christ, the POWER OF GOD," 1 Cor 1:24.

"The Gospel is the POWER OF GOD," Rom 1:16.

Lord, "Thou art GOOD, and doest Good," Psa 119:68.

"GOOD is the Word of the Lord," Isa 39:8.

"Ye have known Him that is FROM THE BEGINNING," 1 John 2:13.

"Thy Word is true FROM THE BEGINNING," Psa 119:160.

"From Everlasting to EVERLASTING Thou art God," Psa 90:2.

"The righteousness of Thy Testimonies is EVERLASTING," Psa 119:144.

"Thy throne, O God, is FOR EVER AND EVER," Heb 1:8.

"Thy testimonies,...Thou hast founded them FOR EVER," Psa 119:152.

"The Lord shall ENDURE for ever," Psa 9:7.

"The Word of the Lord ENDURETH for ever," 1 Peter 1:25.

"Christ ABIDETH for ever," John 12:34.

"The Word of God...ABIDETH for ever," 1 Peter 1:23.

"Worship Him that LIVETH for ever," Rev 4:10.

"The Word of God LIVETH for ever," 1 Peter 1:23.

Christ's Kingdom "shall STAND FOR EVER," Dan 2:44.

"The Word of our God shall STAND FOR EVER," Isa 40:8.

The STONE..."on whomsoever it shall fall, it will grind him to powder," Luke 20:18. "Is not my Word...saith the Lord, like a HAMMER that breaketh the rock in pieces?" Jer 23:29.

Christ, "A STUMBLING Stone," Rom 9:33.

They "STUMBLE at the Word," 1 Peter 2:8.

"Lo, I am with you ALWAY, even unto the end of the world," Matt 28:20.

"Thy commandments...are EVER WITH ME," Psa 119:98.

"Christ may DWELL in your hearts by faith," Eph 3:17.

"Let the Word of Christ DWELL in you richly," Col 3:16.

Christ said, "ABIDE in me, and I IN YOU," John 15:4.

"If... my Words ABIDE in you," John 15:7.

"Hereby we know that He ABIDETH in us," 1 John 3:24.

"The Word of God ABIDETH in you," 1 John 2:14.

Christ called, "FAITHFUL and true," Rev 19:11.

"Thy Testimonies...are very FAITHFUL," Psa 119:138.

"Out of His mouth goeth a sharp SWORD," Rev 19:15.

"The Word of God...is sharper than any two-edged SWORD," Heb 4:12.*

* Heb 4:12 probably refers to both the Living Word and the written Word also.

"The Lord TRIETH the Righteous," Psa 11:5.

"The Word of the Lord TRIED him," Psa 105:19.

Christ a "TRIED Stone," Isa 28:16.

"The Word of the Lord is TRIED," Psa 18:30.

SIMILAR EFFECTS ATTRIBUTED TO "CHRIST" AND "THE SCRIPTURES."

We are "BORN OF God," 1 John 5:18.

"BORN...by the Word of God," 1 Peter 1:23.

"BEGOTTEN...by...Jesus Christ," 1 Peter 1:3.

BEGOTTEN...through The Gospel," 1 Cor 4:15.

"The Son QUICKENETH whom He will," John 5:21.

"Thy Word hath QUICKENED me," Psa 119:50.

"You hath he QUICKENED who were dead," &c., Eph 2:1.

"Thy Precepts...with them thou hast QUICKENED me," Psa 119:93.

"He that eateth me, even he shall LIVE by me," John 6:57.

"Desire the sincere milk of The Word, that ye may GROW thereby," 1 Peter 2:2.

"Christ hath made us FREE," Gal 5:1.

"The Truth shall make you FREE," John 8:32.

"The Blood of Jesus Christ...CLEANSETH us from all sin," 1 John 1:7.

"YE are CLEAN through the Word which I have spoken," John 15:3.

Christ "is able also to SAVE them to the uttermost that come unto God by Him," Heb 7:25.
"Receive...the engrafted Word, which is able to SAVE your souls," James 1:21.

"SANCTIFIED in Christ Jesus," 1 Cor 1:2.

"SANCTIFIED by the Word of God and prayer," 1 Tim 4:5.

"SANCTIFIED through the offering of the body of Jesus Christ once for all," Heb 10:10.
"SANCTIFY them through THY TRUTH. Thy Word is truth," John 17:17.

"Christ Jesus, who of God is made unto us WISDOM," 1 Cor 1:30.

"The Holy Scriptures...able to make thee WISE unto salvation," 2 Tim 3:15.

Christ "HEALED them," Matt 4:24.

"He sent His Word and HEALED them," Psa 107:20.

"Striving according to His Working which WORKETH in me mightily," Col 1:29. "The Word of God which effectually WORKETH also in you that believe," 1 Thess 2:13.

"The Lord Jesus Christ...shall JUDGE the quick and the dead," 2 Tim 4:1.

"The Word that I have spoken...shall JUDGE him," John 12:48.

"I will go unto God, my exceeding Joy," Psa 43:4.

"Thy Word was unto me the JOY and rejoicing of my heart," Jer 15:16.

Thus we see that the Living Word and the Written Word cannot be separated. And we can understand also why they cannot be separated in the preaching of the Word.

To preach the Written Word without preaching Christ is not preaching at all. Neither is it done in the power of the Spirit.

When Paul went to Thessalonica, he ("as his manner was") "reasoned with them out of the SCRIPTURES" (not as is done to-day, out of the newspapers, or out of the preacher's own head or experience); but he did not end there. We are immediately told that this preaching consisted in "opening and setting forth that CHRIST (the Living Word) must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ (the Messiah)" (Acts 17:1-3).

If the Living Word and the Written Word cannot be separated, we learn that in sitting down to the study of the Word and Words of God it is to hear His voice, to choose that "better part"; to sit at Jesus' feet, and hear HIS word (Luke 10:39).

And it is only a "part." The best is to come; when we shall "behold His glory" (John 17:24), the glory of our Ascended Lord; as the glory of our Incarnate Lord was beheld when on Earth (John 1:14). Then, in the future, as in the past (as now by the Holy Spirit), the wonderful "Word"—our Glorified Lord—will continue the blessed work which He began as our Risen Lord,

"expounding in all the Scriptures the things concerning Himself"; and will declare and make known the Father to the Saints, who shall then have been gathered together unto Him (2 Thess 1:10, 2:1).

II. The One Great Subject of the Word

i. Christ in the Word as a Whole

The one great subject which runs through the whole Word of God is Christ: the promised seed of the woman in Genesis 3:15.

This verse marks the depth of the ruin into which man had descended in the Fall; and it becomes the foundation of the rest of the Bible.

All hope of restoration for man and for creation is centred in Christ; who in due time should be born into the world, should suffer and die; and, in resurrection, should become the Head of a new creation, and should finally crush the head of the Old Serpent, who had brought in all the ruin. Christ, therefore, the King, and the Kingdom which He should eventually set up, become the one great subject which occupies the whole of the Word of God.

Hence, He is the key to the Divine revelation in the Word; and apart from him it cannot be understood.

The contents of the Bible must therefore be seen and arranged with reference to Him. The counsels and purposes of God are all centred in Christ.

1. In the Old Testament we have the King and the Kingdom in Promise and Prophecy, Illustration and Type.

2. In the Four Gospels we have the King and the Kingdom presented and proclaimed by John the Baptiser, and by Christ Himself. And we see the Kingdom rejected, and the King crucified.

3. In the Acts of the Apostles we have ⌜the beginning of the Church of God on the day of Pentecost, when the promised gift was poured out (Acts 2:1-4, 33).⌝[12] The Kingdom is once again offered to Israel by Peter; again it is rejected, Stephen is stoned, and Peter imprisoned (ch 12).

Then Paul, who had been already chosen and called (ch 9), is commissioned for His Ministry (ch 13), and on the final rejection of his testimony concerning the Kingdom, he pronounces for the third and last time the sentence of judicial blindness in Isaiah 6,* and declares that "the salvation of God is sent to the Gentiles" (Acts 28:25-28).

* The other two citations of Isaiah 6 were by our Lord, in Matthew 13:14, 15, and John 12:40.

In his final communication to Hebrew believers it is written that while in God's counsels all things had been put under Christ's feet, "we see NOT YET all things put under Him" ⌜(Heb 2:8)⌝[13].

The Kingdom thenceforth is in abeyance.

4. In the Epistles we have the King exalted, and (while the Kingdom is in abeyance) made the Head over all things to the Church, during this present Interval; the Dispensation of the grace of God.

5. In the Apocalypse we have the Revelation of the King in judgment; and we see the Kingdom set up, the King enthroned in power and glory, the promise fulfilled, and prophecy ended.

We may exhibit the above to the eye in the following Structure:—*

* See Part II, Canon II.

The one Subject of the Word as a Whole.

A. The King and the Kingdom in Promise and Prophecy. (The Old Testament)

B. The King presented, proclaimed, and rejected. The

Mysteries (or Secrets) of the Kingdom revealed.

⌜C. The Acts. The Church of God begun at Pentecost. The Kingdom again proclaimed to Israel, and rejected.⌝[14]

B. The King exalted and made Head over all things to the Church, "which is His body, the fulness of Him that filleth all in all" (Eph 1:22,23). ⌜The Great Mystery set forth in its fulness (The Pauline Epistles).⌝[15] The Kingdom in abeyance (Heb 2:8).

A. The King and the Kingdom unveiled. The King enthroned, and the Kingdom

set up with Divine judgment, power, and glory (Rev 19,20). Promise and

prophecy fulfilled (The Apocalypse).

Here the correspondence is seen between these five members.

In A and A we have the King and the Kingdom.

In B and B we have the King and the mysteries (or secrets) of the Kingdom (Matt 13).

In C, the central member, we have the present Interval, while the King is absent, ⌜the gift of holy spirit poured out⌝[16], and the Kingdom in abeyance, and the mystery of the Church revealed (Eph 3).

From the Structure it will be seen that the great subject of the whole Book is one. From Genesis 3:15 to Revelation 22 "THE COMING ONE" fills our vision.

This teaches us that the Coming of Christ is no newly-invented subject of some modern faddists or fanatics, or cranks; but that Christ's coming has always been the Hope of his people.

In "the fulness of time" He came: but having been rejected and slain He rose from the dead, and ascended to Heaven. There He is "seated" and "henceforth expecting until His enemies shall be placed as a footstool for His feet" (Heb 10:13).

Hence, Christ, "the Coming One," is the one all-pervading subject of the Word of God as a whole.

He is the pneuma or life-giving spirit of the written Word, without which the latter is dead. "As the body without the pneuma is dead" (James 2:26), so the written Word without the pneuma is dead also. Christ is that pneuma or spirit. This is the whole argument of 2 Corinthians.

This is why the Lord Jesus could say of the Scriptures: "They testify of ME" (John 1:45, 5:39; Luke 24:44,45).

Their one great design is to tell of the Coming One. All else is subordinated to this. This is why we see the ordinary events in a household combining with the grandest visions of a prophet to testify of Him who fills all Scripture. It may be said of the written Word, as it is of the New Jerusalem, "The Lamb is the light thereof" (Rev 21:23).

Apart from Him, the natural eye of man sees only outward historical details and circumstances; some in themselves appearing to him trifling, others offensive, and pursued at a length which seems disproportionate to the whole; while things which "angels desire to look into" are passed over in a few words, or in silence.

But once let "the spiritual mind" see Christ testified of "in Moses and all the prophets," then all assumes a new aspect: trifles that seem hardly worth recording fill the whole vision and light up the written Word and make it to shine with the glory of the Divine presence.

Then we see why the Inspired writer dwells on a matter which to the outward eye seems trivial compared with other things which we may deem to be of world-wide importance.

Then we observe in an event, seemingly casual and unimportant, something which tells forth the plans and counsels of God, by which He is shaping everything to His own ends. Nothing appears to us then either great or small. All is seen to be Divine when the Coming One is recognized as the one subject of the Word of God.

This is the master-key of the Scriptures of truth.

"These are they that testify of ME." Bearing this key in our hand we can unlock the precious treasures of the Word; and understand words, and hints; apparently casual expressions, circumstances, and events, which in themselves, and apart from Him, are meaningless.

It is the use of this master-key and this first great foundation principle which is to be observed in the study of the "Word" and "words" of God. It is when we, in every part, have found "HIM of whom Moses in the law, and the prophets, did write" (John 1:45), that we can understand those parts of Scripture which are "a stone of stumbling and a rock of offence" to many: that we can explain much that is otherwise difficult; see clearly much that before was obscure; answer objections that are brought against the Word; and "put to silence the ignorance of foolish men."

The moment this master-key is used types will be seen foreshadowing the Coming King, and showing forth His sufferings and His Glory. Events and circumstances will show forth His wondrous deeds and tell of the coming glory of His kingdom.

ii. Christ in the Separate Books of the Word.

In GENESIS we shall understand the record of Creation (ch 1), for we shall see in it the counterpart of our new creation in Christ Jesus (2 Cor 5:17).

In the light which shined out of darkness (Gen 1:2,3) we shall see the light which has shone "in our hearts to give the knowledge of the glory of God in the face (or person) of Jesus Christ" (2 Cor 4:6). No wonder that those who know nothing of this spiritual light of the New Creation know nothing of the light that was created on the first day as revealed in the record of the old creation.* The natural man sees only a myth and an old wives' fable in the Creation record, and seems actually to prefer the Babylonian corruption of primitive truth. These "other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph 4:17,18). Woe be to those who follow these blind leaders, for "they shall both fall into the ditch" they have prepared for themselves by their fleshly knowledge and worldly wisdom."

> * For the light of the first day (Gen 1:3) was before the sun. Scripture distinguishes the light (אוֹר, 'or) from the light-holders (מְאוֹרֹת, me'oroth) which were set in the firmament on the fourth day (Gen 1:14-16).[7]

In the Creator we shall see Christ (John 1:3; Col 1:16).

In the first Adam we shall see the last Adam (1 Cor 15:45; Rom 5:14). In the first man we shall see "the second man, the Lord, from heaven" (1 Cor 15:47).

In the "seed of the woman" (Gen 3:15) we shall see the coming son of Abraham, the son of David, the Son of man, the Son of God; while those who are in the black darkness of Rome see either a helpless Infant, or a dead man, and a living woman—the Virgin Mary; having corrupted their Authorized Vulgate Version (in Gen 3:15),* to make it the foundation of this blasphemy.

> * Where the Hebrew masculine is misrepresented as feminine, and is thus made, as Dr. Pusey has said, the foundation of Mariolatry, and the basis of the Immaculate Conception.ᵀ The Church of Rome's own revised Latin Bible, the Nova Vulgata (1979), now reads ipsum ("it") in this place, and so concedes the point.ᵀ[8]

In Abraham's shield we shall see the Living Word, coming, speaking, and revealing Himself to him (ch 15:1; John 8:56).

In Isaac we shall see Christ the true seed of Abraham (Rom 9:7; Gal 3:16). In the Annunciation to the Mother (Gen 18:10; Luke 1:30-33), the miraculous conception (Gen 18:14; Luke 1:35) and the pre-natal naming (Gen 17:19; Matt 1:21; Luke 1:31, 2:21). In the

projected death of the one we see the foreshadowing of the other, two thousand years before, and on the same mountain, Moriah; and this Mount, selected not by chance, or for convenience (for it was three days' journey), but appointed in the Divine counsels as the site of the future altar of burnt offering (Gen 22:2; 1 Chron 21:28-22:1; 2 Chron 3:1). In the wood laid upon Isaac (Gen 22:6), and not carried by the servants or on the ass, we shall see Him who was led forth bearing His Cross (John 19:17).

In Joseph, of whom the question was asked, "Shalt thou indeed reign over us?" we see Him of whom His brethren afterwards said, "We will not have this man to reign over us" (Luke 19:14). But we see the sufferings of the one followed by the glory, as we shall surely see the glory of the true Joseph following His sufferings in the fulness of time (1 Peter 1:11), of which glory we shall be the witnesses, and partakers (1 Peter 4:13, 5:1).

We must not pursue this great subject or principle in its further details, though we have but touched the fringe of it, even in the book of Genesis. As the Lord Jesus began at Moses so have we only made a beginning, and must leave our readers to follow where we have pointed out the way.

It may be well, however, for us to indicate one or two of the leading points of the other books of the Old Testament.

EXODUS tells of the sufferings and the glory of Moses, as Genesis does of Joseph, and in both we see a type of the sufferings and glory of Christ.

Joseph's sufferings began with his rejection, his own brethren asking, "Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?" (Gen 37:8). Moses' sufferings began with his rejection and the question of "two men of the Hebrews,"—"Who made thee a ruler and a judge over us?" (Exo 2:14). In all this we see the rejection of Christ by a similar question, the thought of their hearts being put into their lips, in the parable, where "his citizens hated Him and sent a message after Him saying, 'We will not have this man to reign over us'" (Luke 19:14).

But the issue in all three cases is the same. Of each it is true, as it is said of Moses, "This Moses whom they refused, saying, 'Who made thee a ruler and a deliverer?' The same did God send to be a ruler and a judge by the hand of the angel which appeared to him in the bush" (Acts 7:35).

Even so will God surely "send Jesus Christ...whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:20,21).

Thus early, in Genesis and Exodus, we have the great subject of the sufferings and the glory of Christ more than foreshadowed (1 Peter 1:11, 4:13, 5:1; Luke 24:26).

Exodus tells us also of Christ as the true Paschal Lamb (1 Cor 5:7,8); as the true Priest (Exo 30:10; Heb 5:4,5); and the true Tabernacle which the Lord pitched and not men (Heb 9).

LEVITICUS gives us, in the offerings, a fourfold view of the Death of Christ (the Sin and Trespass Offerings being reckoned as one), as the Gospels give us a fourfold view of His life.

NUMBERS foreshadows the Son of Man come to be "lifted up" (ch 21:9; John 3:14,15); the Rock (ch 20:11; 1 Cor 10:4); the Manna that fed them (ch 11:7-9; Deut 8:2,3; John 6:57,58); and the future Star that should arise "out of Jacob" (ch 24:17; Luke 1:78; 2 Peter 1:19; Rev 2:28, 22:16).

DEUTERONOMY reveals the coming Prophet "like unto Moses" (ch 18:15; ⌜Acts 3:22-26, 7:37⌝[9]); the Rock and Refuge of His people (ch 32:4, 33:27).

JOSHUA tells of "the Captain of the Lord's host" (ch 5:13-15; Heb 2:10, 12:2) who shall triumph over all His foes; while Rahab's scarlet cord (ch 2:12-20) tells of His sufferings and precious blood which will shelter and preserve His people in the coming day of His war.

JUDGES tells of the Covenant Angel whose name is "Secret," i.e. "Wonderful" (ch 13:18, margin; compare Isa 9:6, where the word is the same).

RUTH reveals the type of our Kinsman-Redeemer, the true Boaz; and the question of chapter 2:10 is answered in Proverbs 11:15.

SAMUEL reveals the "sufferings" and rejection of David, who became a "Saviour" and a "Captain" of his followers (1 Sam 22:1,2), foreshadowing David's Son and David's Lord, "the Root and the Offspring of David" (Rev 22:16).

KINGS shows us the "glory which should follow," and the "greater than Solomon" (Matt 12:42); the "greater than the Temple" (Matt 12:6), where everything speaks of His glory (Psa 29:9 and margin).

CHRONICLES reveals Christ as "the King's Son," rescued "from among the dead," hidden in the House of God, to be manifested in due time, "as Jehovah hath said" (2 Chron 22:10-23:3).

EZRA speaks of "a nail in a sure place" (ch 9:8), which according to Isaiah 22:23 is used of Eliakim, who typifies Christ.

NEHEMIAH tells of the "bread from Heaven" and "water out of the Rock" (ch 9:15,20), which are elsewhere used as typical of Christ (John 6:57,58; 1 Cor 10:4).

ESTHER sees the seed preserved which should in the fulness of time be born into the world. His name is there, though concealed, but His will and power is manifested in defeating all enemies in spite of the unalterable law of the Medes and Persians.

JOB reveals Him as his "Daysman" or "Mediator" (ch 9:33); and as his "Redeemer" coming again to the earth (ch 19:25-27).

THE PSALMS are full of Christ. We see His humiliation and sufferings and death (Psa 22), His Resurrection (Psa 16), His anointing as Prophet with grace-filled lips (Psa 45; Luke 4:22); as Priest after the order of Melchisedec (Psa 110; Heb 5:6, 6:20, 7:17,21); as King enthroned over all (Psa 2), and His kingdom established in the earth (Psa 103, 145, &c.).

PROVERBS reveals Christ as the "Wisdom of God" (ch 8; 1 Cor 1:24); the "Path" and "Light" of His People (ch 4:18); the "Surety" who smarted for His people while strangers (ch 11:15; Rom 5:8-10; Eph 2:12; 1 Peter 2:11); the "strong tower" into which the righteous run and are safe (ch 18:10); the friend who loveth at all times, and the brother born for adversity (ch 17:17).

ECCLESIASTES tells of the "one among a thousand" in the midst of all that is vanity and vexation of spirit (ch 7:28).

THE SONG OF SONGS reveals Him as the true and faithful Shepherd, Lover, and Bridegroom of the Bride, who remained constant to Him in spite of all the royal grandeur and coarser blandishments of Solomon.

ISAIAH is full of the sufferings and glories of Christ. He is the "despised and rejected of men, a man of sorrows, and acquainted with grief" ⌜(ch 53:3)⌝[10]; wounded for our transgressions, oppressed, afflicted, and brought as a lamb to the slaughter; cut off out of the land of the living (ch 53:2-9). Yet the glory shall follow. "He shall see of the travail of His soul and be satisfied" (ch 53:11). He will be His people's "Light" (ch 60:1,2; Matt 4:16); "The Mighty God" (ch 9:6; Matt 28:18); Salvation's Well (ch 12:3); the King who shall "reign in

righteousness" (ch 32:1,2); Jehovah's Branch, beautiful and glorious (ch 4:2).

JEREMIAH tells of "the Righteous Branch," and "Jehovah our Righteousness" (ch 23:5,6); of the "Righteous Branch" and King who shall reign and prosper (ch 33:15).

EZEKIEL reveals Him as the true Shepherd (ch 34:23), and as "the Prince" (ch 37:25); the "Plant of Renown" (ch 34:29), and "Jehovah Shammah" (ch 48:35).

DANIEL reveals Him as the "Stone" become the Head of the corner (ch 2:34; Psa 118:22; Isa 8:14, 28:16; Matt 21:42,44; Acts 4:11; 1 Peter 2:4,6). Also as the Son of Man (ch 7:13,16); and "Messiah the Prince" (ch 9:24).

He is HOSEA'S true David (3:5), the Son out of Egypt (11:1);

JOEL'S "God dwelling in Zion" (ch 3:17);

AMOS' Raiser of David's Tabernacle (ch 9:11; Acts 15:16,17).

OBADIAH'S "Deliverer on Mount Zion" (v 17);

JONAH'S "Salvation" (ch 2:9); the "Sign" of Christ's resurrection (Matt 12:39-41).

MICAH'S "Breaker," "King" and "Lord" (ch 2:13, 5:2,5);

NAHUM'S "Stronghold in Trouble" (ch 1:7);

HABAKKUK'S "Joy" and "Confidence" (ch 3:17,18);

ZEPHANIAH'S "Mighty God in the midst of Zion" (ch 3:17);

HAGGAI'S "Desire of all nations" (ch 2:7);

ZECHARIAH'S Smitten Shepherd; The Man, Jehovah's Fellow (ch 13:7); Jehovah's "Servant —the Branch" (ch 3:8); "the Man whose name is the Branch" (ch 6:12);

MALACHI'S "Messenger of the Covenant" (ch 3:1); the Refiner of the Sons of Levi (ch 3:3); "The Sun of Righteousness" (ch 4:2).

Thus, the "Word" of God has one great subject.

That one great all-pervading subject is Christ; and all else stands in relation to Him. He is "the beginning and the ending" of Scripture, as of all beside.

Hence, the Word of God, at its ending, shows how the beginning all works out; and how, that to which we are introduced in Genesis is completed in Revelation.

⌜Satan first appears, already fallen, in Genesis 3:1⌝[11], and his final rebellion is seen in Revelation 20:7-9; his doom is pronounced in Genesis 3:15, and is accomplished in Revelation 20:10.

⌜We have the Creation of "the heavens and the earth" in Genesis 1:1. We have "the world that then was," which, "being overflowed with water, perished," in the Flood of Genesis 6-8 (2 Peter 3:5, 6). "The Heavens and the Earth which are now" follow from Genesis 8 onward (2 Peter 3:7).⌝[12] And "The New Heavens and the New Earth" in Revelation 21:1 (2 Peter 3:13).

We have "night" in ⌜Genesis 1:5;⌝[13] and see "no night there" in Revelation 22:5.

We have the "sea" in Genesis 1:10; and "no more sea" in Revelation 21:1.

We have the "sun and moon" in Genesis 1:16, 17; and "no need of the sun or the moon" in Revelation 21:23, 22:5.

We have the entrance of sorrow and suffering and death in Genesis 3:16,17; and "no more death, neither sorrow nor crying" in Revelation 21:4.

We have the "curse" pronounced in Genesis 3:17; and "no more curse" in Revelation 22:3.

We have banishment from Paradise and the Tree of Life in Genesis 3:22-24; and the welcome back and "right to it" in Revelation 22:2.

This will be sufficient* to show the unity of the "Word" as a whole; and to stimulate Bible students to a further study of it on the line of this great fundamental principle.

* More instances will be found in The Apocalypse; or, the Day of the Lord, by the same author and publisher.

III. The One Great Requirement of the Word:—"Rightly Dividing" It.

The one great requirement of the Word is grounded on the fact that it is "the Word of truth." And this fact is so stated as to imply that, unless the Word is thus rightly divided we shall not get "truth"; and that we shall get its truth only in proportion to the measure in which we divide it rightly.

The Requirement is thus stated in 2 Timothy 2:15: "Give diligence to present thyself approved to God, a workman having no cause to be ashamed rightly dividing the word of truth."

The word in question here is ορθοτομουντα (orthotomounta).*

* From ορθος (orthos), right, and τεμνω (temno), to cut.

As this word occurs in no Greek writer, or even elsewhere in the New Testament, we can get little or no help from outside, and are confined to Biblical usage.

It is used twice in the Septuagint for the Hebrew יָשַׁר (yashar), to be right, or straight. In Proverbs 3:6, 11:5, the Hebrew is Piel (or causative), to make right (as in 2 Chron 32:30; Prov 15:21; Isa 40:3, 45:2,13).

But it is the Greek word that we have to do with here, in 2 Timothy 2:15; and we cannot get away from the fact that τεμνω (temno) means to cut; or, from the fact that we cannot cut without dividing. To divide belongs to the very nature of the act of cutting. Even as applied to directing one's way, it implies that we divide off one way from others— because we desire to follow the right way and avoid the wrong.

The only Biblical guide we have to the usage of the word is in Proverbs 3:6:

"In all thy ways acknowledge him
And he shall direct thy paths."

In the margin the RV gives, "make straight or plain" as an alternative rendering for "direct." But our ways can only be made straight or plain by God's causing us to proceed on our way aright—i.e., by avoiding all the ways that are wrong, and going in the one way that is right; in other words, the right way is divided off from all the wrong ways.

What else can the word mean in 2 Timothy 2:15?

It matters little what others have thought or said. We could fill a page with their names and their views, but we should learn but little and only become confused. The duties of Priests, Furriers, and Ploughmen have been referred to as indicating the correct meaning. But we need not leave the Biblical usage, which associates the word with guidance in the right way.

The scope of the verse plainly teaches that:

1. Our one great study is to seek GOD'S approval, and not man's.

2. We are to show all diligence in pursuing this study.

3. As workmen, our aim is to have no cause to be ashamed of our work.

4. In order to gain God's approval and avert our own shame we must rightly divide the word of truth.

5. To do this we must direct our studies in the right way.

6. This great requirement is associated with the Word in its special character as being the Word of truth; i.e., "the TRUE Word."

All this tells us that we shall not get the truth if we do not thus rightly divide it; and that we shall get the truth only in proportion to our "rightly dividing" it.

Other titles of the Word have their own special requirements. As "the engrafted Word" it must be received with meekness (James 1:21). As "the Faithful Word" we must hold it fast (Titus 1:9). As "the Word of life" we must hold it forth (Phil 2:16).

But, because this is "the Word of truth," its paths must be well noted, the sign-posts must be observed, the directions and guides which are in the Word itself must be followed.

We are to "give diligence" to this great Requirement of the Word just because it is "the Word of truth."

It is true that there are many who altogether ignore this precept; and have no thought as to obeying this command in their study of the Word.

There are many who make light of our insistence on obedience to this precept.

On what ground, we ask, are we to treat such an important command as though it had never been given?

Why is not this command as binding on Bible students as any other command in the Word of God?

What motive can such have to blunt the point and dull the edge of this "Sword of the Spirit" in this matter?

Strange to say, those who would be-little our efforts in rendering due obedience to this command, are themselves obliged not only to accept its division into chapters, and verses, and punctuated sentences; but they go further, and adopt the division of its subject-matter which is made by the insertion of chapter-headings and running page-headings according to man's own ideas.

The only question is, Do they divide it rightly, or wrongly?

For example, in the English Bibles which our readers use, over Isaiah 29 we notice the running page-heading "Judgment upon Jerusalem"; and on the opposite page, over chapter

30 we notice the page-heading "God's mercies to His church."

Again, over Isaiah 59 we note the chapter-heading "The sins of the Jews"; in the chapter-heading of chapter 60 we note "The glory of the church." And this in spite of the declared fact that this book contains "the Vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem" (ch 1:1).*

> * If these headings are not found in some of the current editions of our English Bibles, it is only a proof that still greater liberties are taken in changes of these headings.

Surely, this is dividing the Word. But the only question for us to ask is, whether it is divided "rightly" or wrongly.

In the consideration of this great and important requirement there are four principal spheres in which we are to give diligence so that we may follow the right ways which are so clearly cut and marked out for our studies.

We must rightly divide the Word of Truth:

i. As to its Literary Form.

ii. As to its Subject-matter.

iii. As to its Times and Dispensations.

iv. As to its Dispensational Truth and Teaching.

We will consider these in their order.

i. Rightly Dividing the Word as to its Literary Form.

The "Word" comes to us in our English Translation. But it comes with much that is human in its Literary Divisions; and it is far from being rightly divided.

1. The Two Testaments.

"THE WORD OF GOD" as a whole comes to us in two separate parts: one written, originally, in Hebrew; the other in Greek. Only in the Versions are these two combined, and bound together in one Book.

These division, of course, are not human, though the names are by which they are commonly known.

Up to the second century the term "Old Covenant" was used by the Greeks to describe the Hebrew Bible. This passed into the Latin Vulgate as "Vetus Testamentum," from which our English term "Old Testament" was taken.

By way of distinction, the Greek portion was naturally spoken of as the "New Testament." But neither of these names is Divine in its origin.

2. The Separate Books of the Bible.

When, however, we come to the Separate Books, though their origin is Divine, the human element is at once apparent.

(a) The Books of the Old Testament.—The Books as we have them to-day are not the same as in the Hebrew Canon, either as to their number, names, or order.

The change first came about when the first Translation of the Hebrew Bible was made into Greek in the Version known as the Septuagint.

⌜The Law was translated in the third century BC, according to tradition in the reign of Ptolemy II (285-246 BC); the other books followed during the century or more after.⌝[14]

It is the oldest of all the translations of the Hebrew Text, and its Divisions and arrangement of the Books have been followed in every translation since made.

Man has divided them into four classes: (1) The Law, (2) The Historical Books, (3) The Poetical Books, and (4) The Prophetical Books.

The Lord Jesus divides them into Three classes: (1) The Law, (2) The Prophets, and (3) The Psalms. And who will say that HE did not rightly divide them! But His Division was made according to the Hebrew Bible extant in His day, and not according to man's Greek Translation of it—which was extant also at that time.

In the Hebrew Canon these three Divisions contain twenty-four Books, in the following order:—

(i) "The Law" (Torah)

These five books form the Pentateuch

1. Genesis
2. Exodus
3. Leviticus
4. Numbers
5. Deuteronomy

(ii) "The Prophets" (Neviim)

"The Former Prophets" (Zech 7)

6. Joshua
7. Judges
8. Samuel
9. Kings

The Latter Prophets

10. Isaiah

11. Jeremiah

12. Ezekiel

13. The Minor Prophets

(iii) "The Psalms" (K'thuvim) or the [other] writings

14. Psalms

15. Proverbs

16. Job

The Five "Megilloth" (or scrolls)

17. Song of Songs

18. Ruth

19. Lamentations

20. Ecclesiastes

21. Esther

22. Daniel

23. Ezra-Nehemiah

24. Chronicles

This is how the Books are rightly divided in the Hebrew Bible. And it is sad to find so many good men exercising their ingenuity in order to find some Divine spiritual teaching in the utterly human and different order of the Books given in the Translations. One actually manufactures "five Pentateuch's," quite dislocating the books of the Bible; and he arbitrarily re-arranges them to suit his theory. Another divides them by re-arranging them in what he conceives to be the chronological order, which results, among other calamities, in the Psalms being dispersed among the Historical Books.

The "Higher" Critics would have us make a Hexateuch instead of a Pentateuch.

We fear it is hopeless ever to look for the books to be rightly divided and arranged in the order of the Hebrew Canon; so we shall have to make the best of man's having wrongly divided the Word of truth from the very outset.

The number of Concordances and Commentaries and general works where reference is made to the present chapters and verses would be sufficient to make such a change impossible, however desirable it might be on other grounds.

Nevertheless, it is well for those who would study the Word of truth to have this information, and to be in possession of the facts of the case, even if the result is only to prevent them from attaching any importance to the present order of the books, and keep them from elaborating some scheme of doctrine or theology based on what is only human in its origin.

(b) The Books of the New Testament.—As to the Books of the New Testament the problem presented is somewhat different. We find them in the Manuscripts generally in five groups: (1) the Gospels, (2) the Acts, (3) the General Epistles, (4) Paul's Epistles, and (5) the Apocalypse.

The order of these groups varies in certain MSS; and the order of the books also in the different groups varies. There is, however, one exception which we have elsewhere pointed out: The Epistles of Paul which are addressed to Churches ⌜are, in almost the whole body of the Greek MSS, in the same order as we have them in our English Bible to-day. One very ancient papyrus, found since these pages were first written (the Chester Beatty papyrus known as P46, of about AD 200), places Hebrews after Romans, and Ephesians before Galatians. But the order which the churches received, and which has come down to us in the great mass of the MSS, is that of our English Bible.⌝[15]

We can therefore build our teaching on a sure foundation, though we cannot do so on the order of the other New Testament books.

3. The Divisions of the Hebrew Text.

The Hebrew Text is divided (in the MSS) into five different forms:—

(a) Into open and closed Sections, answering somewhat to our paragraphs. These were to promote facility in reading.

(b) Into Sedarim or the Triennial Pericopes;* i.e., Portions marked off: so that the Pentateuch is divided into 167 Pericopes or "Lessons," which are completed in a course of three years' reading. There are 452 of these Seders** in the Hebrew Bible, indicated by ס, in the margin.

* Greek, from peri (around) and kopto (cut); a portion or extract Pronounced Pe-ric'-o- pe.

** From סָדַר (sadar), to arrange in order.

(c) Beside these the Pentateuch was divided into 54 Par'shioth* or Annual Pericopes, by which the Law was read through once a year.

* From פָּרַשׁ (parash), to divide.

(d) The division into verses. The verses in the Hebrew Bible are of ancient origin, and were noted by a stroke called Silluk under the last word of each verse.

These words were carefully counted for each book. Hence the Scribes were so called not because of their writing (from the Latin word Scribo), but they were called Sopherim or Counters (from the Hebrew, Sopher, to count). The Massorah gives the number of verses as 23,203⌜ (other Massoretic lists give slightly different totals)⌝[16].

4. The Divisions of the Greek Text.

In the Greek MSS of the New Testament there is an indication of sections in the margin, dividing the text according to the sense.

There is also a division of the Gospels ascribed to TATIAN (Cent. II.) called Kephalaia, i.e. heads or summaries: these are known also as Titloi or titles. AMMONIUS, in the third century, divided the Text according to sections, known by his name: "The Ammonian Sections." In the fifth century EUTHALIUS, a deacon of Alexandria, divided Paul's Epistles, the Acts, and the General Epistles into Kephalaia; and ANDREAS (Archbishop of Cæsarea in Cappadocia) completed the work by dividing the Apocalypse into 24 Logoi or paragraphs, each being again divided into three Kephalaia.

These dividings of the New Testament can be traced back to individual men, and are all essentially human.

5. The Divisions of the Versions.

(a) The Chapters.—There are other more modern divisions into CHAPTERS. These are quite foreign to the Original Texts of the Old and New Testaments. For a long time they were attributed to HUGHES DE ST. CHER (Hugo de Sancto Caro). He was Provincial to the Dominicans in France, and afterwards ⌜a Cardinal in Rome⌝[17]: he died AD 1263. But it is now generally believed that they were made by STEPHEN LANGTON, Archbishop of Canterbury, who died in 1227.

(b) The Verses.—Hugo made use of Langton's chapters and added subdivisions which he indicated by letters. This was in 1248. ROBERT STEPHENS, finding these letters inadequate, introduced numbers in their place in his Greek Testament of 1551. This was the origin of our verse-divisions, which were ⌜first introduced into English in the New Testament printed at Geneva in 1557, and into the whole Bible in the Geneva Version of 1560⌝[18], and from that into our Authorized Version in 1611. These verses do not correspond always with those of the Hebrew Bible.

(c) The Chapter Breaks—As to these chapter divisions, they were not of Jewish origin; and were never associated with the Hebrew Bible until AD 1330, when RABBI SALOMON BEN ISMAEL adopted the Christian chapters by placing the numerals in the margin, to facilitate reference for purposes of controversy.*

> * This appears from a note appended to MS No. 15, in the Cambridge University Library. See Dr. Ginsburg's Introduction, etc., p. 25.

In many cases they agree with the Massoretic divisions of the Hebrew Bible, though there are glaring instances of divergence.*

> * Up to AD 1517 the Editors of the Printed Text of the Hebrew Bible closely adhered to the MSS and ignored the Christian or Gentile chapters.

The first to reverse this practice were the Editors of the Complutensian Polyglot of CARDINAL XIMENES (1514-1517); but still confining the indications to the margin, in Roman Numerals.

FELIX PRATENSIS was the first to substitute Hebrew Letters for the Roman Numerals in his Edition printed by Bomberg, Venice, in AD 1517; though he retained the Massoretic divisions.

JACOB BEN CHAYIM adopted the same practice in his standard Edition (AD 1524-5); and it was ⌜continued down to 1571⌝[19], when

ARIAS MONTANUS actually went so far as to break up the Hebrew Text, and insert the Hebrew Letters (or Numerals) into the body of the Text, in his edition printed at Antwerp in 1571.

From this, the "pernicious practice," as Dr. Ginsburg well calls it, has continued in the Editions of the Hebrew Text since printed, though it is discarded in his own Massoretico-Critical Edition, printed in Vienna in 1894, and published by the Trinitarian Bible Society of 7, Bury Street, Bloomsbury, London.

It will thus be seen how very modern, and human, and how devoid of all authority are the chapter and verse divisions which obtain in the version of the Bible generally, and in our English Bible in particular. Though they are most useful for purposes of reference, we must be careful never to use them for interpretation, or for doctrinal teaching. They seldom accord with the breaks required by the Structure.* Sometimes they break the connection altogether; at other times they materially affect the sense.

* See Part II, Canon II.

As examples, where the chapter-breaks interfere with the Connection and the Sense, we may notice Genesis 1 and 2, where the Introduction (1:1-2:4) is broken up, and the commencement of the first of the Eleven Divisions (or, "Generations") is hidden. This wrong break has led to serious confusion. Instead of seeing in 1:1-2:3 a separate Summary of Creation in the form of an Introduction, many think they see two distinct creations, while others see a discrepancy between two accounts of the same creation.

The break between 2 Kings 6 and 7 should come after chapter 7:2; that is to say, 7:1, 2, should be 6:34, 35.

The break between Isaiah 8 and 9 is, to say the least, most unfortunate, dislocating, as it does, the whole sense of the passage.

Isaiah 53 should commence at chapter 52:13. This agrees with its Structure:

A. 52:13-15. The foretold exaltation of Jehovah's Servant, the Messiah.

B. 53:1-6. His rejection by others.

B. 7-10. His own sufferings.

A. 10-12. The foretold exaltation of Messiah.

Isaiah 52:1-12 should have been the concluding portion of chapter 51.

Jeremiah 3:6 begins a new prophecy which goes down to the end of chapter 6.

Matthew 9:35-38 should belong to chapter 10.

John 3 should commence with 2:23, thus connecting the remarks about "men" with the "man of the Pharisees."

John 8:1 should be the last verse of chapter 7, setting in contrast the destination of the people and that of the Lord.

In Acts 4 the last two verses should have been the first two verses of chapter 5.

We can quite see that Acts 7 is already a long chapter; still, the break between it and chapter 6 is unfortunate, because the connection between "these things" in 7:1 is quite severed from the "things" referred to in chapter 6.

The same is the case in Acts 8:1. Also in 22:1.

Romans 4 ought to have run on to 5:11, as is clear from the argument, as shown by the Structure.

In the same way Romans 6 ought to run on, and end with 7:6, which concludes the subject. The commencement of 7:7, "What shall we say then?" would thus correspond with 6:1.

Romans 15:1-7 really belongs to chapter 14.*

* See Part II, Canon VII.

1 Corinthians 11:1 should be the last verse of chapter 10.

2 Corinthians 6 should end with 7:1; for 7:2 commences a new subject, and leaves the "promises" of 7:1 to be connected with the rehearsal of them in chapter 6.

In the same way Philippians 3 ought to end with 4:1 to complete the sense.

Colossians 3 should end with 4:1. Thus "masters" would follow, and stand in connection with, the exhortation to "servants"; and 4:2 would commence the new subject.

In 1 Peter 2:1 the word "wherefore" points to the fact that this verse is closely connected with chapter 1.

2 Peter 2:1, in the same way, concludes chapter 1, and the "false prophets" are contrasted with the Divinely inspired prophets.

In 2 Timothy 4:1 the force of the word "therefore" is quite lost by being cut off from the conclusion of chapter 3.

Revelation 3, as a break, ought to be ignored, as it quite dislocates the seven letters to the Assemblies.

Revelation 13:1 belongs to, and is the conclusion of, chapter 12. The break is thus actually made in the RV[r], and the critical editions of the Greek Text now print these words as Revelation 12:18[20], and the correct reading of the Greek MSS followed shows the close connection of the words "and he [i.e. Satan] stood upon the sand of the sea," with 12:17, and also with chapter 13 as containing the result of Satan's thus standing.

In the same way the break between Revelation 21 and 22 is unfortunate, as the real chapter-break should correspond with the Structure and should come between verses 5 and 6 of chapter

22.

Other examples may easily be found, but these will be sufficient to show the importance of "rightly dividing the Word of Truth," even as to the Chapter Divisions.

(d) The Chapter, and Running Page-Headings.— When these chapter divisions are combined with (1) the chapter headings, and (2) the running page-headings, they become positively mischievous, partaking of the nature of interpretation instead of translation. It is needless to say that we may absolutely disregard them, as always aggravating the chapter-break, and often misleading the reader.

The running page-headings are a fruitful source of mischief. Over Isaiah 29 (as we have said above) in an ordinary Bible we read "God's judgments upon Jerusalem." On the opposite page we read over Isaiah 30 "God's mercies to his church." The same may be seen in the concluding chapters of Isaiah, both in the running page-headings and in the chapter-headings. But there is no break or change in the subject-matter. It consists of all "the vision which Isaiah saw concerning Judah and Jerusalem" (1:1). Here is a "dividing" of the Word. But, the question is, can it be called "rightly dividing" when God's "mercies" are claimed for the Church, and His "judgments" generously given over to the Jews? Such "dividing" of the Word can hardly be said to be "without partiality."

The same caution applies, with even greater force, to the section-headings now printed through the text of most modern Bibles, and to the notes of the many “Study Bibles.” These are no part of the Word of God. They are the interpretation of men, set in the very midst of the text; and the reader must learn to look past them to what God has said.[21]

(e) Punctuation.—One other mode of dividing the Word as to its Literary Form is by Punctuation; which is a still more important manner of dividing the Word, as it seriously affects the Text by dividing its sentences, and thus fixing its sense.

The importance of this will be seen when we note that its effect is to fasten the interpretation of the translator on to the Word of God by making his translation part of that Word. It thus

comes to the ordinary reader as part and parcel of the Truth of God, whereas it is absolutely arbitrary, and is wholly destitute of either Divine or human authority.*

> * Sometimes a change of punctuation may be made through inadvertence or through ignorance. We have heard of 1 Corinthians 9:24 being read aloud thus: "They that run in a race, run. All but one receiveth the prize." The ignorance that perpetrated this failed to see the bad grammar which resulted in the last clause.

The Greek Manuscripts have, practically, no system of punctuation: the most ancient, none at all; and the later MSS nothing more than an occasional single point even with the middle, or in line with the top of the letters. Where there is anything more than this it is generally agreed that it is the work of a later hand.

So that in the Original Manuscripts we have no guide whatever to any dividing of the Text, whether rightly or wrongly. Indeed, in the most ancient MSS there is not only no division at all, but there is not even any break between the words! So that we can find no help from the MSS.

When they came to be collated, edited, and printed, a system of punctuation was introduced by the respective Editors. Each one followed his own plan, and exercised his own human judgment. No two editors have punctuated the text in the same way; so that we have no help from them.

When we come to the English Authorized Version we are still left without guidance or help.

The Authorized Version of 1611 is destitute of any authority; for the Translators punctuated only according to their best judgment. But even here, few readers are aware of the many departures which have been made from the original Edition of 1611; and how many changes have been made in subsequent Editions.*

> * These changes affect not merely punctuation, but the marginal notes and references, the uses of capital letters and italic type, orthography, grammatical peculiarities, etc.

Some of these differences arise doubtless from oversight, but other changes have been made undoubtedly with deliberate intent. Who made them, or when they were introduced, no one can tell. A few, however, can be traced.*

> * A full account of these may be seen in the Report of the Select Committee of the House of Commons on the Queen's Printers' Patent, 1859, a Blue Book full of interesting information; also in DR. SCRIVENER'S Preface to The Cambridge Paragraph Bible of 1873.

The edition of 1616 was the first edition of the AV which shows any considerable revision. The first Cambridge Editions of 1638 and 1639 appear to have been a complete revision, though done without any authority.

The Edition of 1660 added many marginal notes. That of 1701 was the first to introduce the marginal dates, tables of Scripture measures and weights, &c.

The Edition of 1762 contained serious attempts at improvements made by Dr. Paris. He was the first to substitute a full stop for the colon of 1611 in Zechariah 11:7, after "staves." This

edition considerably extended the use of Italic type; and incorporated Bishop Lloy'ds chronological notes.

Dr. Blayney's Edition of 1769 introduced many changes and many glaring errors which, unfortunately, have been followed without enquiry and without suspicion. These imperfections led to a great controversy, and a Public Enquiry, which included the policy of the Royal Patent and the working of the University Presses.

A Revision of the American Bible Society (1847-1851) prepared the way for our English Revised Version (1881-1885).

The "Advertisement" to the Universities' Edition, called "The Parallel Bible" (of the RV and AV), fully endorses all we have said:—

> "The left hand column contains the text of the Authorized Version as usually printed, with the marginal notes and references of the Edition of 1611, the spelling of these being conformed to modern usage. In the left hand margin are also placed, in square brackets, the more important differences between the edition of 1611 and the text now in use, whether these differences are due to corrections of the edition of 1611 or to errors which have subsequently crept in."

In spite of all these facts many ill-informed readers of the English Bible take the punctuation as "Gospel truth"; and not only build their own theories, and bolster up their traditions upon it, but treat as heretics, and cast out almost as apostates any one who dares to question the authority of this human interference with the Word of truth, if it should run counter to their Traditions, which are generally based on such human foundations.

In view of this indefensible attitude we shall have to show its utter groundlessness.

It is beside our present object to enumerate all the cases where the punctuation has been changed, though all are of interest, and many are of importance.

These changes may be classed under three heads.

1. Where the Edition of 1611 is to be preferred to the later Editions.
2. Where the changes in the later Editions are improvements; and
3. Where there are other proposed changes which we suggest as being most desirable.

We shall proceed to give a few examples under each of these three heads.

(1) Changes in punctuation where the Edition of 1611 is certainly to be preferred to the later Editions.

1 Kings 19:5, "And as he [Elijah] lay and slept under a juniper tree, behold then, an angel touched him." In 1769 this was altered to "behold, then." This comma after "behold" has

continued to the present day.

Nehemiah 9:4, "Then stood up upon the stairs of the Levites, Joshua, &c." In the Edition of 1769 this was changed to "Then stood up upon the stairs, of the Levites, Joshua."

Psalm 79:11, "come before thee, according to the greatness of thy power: Preserve thou, etc.": instead of "come before thee; according to the greatness of thy power preserve thou." This change was made in 1769.

Psalm 89:46, "How long, LORD, wilt thou hide thyself, for ever?" instead of "How long, LORD? wilt thou hide thyself for ever?" The third comma of 1611 was removed in 1629,* 1638, 1744, 1769, and in the current editions.

* Not 1630. In 1762 this comma was replaced by a semicolon.

In Proverbs 1:27, the final colon of 1611-1630 after "cometh upon you": is preferable to the present full-stop, introduced in 1629, and retained in the current editions.

In Proverbs 19:2, the comma before "sinneth" should be restored, which was discarded in 1762.

In Proverbs 21:28, the comma before "speaketh" should be restored, which was removed in

1769.

Hosea 7:11, "a silly dove, without heart" instead of "silly dove without heart," since 1629; as though the last two words related to the dove, instead of to Ephraim.

John 2:15, "and the sheep and the oxen." In 1630 (not 1638 and 1743), 1762, and current editions, a comma was introduced after "sheep."

John 18:3, "a band of men, and officers." In 1769 the comma after "men" was dropped; hence, the Roman cohort is not distinguished from the Jewish officers.

Acts 11:26, "taught much people, and the disciples were called." This was so from 1611 to 1630, both clauses being dependent on the verb "it came to pass." Two things came to pass, (1) that the people were taught, and (2) that the disciples were first called Christians. But in 1638- 1743 the comma was replaced by a semicolon, and in 1762 by a full stop: the latter being quite against the Greek.*

* The RV goes back to the semicolon, but not to the comma of 1611.

2 Corinthians 13:2, "as if I were present the second time." This was so pointed from 1611-1762. But since 1769 a comma is inserted after "present," connecting "the second time" with the foretelling, instead of with the being present.

Colossians 2:11. The comma was removed after "flesh," in 1762, thus making one statement instead of two. The two clauses beginning with εν τη (en te)—"by the putting off," and "by the circumcision of Christ." That is to say: "In whom [Christ] ye are circumcised with a

circumcision not done by hand, by the stripping off of the* body (i.e. the flesh),** by the circumcision of Christ." Thus, this comma after "flesh" makes the last clause explanatory of the one preceding it: and shows that in Christ there is something more than the stripping off the old nature which is sinner ruin; even the flesh itself which is involved in creature ruin.

* All the textual critics with RV omit "of the sins."

** Genitive of Apposition.

2 Thessalonians 1:8, "in flaming fire, taking vengeance." By removing this comma in 1769 the "fire" is wrongly connected with the "vengeance," instead of with the being "revealed" in verse

7.

Hebrews 2:9. The comma was removed in 1769 after the word "angels," compelling us to connect "for the suffering of death" with Christ's humiliation, instead of with His crowning. If we rightly divide these words, the suffering will be practically put in a parenthesis by the two commas, thus: "We see Jesus who was made a little lower than the angels, (for the suffering of death crowned with glory and honour), that he by the grace of God, should taste death for every* man." This comma is wrongly replaced in the RV.

* I.e., every, without distinction, not without exception.

Jude 7, "the cities about them, in like manner." The comma after "them" was removed in 1638 and 1699 (not 1743); while in 1762 it was placed after "in like manner," thus increasing the error.

(2) Changes in punctuation where the later editions of the AV are improvements.

These hardly need enumeration, seeing that they are not likely to be missed. We may, however, note a few:—

Matthew 19:4, 5. In 1611 the mark of interrogation was placed at the end of verse 4, but for many years it has been removed to the end of verse 5.

John 12:20, "And there were certain Greeks among them, that came up to worship at the Feast." This needless comma after "them" was not removed till 1769.

Titus 2:13, "The appearing of the great God, and our Saviour Jesus Christ." ⌜This comma, after "God," lingered till 1769. Whether the Apostle here speaks of one Person or of two is not settled by the punctuation, which has no authority; and the verse must be read in harmony with those which are clear: "To us there is but one God, the Father" (1 Cor 8:6); and "one mediator between God and men, the man Christ Jesus" (1 Tim 2:5).⌝[22]

Luke 23:32, "And there were also two other malefactors, led with him to be put to death." This of course practically classed the Lord Jesus as being one of three malefactors. But since 1817 a comma has been placed after the word "other," to avoid this implication.*

* This is far better than changing "other" to "others," as is done in the American Bible, 1867. This antiquated plural is continued in the American Edition of the RV of 1898.

Acts 27:27, "as we were driven up and down in Adria about midnight, the shipmen deemed that they drew near to some country." Not until after 1638 was the comma removed from after "midnight," and placed after "Adria"—"driven up and down in Adria, about midnight the shipment deemed," &c.

(3) Changes of punctuation which are now proposed as being most desirable.

These proposed changes we consider to be improvements not only in the punctuation of the Edition of 1611 but of the subsequent editions. These suggestions are made from a better understanding, closer study of, and respect for the Context, as modifying or correcting traditional interpretations.

That we are more than warranted in such an attempt is shown by the Revisers in a note they affix to Romans 9:5. In this passage, in all the editions, the full stop is placed after the word "ever," thus: "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

This text has long been urged in the question of the Godhead of the Lord Jesus; and the Revisers, being unable to agree upon it, declined to touch the Text, but placed a lengthy marginal note against it. All other marginal notes in the RV refer either to alternative renderings which affect the Translation, or to ancient manuscript "Authorities" which affect the Text. There is no example, so far as we have seen, where interpretation has been introduced; or where there is any reference to the interpretations of commentators. But here, there is the following lengthy marginal note:[23]

"Some modern interpreters place a full stop after flesh, and Translate, He who is over all be (is) blessed for ever:* or He who is over all is God blessed for ever. Others punctuate, flesh, who is over all, God be blessed for ever."

* What is to be done with the "Amen," in this case, is not stated.

This note shows how important is the subject of punctuation. As the punctuation of the Greek has no authority, the passage must be pointed in harmony with the statements of Scripture which are clear: "To us there is but one God, the Father, of whom are all things" (1 Cor 8:6); "one God and Father of all, who is above all" (Eph 4:6); "the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). So read, the list of Israel's privileges closes with a doxology: "of whom as concerning the flesh Christ came. God, who is over all, be blessed for ever. Amen." Moreover, the note justifies us in not only calling attention to faulty punctuation, but in suggesting changes where improvements may be made, which do not touch vital truth, except to strengthen and enforce it. Whereas, sad to say, some of the changes made by the Revisers are, unfortunately, those which interfere either with the Inspiration of the Scriptures, or the freeness of God's grace.[24]

In 2 Samuel 23:5, if we make the last clause a question instead of a statement, we get the clue to a better rendering of the verse.

As it stands in the AV and the RV it is difficult to make any sense of the verse, at all. Not seeing the Structure or the true punctuation, the Translators were obliged to translate the Hebrew word כִּי (ki), for, in four different ways: not that one way is necessary, for its usage is somewhat elastic. It may often connect the hypothesis or condition with the result, either as a reason or conclusion.

If we ask what the word "so" (in verse 5) means in the first line, we have the answer in verse 4, where we have a description of God's King; and David immediately adds that it will be even so with himself as God's King and with his house in virtue of God's covenant (in 2 Samuel 7) with him and of the sure mercies of (or mercies made sure to) David.

In verse 4 we have an alternation, the first and third lines speaking of the shining forth of God's light from heaven; and in the second and fourth lines, its effect on the earth.

2 Samuel 23:4

A. And He shall be as the light of the morning,

B. When the sun ariseth,

A.. Even a morning without clouds;

B.. When, from brightness and from rain,* the tender grass

shooteth forth out of the earth.

* So some Codices, with four early-printed editions, and the Sept., Syr., and Vulg. Versions. See Ginsburg's Heb. Text and note.

Then David goes on to say that, as that is a picture of what it will be, when He that ruleth shall rule righteously among men, ruling in the fear of God; even so will it be with his house and kingdom in virtue of the Covenant of God.

In verse 5 the AV renders the word כִּי (ki) in these four ways:—

"Although," "yet," "for" "although."

The RV renders them

"Verily," "yet," "for," "although."

The Structure of the verse shows that the four lines are arranged as an Introversion, in which the first and fourth lines concern David's house; while the second and third lines are about God's covenant.

Now, if we punctuate the first and fourth lines as questions we may have this rendering, which certainly has the merit of consistency and clearness.

2 Samuel 23:5

C. "Verily, is not my house even so with God?

D. For He hath made with me an everlasting covenant, ordered in all things, and sure:

D. Now, this Covenant is all my salvation and all my desire,

C. For, Shall He not make it (my house) to prosper?"*

* Heb., to shoot forth, as the tender grass, as in line B. above.

We may take other examples where improvements can be suggested:—

Isaiah 64:5, "Behold thou wast wroth, and we sinned: in them have we been a long time, and, Shall we be saved?" In this case the RV thus revises the punctuation of the AV to its great improvement.

Jeremiah 3:1. The last clause is evidently another question, repeating a similar question earlier in the verse: "And yet shalt thou return unto me saith the LORD?"

Matthew 19:28, "Ye that have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This was the punctuation of 1611, which was continued till 1629. But in 1630 a comma was introduced after "regeneration," which entirely alters the sense. It has, happily, since been removed from our modern editions. This improvement should be noted, and retained.

Luke 16:9, "And I; say I unto you 'Make to yourselves friends by means of the unrighteous mammon; that, when ye fail,* they may receive YOU into the everlasting habitations?' [No!**] He that is faithful in that which is least is faithful also in much; and he that is unjust in the least, is unjust in much also. If therefore YE have not been faithful," etc.

* "When it shall fail," according to Lachmann, Tischendorf, Tregelles, Alford.

** Beza's Latin and Grashop's English Version both put a full stop after "you." Beza begins the next sentence "Certe" (surely); Grashop begins it "Wherefore." We begin it "No!" '

The context clearly shows that Christ is contrasting, and not identifying, human and Divine modes of judgment. his context (vv 10-12), and the logical conclusion of the parable, have no meaning whatever unless the commendation of the unjust steward's lord is set in contrast with the condemnation of Christ. These verses (10-12) are no mere independent irrelevant statement, but are the logical conclusion to the whole argument.

The reception into the "everlasting habitations" of verse 9 is set in contrast with the unjust steward's being received "into their houses" (v 4); the principles which govern admission there, are the opposite of those that obtain admission here.

Hence our Lord follows this up by adding the great lesson in verse 10: "He that is faithful in that which is least is faithful also in much! and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit

to you the true riches? And if ye have not been faithful in that which is another man's, who will give you that which is our own" (see RV margin).

Luke 16:22, 23. As at present translated and punctuated, the words read: "The rich man also died, and was buried; and in hell he lift up his eyes." But if we substitute Sheol or Hades for "hell," then we have (as in Isaiah 14:9-20) a representation of dead people talking; as we have of the trees talking in Jotham's parable (Judg 9:8-15). If we further observe the Tenses and Moods of the verbs, and repunctuate the passage, we have the result, as follows:

"The rich man also died, and was buried also in Hades. Having lifted up his eyes, being in torments, he seeth." There is no "and" before "seeth." It is not an additional statement, "and he seeth"; but it is a second verb, depending on the participle "having lifted up his eyes."

This change in translation is necessitated by the Greek; and the change in punctuation is not suggested as a modern invention to support any particular interpretation: for it is that adopted in the ancient Vulgate translation, which, though not the original text, and of no authority as a text, is yet evidence of a fact. It is punctuated in the same way by Tatian, Diatessaron (AD 170) and Marcion (AD 145); as well as in the ancient Jerusalem Syriac Version. And the fact is that the first three words of verse 23 form, instead, the last three words of verse 22; a full stop being placed after the word Hades: while the word "and" is treated by this as meaning "also." So that the whole sentence would read thus: "But the rich man also died, and was buried also in Hades."

"Buried also," implies what is only inferred as to Lazarus, meaning that the one was buried as well as the other. Whether the punctuation be allowed, or not, it does not affect the matter in the slightest degree. For that is where he was buried in any case. It affects only the place where he is said to lift up his eyes.

This is further shown by the fact that the three verbs "died," "buried," and "he lift up," are not all in the same Tense as they appear to be from the English. The first two are in the past tense, while the third is the present participle, επαρας (eparas), lifting up, thus commencing the 23rd verse with a new thought.

Those who interpret this passage as though Hades were a place of life instead of death, make it "repugnant" to every other place where the word occurs, and to many other scriptures which are perfectly plain, e.g., Psalm 6:5, 31:17, 115:17, 146:4, Eccl 9:6, 10. (See Canon VII, Part II).

Luke 23:43, "Verily, I say unto thee, to-day shalt thou be with me in paradise."

This is the common punctuation, but, Is it correct? We have already seen enough to show us that we are dependent only and entirely on the context and on the analogy of truth.

The word "verily" points us to the solemnity of the occasion, and to the importance of what is about to be said. The solemn circumstance under which the words were uttered marked

the wonderful faith of the dying malefactor; and the Lord referred to this by connecting the word "to-day" with "I say." "Verily, I say unto thee this day." This day, when all seems lost, and there is no hope; this day, when instead of reigning I am about to die. This day, I say to thee, "Thou shalt be with me in paradise."

"I say unto thee this day" was the common Hebrew idiom for emphasizing the occasion of making a solemn statement (see Deut 4:26,39,40, 5:1, 6:6, 7:11, 8:1,11,19, 9:3, 10:13, 11:2,8,13,26,27,28,32, 13:18, 15:5, 19:9, 26:3,16,18, 27:1,4,10, 28:1,13,14,15, 29:12, 30:2,8,11,15,16,18,19, 32:46).

"Paradise" was the condition of the earth before the entrance of Satan and the pronouncing of the curse; so it will be the condition of the earth again when Satan shall be bound, and the Lord shall come and reign in His kingdom. It is called in Hebrew "Eden" sixteen times, and "The Garden" nineteen times. The Greek for these is Paradisos (which we have Englished "Paradise"). It is never used in any other sense than of a place of beauty and delight on the earth. Never of any place above or under the earth. "The Tree of Life" and "the river of the water of life" are its two earthly characteristics. The traditional idea of any other place is unknown and foreign to Scripture; and is the pure invention of fallen man. It comes down to us from Babylon through Judaism and Romanism.

We see it described in Genesis 2; lost in Genesis 3; its restoration pronounced in Revelation 2:7; and regained and enjoyed in the New Earth (Rev 22:1-5,14,17).

The Lord answered the request of the dying believer, not by promising something for which he did not ask; but by granting him his heart's desire and giving him the request of his lips.

We therefore suggest the following translation and punctuation: "And he said to Jesus, Remember me, O Lord, when thou shalt have come in thy kingdom. And Jesus answered him, Verily I say to thee this day, with me thou shalt be, in Paradise."

But there is more to be noted in the word "to-day" than this. Mrs. A. S. Lewis, of Cambridge, has lately called attention to the reading of the ancient Palimpsest Syriac Gospels at Mount Sinai, in which verse 39 reads, "Art thou not the Saviour? Save thyself alive to-day, and also us."

This was the taunt of the other malefactor who thus seems to have used the word "to-day." The faith of the other showed that he looked for something more than present deliverance: he believed in future glory in the coming of the kingdom.

Hence, in the Lord's reply to him, He takes up this word "to-day" to show that "to-day" was not to be the day of deliverance for either himself or others, but the day of death. But though He spoke on that day of death, He gave the promise of future glory, in which the other malefactor had so blessedly confessed his belief.

In this case there was a special reason for the Lord's use of the word "to-day." It was to correct a mistake; and it was, in spite of present circumstances, to give the assurance of the coming future glory of the kingdom.

John 7:37-39. As it stands in the AV and RV this passage is punctuated as follows:—

> "In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive. For the Holy Ghost (pneuma hagion) was not yet given, because that Jesus was not yet glorified)."

We have to notice first that there is no article with the second pneuma (or Spirit) in verse 39, which shows that what is "given" is the subject of the context, (pneuma hagion) and not the Spirit Himself, the giver.

Then, we further notice, that the word "should" in the same verse (v 39) is not the sign of any tense, but is a separate verb, εμελλον (emellon), to be about to be. Lit., "were about to receive"; (the latter verb "receive" being in the Infinitive Mood). As to the word "belly" it is put, by the figure of speech called Synecdoche, for the whole person,* which is much stronger than using the mere personal pronoun "him." It is a very emphatic "him."

> * See Romans 16:18: "For they that are such serve not our Lord Jesus Christ, but their own belly" (i.e. their own selves). Philippians 3:19: "Whose god is their belly" (i.e. themselves, and what they can get). Titus 1:12: "Slow-bellies" (i.e. slow persons, who by reason of large eating have grown stout, and therefore move slowly).

In this case the "his" is generally taken as referring to the believer, for with our usual selfishness we take every good thing as applying to ourselves. But we submit that it is to be understood of Christ, who is the great fountain from whom the rivers of pneuma and grace and blessing flow; and not of the believer, who is only the receiver; and from whom a few drops may go forth, but certainly not "rivers." With these preliminary observations we would punctuate it as suggested by Stier {Words of the Lord Jesus), as follows:—

> "If any man thirst, let him come unto Me; and let him drink, who believeth in Me! Even as the Scripture [concerning Me] hath said 'Rivers out of HIM shall flow, of living water.'"

It is not the one who drinks of Him who becomes the fountain; he is the receiver and not the giver. The Fountain is the one whom Scripture had already designated as the source of pneuma, and the channel whereby the rivers of spiritual grace and blessing should flow. It is not the individual believer who is the subject of the Old Testament prophecies; he, at the best, could only send forth one tiny stream of what he had himself first received; but it is Christ in whom are all our springs, who alone can say, "I will give unto him that is athrist, of

the fountain of water of life, freely" (Rev 21:6). The River proceeds "out of the throne of God and of the Lamb" (Rev 22:1). In Christ are the hidden reservoirs of blessing, out of whose abundant flow believers receive their graces and gifts.

Not until Christ had risen from the dead, and ascended into glory, could these gifts be given. Hence, the explanation which is added in verse 39.

The Scriptures are many which speak of Messiah as the giver of these spiritual blessings. (Compare Isa 12:3, 55:1; Eze 47:1; Joel 3:18; Zech 13:1, 14:8.) These "rivers" of blessing flow not from the believer, but from the throne of God, from Zion, and from Him who there will sit as king.

The pneuma, or water, of which Christ is the giver, will be "in HIM" a well of springing water springing up, and flowing out as a supply for others (John 4:14). The individual believer receives only enough for his own needs. He has no reservoirs from which rivers can flow forth for the supply of others.

John 12:27, "Now is my soul troubled; and what shall I say? Father, save me from this hour, but for this cause came I unto this hour."

We would translate and punctuate this as follows: "Now am I* troubled; and why** should I say, 'Father, save me from this hour?' But for this cause came I unto this hour."

> * The Perfect Tense: "I have been and am."
>
> ** So τι (ti) is rendered 66 times in NT.

John 14:2, "In my Father's house are many mansions: if it were not so, I would have told you.* I go to prepare a place for you."

> * So the current editions. The 1611 edition has a colon after "you."

But why would He have told them about it if it were not so. The whole statement seems so inconsequent. But, if we punctuate it as a question, and take out the full stop after "you," we get a beautiful confirmation of what He had said and a further assurance of its truth: "In my Father's house are many mansions: if it were not so, Would I have told you I go to prepare a place for you?"

John 17:24. Is it clear as to which was "before the foundation of the world"? Was it the gift, or the love? Punctuated as in the AV it is the latter. But may it not well be rendered? "I will that they also whom Thou hast given me may be with me where I am: That they may behold my glory which thou hast given me, because thou lovedst me, before the foundation of the world." The sentence "because thou lovedst me" thus becomes the basis of the whole petition; and οτι (hoti) gets its usual consequential meaning, because.

Acts 15:17, 18, should be punctuated, and translated as follows, according to all the critical Greek texts, with which the RV, J. N. Darby, Rotherham, and other translators agree:

> "That the residue of men may seek after the Lord. And all the Gentiles, upon

whom my name is called, Saith the Lord who maketh these things known* from the beginning of the world."

* Margin: "or, who doeth these things which were known." The words "unto God are all his works" are omitted by all the critical Greek texts.

From this punctuation we learn that the mystery is not the subject here; for it was not "made known from the beginning of the world"; but was the secret "hid in God," until specially revealed to the Apostle Paul.

Acts 23:8, "The Sadducees say that there is no resurrection, neither angel, nor spirit." The comma after "angel" in the editions from 1611 to 1630, having been removed in editions from 1629 to 1743, was restored in 1762; and should be retained.

Romans 8:32, 33, "Who shall lay anything to the charge of God's elect? Shall God that justifieth? Who is he that condemneth? Shall Christ Jesus that died?"

Here again the RV thus amends the punctuation of the AV and sets an example which we follow in

1 Corinthians 15:29. Our revised punctuation will enable the translation to be made more literal and more in agreement with the sense. A wrong punctuation often leads to wrong translation and necessitates liberties which have to be taken in order to make sense.

"Else what are they doing who are being baptized? [It is] for dead [bodies, or corpses*], if the dead rise not at all. Why are they then being baptized for dead [bodies]?"

* οι νεκροι (hoi nekroi) with the article, as here, denotes dead bodies; without the article it means dead people.

The argument is here continued and taken up from verse 19, after the digression about resurrection, viz., that if there be no resurrection baptism is worse than meaningless. It was merely baptizing dying bodies instead of believers who were going to live again in resurrection: it was only incurring trouble and suffering and persecution and risk of this life for nothing, if there be no resurrection. This illustration, therefore, takes its place with the other illustrations by which the argument is enforced in the following verses:—the "jeopardy" of verse 30 and the "fighting with beasts at Ephesus" of verse 32, connecting these three illustrations of the "misery" of verse 19.

There are other improvements which might be suggested, of less importance perhaps, but still serving to show the wide range which our subject covers.

Ephesians 4:12 has been punctuated in all the editions, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

This would be quite correct if the word "for" represented the same Greek word in each of the three clauses. But the first is προς (pros), for, making the subjective purpose originating the

gifts; the second and third are εις (eis), for, marking the objective end for which the gifts were designed.

The commas after the words "saints" and "ministry" hide this beautiful distinction, and make three objects instead of one (which is twofold). The punctuation should be as follows: "For the perfecting of the saints, with a view to the work of the ministry, with a [further] view to the building up of the body of Christ."

So that, instead of three separate propositions, we have only one—"The perfecting of the saints." And this one is with a twofold end, viz., the work of the ministry; and this work has, for its ultimate end, the building up of "God's building," which is the spiritual body of Christ. (Compare 2:21,22 with 4:2,3.)

Hebrews 10:12 presents a peculiarly difficult example. In the AV from 1611-1630 it read, "But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God." But in 1638 the comma was removed, and placed after the word "sins," and it read "for ever sat down," thus going back to the punctuation of the Bishops' Bible of 1568. This is the punctuation in the Book of Common Prayer to this day,* though the Cambridge Bible of 1858 restored the punctuation of 1611 ("for ever, sat down").

> * The Epistle for Good Friday is so punctuated in the original MS attached to the Act of Uniformity of 1662, and now preserved in the House of Lords.

There is something to be said for the older punctuation: "after he had offered one sacrifice of sins, for ever sat down." This expression, translated "for ever," is not the usual εις τον αιωνα (eis ton aiona), for the age, or for ever, but it is εις το διηνεκες (eis to dienekes), for a continuance, in distinction from interruptedly.* It is connected not with the offering of "sacrifice," but with "sat down."

> * The expression occurs only in Hebrew 7:3, "abideth a priest continually"; 10:1, "offered year by year continually"; 10:12, "for ever sat down" (where it should clearly be continually); and verse 14, "hath perfected for ever" (where it should be continually).

It asserts the fact that Christ's work as a Priest is finished. He has not to stand up again to carry it on and continue it. Earthly priests "stood daily" and all day long, for there were no seats in the Tabernacle or Temple for the priests; but Christ has "sat down" not to rise up again for the purpose of sacrifice, for, having borne the sins of many, He will appear the second time without any reference to sin, but for the complete salvation of His people. Hebrews 10:12 does not contradict Hebrews 9:28. The scope of Hebrews 10:12 is not the coming of Christ, but the sacrifice of Christ; and this leads us to the conclusion that the older punctuation is right, which was, as we have said: "But this man, having offered one sacrifice for sins, sat down for a continuance on the right hand of God" (i.e., "took His seat once for all" in contrast with the standing of v 11).

This agrees with the scope of the passage,* which is the contrast between the ineffectual sacrifices of the Law and the effectual Sacrifice of Christ; between the "daily standing" of the

priests with the continual session of Christ. This may be seen from

* See Part II, Canon I.

The Structure of Hebrews 9:25-10:18.

A1. 9:25. Yearly sacrifices ineffectual, because "offered often" (πολλακις, pollakis).

B1. 9:26-28. Christ's sacrifice effectual, because offered "once for all" (απαξ, hapax).

A2. 10:1-4. Yearly sacrifices ineffectual, because offered "continually" (εις το οιηνεκες, eis to dienekes), for a continuance.

B2. 10:5-10. Christ's sacrifice effectual, because offered "once for all" (εφαπαξ, ephapax), v 10.

A3. 10:11. Daily sacrifices ineffectual, because the priest "standeth daily" (καθ ημεραν, kath hemeran), "offering oftentimes" (παλλακις, pollakis).

B3. 10:12-18. Christ's sacrifice effectual, because having offered "one" (μιαν, mian), He sat down "continually" (εις το διηνεκες, eis to dienekes), for a continuance.

Thus, in the members marked A we have what is ineffectual because temporary, set in contrast with the members marked B, in which we have what is effectual because permanent.

In the A members we have the priests, their sacrifices, and standing

"often"

"continually"

"daily"

In the B members we have Christ, His sacrifice, and session

"once"

"once for all"

"continually"

Indeed, the offering of sacrifices eis to dienekes (10:1) is put in direct contrast with Christ's having sat down eis to dienekes, in verse 12.

2 Peter 2:22. It makes all the difference whether we put a comma after the word "and." If we omit it we make one proverb; if we insert it we get two proverbs. "It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire." The AV and RV and all the editions have no comma after the word "and"; and thus make only one proverb.

In any case, the contrast is between the washed sow at the end of 2 Peter 2 and the stray sheep at the end of 1 Peter 2. Both "return"; but the sheep, however dirty it has become, returns to its shepherd; while the sow, however clean it is washed, returns to her mire.

(f) Parentheses.—The Edition of 1611 abounded in parentheses. In the subsequent editions there has been an increasing tendency to discard them; and to supply their place by commas; or to ignore them altogether.

But parentheses are a means of increasing the emphasis of ordinary punctuation; and, on that account, they require more careful consideration, rather than less; as the meaning can be either destroyed, changed, or made more clear by their use.

We shall class all under one head, without regard to the changes in the various editions; though we will note the changes where we can discover when they were made.

Many are already so marked, so that there is no need for us to notice them. (See Deut 1:2; Matt 9:6; John 2:9, 4:8; Acts 1:15; Rom 3:8, 5:13-17,* 10:6,7; Eph 2:5; Phil 3:18,19; Col 2:21,22.)

> * This was first so marked in the edition of 1769, and is continued in all the subsequent editions, though both the English and American Revised Versions reject it.

The true Parenthesis is an addition by way of explanation, and is complete in itself.

When it is not by way of explanation, but is an independent additional statement, complete in itself, the Greeks called it Parembole or Insertion; because it is more in the nature of a digression.

When it was by way of feeling they called it Interjection (Psa 42:2; Eze 16:23,24).

When it was by way of a wish or prayer, they called it Ejaculation (Hosea 9:14).

When it was by way of apology or excuse they called it Hypotimesis, or under-estimating (Rom 3:5; 2 Cor 11:23).

When it was by way of detraction they called it Anæresis.

When it was by way of sudden exclamation they called it Cataploce (Eze 16:23,24; Rom 9:3).

All these parenthetical additions are complete in themselves.

But when the addition is thrown in, as it were, casually, and is not complete in itself, the Greeks called it Epitrechon, or Running along.

In many instances the Structures of Scripture practically place the member in a parenthesis between the two corresponding members; and this, whether it be a large complex member, or whether it be a single sentence.

For example:—

In Genesis 15:13, the words "(and shall serve them; and they shall afflict them)" should be in a parenthesis, as is clear from the Structure.

a. "Know of a surety that thy seed shall be a stranger in a land that is not theirs;

b. and shall serve them;

b. and they shall afflict them;

a. four hundred years."

Here, in the extremes, "a" and "a" we have the sojourn and strangership as a whole, while in "b" and "b" we have the servitude in Egypt. It is this servitude which is thrown in parenthetically ("Epitrechon"; i.e., running along); so that the sense reads on from "a" to "a"; and the time is not affected by the addition of what will happen to them in any part of that time.

Genesis 46:26, "All the souls that came with Jacob into Egypt (which came out of his loins) besides Jacob's sons' wives, all the souls were threescore and six." This Epitrechon is thrown in to explain the difference between this number (66) and the number 75 in Acts 7:14, which included "all his kindred," and was necessarily a larger number than that of Jacob's direct descendants.

Exodus 12:40, "Now the sojourning of the children of Israel (who dwelt in Egypt) was four hundred and thirty years." This is an Epitrechon or remark thrown in as an additional fact to explain exactly who these people were. It thus saves us from making the mistake of thinking that they were in Egypt during all those 430 years.

Joshua 6:1 is a true parenthesis or an independent statement complete in itself, conveying an additional fact; but inserted in order to explain and introduce the words of the Captain of Jehovah's host, which are continued in verse 2.

1 Kings 7:19 is a parenthesis and helps us to connect verses 18 and 20.

In 1 Kings 8:39 and 42 we have two complete and separate parentheses.

In 1 Kings 12:32 the words "so did he in Bethel" should be marked as a parenthesis, as they were down to 1769. It is the Figure Epitrechon.

1 Kings 21:25, 26, is a true Parembole, as is

Job 31:30, which was rightly marked as such from 1611 to 1744. The brackets were removed in

1762.

In Psalm 68:18 we have an Epitrechon—"yea, for the rebellious also"— which marks and magnifies the free grace of God, bestowed not merely on the unworthy, but on those who were rebellious.

In Psalm 109, verses 6 to 19 are to be included in a parenthesis as being the utterances of "the mouth of the wicked," and the words spoken with a lying tongue; and "the words of hatred" (vv 2,3).

Then, verse 20 takes up verse 5 and says of all this:—

"This is the work* of mine adversaries (from the LORD)
And of them that speak evil against me (Heb. my soul)."

* The Hebrew is פְּעֻלָּה (p'ullah), work, labour, acts, deeds. Not seeing the parenthesis of verse 6-19, both the AV and RV are driven to render it "reward." The fact that it is rendered "reward" in no other place shows that our contention is correct. (See all the other occurrences of the word:—Lev 19:13; 2 Chron 15:7; Psa 17:4, 28:5; Prov 10:16; 11:18; Isa 40:10, 49:4, 61:8, 62:11, 65:7; Jer 31:16; Eze 29:20.)

In Isaiah 22, verses 21-24 are to be included within a parenthesis; carrying on the thought to Him of whom Eliakim is only a type; and returning to the type and the history in verse 25.

The Structure of Isaiah shows that chapters 36-39 are a parenthetical parenthesis, being the history of HEZEKIAH'S siege and sickness; corresponding with chapters 7-12, which are also a parenthesis, being historic events and prophecies connected with AHAZ.

Matthew 9:20-22 is more an Episode than a Parembole. But it was marked as a parenthesis down to 1762. The Edition of 1762 rejected it.

Luke 1, verses 55 and 70 should each be placed in a parenthesis.

Romans 8:20. The words "not willingly, but by reason of him who hath subjected the same" are an Epitrechon.

The Ellipsis must be supplied by the repetition of the verb "waiteth," in verse 20 from verse 19.

This is shown by

The Structure of Romans 8:19-21

a. 19. Expectation.
b. 20-. The reason: Creation made subject.
a. -20. Expectation.
b. 21. Reason: Creation delivered.

This will be seen more clearly if it is set out in full, as follows:—

Romans 8:19-21

a. Expectation: 19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
b. Reason: 20-. For the creature was made subject to vanity,
not willingly, but by reason of him who hath subjected the

same;

a.. Expectation: -20. [waiteth, I say] in hope,

b. Reason: 21. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Romans 9:2, 3. The Epitrechon should be punctuated as follows; noting that ηυχομεν (euchomen) is put, by the Figure Hyperbaton, out of its place, in order to attract and call our attention to the fact that it is in the Imperfect Tense, which is generally well Englished by our word "used," i.e., "used to wish" (Lit., "was wishing"):

"I have great heaviness and continual sorrow in my heart (for I used to wish, even I myself,* to be accursed from Christ) for my brethren, my kinsmen according to the flesh." This shows us that Paul's sorrow was on account of his brethren; and the Epitrechon is thrown in to explain why he had this great heaviness and continual sorrow. As much as to say, it was because he knew from his own experience their terrible position; for when he was in their condition he knew what he "used to wish."

* The Pronoun, here, is very emphatic.

In 1 Corinthians 10:3-5 there is a true parenthesis; an explanation of what precedes, and it is complete in itself.

"And all ate the same spiritual meat, and all drank the same spiritual drink. (For they drank of that spiritual rock following [it]; but the rock was Christ.) Nevertheless, with most of them God was not well-pleased."

Here, there is nothing about following "them," as in the AV and RV and most translations (some putting it in brackets).

Two miracles are referred to: (1) The giving of the manna (related in Exodus 16:14); and (2) the gift of the water in the FOLLOWING event, or chapter (Exo 17:5,6).

This is clearly the obvious meaning of the Greek, both logically, grammatically, and historically. There is no occasion to go back to the Ancient Jewish but childish tradition; nor to charge the Apostle with so doing, as though he were not inspired.

In a succession of miracles, one is mentioned, and then that which followed it.

The verb ακολουθεω (akoloutheo) is used of any kind of following; and of every mode of sequence. It is used of logical sequence; Aristotle says "If there are two, it follows (ακολουθει, akolouthei) that there must be one."

Longinus, speaking of the Figure Hyperbaton, says, "It is a removal of words or thoughts out of their consecutive (ακολουθια) order."

Thus, it is the miracle and drinking of the water, which followed the miracle and eating of the manna; and not the water following the people of Israel throughout their journey. That would be no point in the Apostle's argument which called for the parenthetical explanation which he gives. His point was that both miracles taught spiritual truths, which their fathers did not see, either then, or in the days of John (John 6:47-59).

1 Corinthians 15:20-28 is a true Parembole, almost amounting to a digression. It must be carefully noted in order that we may closely connect verses 19 and 29, further consequences being stated if there be no resurrection. (See above.).

2 Corinthians 3:7-16 is a Parembole or Digression, concerning the Old and New Covenants, in which the subject is broken off from verse 6 and continued in verse 17. This subject was the fact that "as the body without the pneuma (or spirit) is dead" (James 2:26), so the "letter" (or old Covenant) is dead without Christ; for "the Lord (Christ) is its pneuma."

Ephesians 2:1 takes up the words in the middle of 1:19, which does away with the necessity of all the italics in 2:1. If we observe this parenthesis concerning the fact and results of Christ's resurrection (in 1:19-23) we connect 2:1 with 1:19-, and preserve the truth and teaching of the whole passage, thus:—

> 1:19-, "That ye may know...what is the exceeding greatness of his power to usward who believe (...)," 2:1, "even you who were dead in trespasses and sins."

Ephesians 3. The whole of this chapter is parenthetical; and is a true Parembole, being complete in itself. This should be carefully noted, so that we may connect the "Therefore" of 4:1 with 2:22.

There is a smaller parenthesis within the third chapter, viz. from verses 1-13, verse 14 taking up the subject (which was broken off in verse 1) and repeating the words "For this cause."

Ephesians 4:9, 10 are also two parenthetical verses.

Philippians 1:23 is a true parenthesis, which is an addition by way of explanation to show why the Apostle did not know which to choose, "living" or "dying." The reason was that there was a third alternative, better than either, viz., "the Return" of Christ (το αναλυσαι) (to analusai), when he would be with Christ. But, as to the other two (which he returns to in verse 24), he concludes that it would be better for him to remain in the flesh, than to die; but not better than Christ's Return.

We must put verse 23 in a parenthesis, and render it, "For I am being pressed out of (εκ, ek) the two, having an earnest desire for the Return (see Luke 12:36*) and to be with Christ, for it is far, far better [than either]," and read on from verse 22 to 24.

* These are the only two occurrences of the verb αναλιω (analuo), to return. The noun αναλυσις (analusis) occurs in 2 Timothy 4:6, and is rendered departure: but the sense is the same, return, viz., the return of the body to dust and of the spirit to God; as in Genesis 3:19; Ecclesiastes 12:7.

Philippians 2 should commence with verse 27 of chapter 1; 1:27-29 being a parenthesis.

Philippians 3:2-14 is also a parenthesis, the fifteenth verse taking up the subject of the first verse.

Philippians 3:8-10 is a Parembole within the parenthesis, and commences with the words "for whom I have suffered the loss of all things," etc., down to the end of verse 10. All this is a digression to show what he had gained in Christ Jesus his Lord as compared with what he had lost in giving up the Jews' Religion. Verse 11 would then read on from the middle of verse 8, thus:

> 8. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: (...) 11. If by any means I might become partaker* of the out-resurrection from among the dead.
>
> * See note on Phil 1:21, Canon IV, Div. 2.

From what we have said under Division 4, Section 6, the Apostle may be referring to a fresh revelation of truth, which he received while in prison in Rome, concerning the prize of our "calling on high," and our removal thither; and this may be either explanatory of 1

Thessalonians 4:13-18 or an additional and subsequent revelation pointing to a prior removal (as implied in the word ex-anastasis).

In any case, it shows that Paul was not desiring to obtain this, or any other advantage, by holiness of life, but by believing God concerning this calling on high (not "upward calling").

Colossians 2:21 and part of 22 are already rightly printed within a parenthesis, which should be carefully noted.

1 Timothy 3 parts of verse 14 and 15 should be read, "These things write I unto thee (...) that thou mayest know," etc.

Hebrews 1, 2, presents us with a beautiful example of the manner in which the Structure of a passage puts its various members into their respective parentheses, showing the true connections and logical continuations.

a. 1:1,2-. God speaking.

b. 1:-2-14. The Son: God. "better than angels"

a. 2:1-4. God speaking.

b. 2:5-18. The Son: Man. "lower than angels"

It will be seen from this that the member "b" (vv 2-14) is practically a digression, concerning the Son of whom God had spoken in verse 1.

Similarly, the member "a" (2:1-4) is a parenthesis standing between 1:14 and 2:5. So that 2:1 (the word "therefore") reads on from the word "Son" in 1:2. And 2:5 (the word "for") reads

on from the word "salvation" in 1:14.*

* See Part II, Canon II.

The study of the Structure of God's Word is therefore necessary, if we would discover its logical divisions, as well as the perfection of its literary divisions.

Hebrews 2:9, "But we see Jesus who was made a little lower than the angels (for the suffering of death crowned with glory and honour) that he by the grace of God should taste death for every* man."

* Without distinction, not without exception: this epistle being written to Hebrew believers.

This parenthesis teaches us that the Lord Jesus was crowned with glory and honour for the suffering of death. At His Transfiguration we see Him so crowned (2 Peter 1:17).

We have already included this passage under the former division on Punctuation (see above).

1 Peter 1:3-5. These verses are parenthetical, verse 6 being the continuation of verse 2.

In 2 Peter 1:19 the Epitrechon should be thus carefully marked: "Whereunto (i.e., to the prophetic Word) ye do well that ye take heed (as unto a light that shineth in a dark place, until the Day dawn and the Day-star arise) in your hearts."

The words "in your hearts" must be connected with the words "ye do well to take heed," and not with the dawning of the coming Day or with the rising of the Morning Star. That rising will not be in our hearts, but it will be Christ's glorious manifestation to Israel and to the world (Luke 1:78; Rev 22:16).

This world is a dark place, and the prophetic word is the only light in it to which we do well to "take heed in our hearts."

Tradition says that Prophecy is a dark place, and that we do well to avoid it. But this only proves the truth of the Scripture in which Jehovah declares, "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD" (Isa 55:8).

These examples will be sufficient to show the importance of this branch of "rightly dividing the Word of truth," as to its Literary Form.

ii. Rightly Dividing the Word as to its Subject-Matter

It is the common belief that every part of the Bible is to be interpreted directly as referring to the Church of God; or as pertaining to every person, at every stage of the world's history.

This neglect of the precept to rightly divide it is an effectual bar to the right understanding of it, and to our enjoyment in its study.

This non-understanding of the Word is the explanation of its neglect, and this neglect is the reason why so many who should be feeding on the spiritual food of the Word are so ill-fed in themselves; and so ill-furnished for every good work (2 Tim 3:17).

While the Word of God is written FOR all persons, and FOR all time, yet it is as true that not every part of it is addressed TO all persons or ABOUT all persons IN all time.

1. The Jews, the Gentiles, and the Church of God.—Every word is "written FOR our learning," and contains what all ought to know: yet, its subject-matter is written according to the principle involved in 1 Corinthians 10:32, and is written concerning one or other of three distinct classes of persons, separately or combined:—

"The Jews,

The Gentiles, and

The Church of God."

According to the general belief, everything that goes to make up the subject-matter of the Word of God is about only one of these three: and, whatever may be said about the other two (the Jews and the Gentiles), all is to be interpreted of only the one, viz., the Church of God.

This comes of that inbred selfishness which pertains to human nature: which, doing with this as with all beside, is ever ready to appropriate that which belongs to others.

But no greater impediment to a right understanding of the Word could possibly be devised.

We are quite aware that, in saying this, we lay ourselves open to the charge which has been made by some, that we are "robbing them of their Bible."

But the charge is groundless; and it arises from a total misapprehension of what we mean, or from a perversion of what we have said.

It is necessary, therefore, for us to repeat, and to state categorically our belief that every word from Genesis to Revelation is written FOR the Church of God. There is not one word that we can do without: not one word that we can dispense with, without loss.

We deprive no one of any portion of the Word of Truth.

We protest against robbery in this sphere, as in all others.

It is not we who rob the church of God; but it is they who rob the Jews and the Gentiles. We would fain restore stolen property to the rightful owners; property which has been stolen by the very persons who charge us with robbery!

We may indeed retort in the words of Romans 2:21: "Thou that preachest a man should not steal, Dost thou steal?"

We are prepared to make this counter-charge, and to sustain it.

The charge against us we disclaim; while those who make it are themselves guilty of the very offence for which they condemn us.

We hold that what is written to and about the Jew, belongs to and must be interpreted of the Jew.

We hold that what is written of and about the Gentile, belongs to and must be interpreted of the Gentile.

We hold that what is written to and about the Church of God, belongs to and must be interpreted of the Church of God.

Is this robbery? or, Is it justice?

Is it stealing? or, Is it restitution?

Evidence of the misappropriation (to use a milder term) is furnished by the Bible which lies open before us, to which we have already referred in speaking of the page-headings of Isaiah 29 and 30, in our current editions of the English Bibles, in which the former is declared to be "Judgment upon Jerusalem"; and the latter, "God's mercies to his church." (See page 46).

What is this but not only wrongly dividing the Word of truth, but the introduction of error, by robbing Jerusalem of her promised "mercies" and appropriating these stolen mercies to the Church? while the "judgments" are left for Jerusalem, just as burglars take away what is portable, and leave behind what they do not want or cannot carry away.

We believe God when He says that the Visions shown to Isaiah were "CONCERNING Judah and Jerusalem" (Isa 1:1).

True, they were written FOR us; and "for our learning" (Rom 15:4); but they are not addressed TO us, or written CONCERNING us, but "concerning Judah and Jerusalem."

It would be an act of dishonesty, therefore, for us thus to appropriate, by interpreting of ourselves, that which was spoken of Israel.

In like manner, if we take, as some do, the words of the Epistle to the Ephesians as though they were written to or concerning the Gentiles (or the unconverted world), then we not only rob the Church of God of its most precious heritage, but we teach the "universal Fatherhood of God" instead of His Fatherhood of only those who are His children in Christ Jesus.

It will thus be seen that unless we rightly divide the subject-matter of the Word of truth we shall not get the truth, but shall get error instead.

Every part of the Bible is written "concerning" one or other of these three divisions, or classes of persons.

Sometimes in the same passage or book there may be that which is concerning all three.

Sometimes a whole book may be concerning only one of these three, and the other two be altogether excluded. We may all three learn much from what is written of only the one; for the inspired, God-breathed Word is "profitable for doctrine, for reproof, for correction, for instruction," FOR all who shall read it (2 Tim 3:16). That which happened to Israel happened unto THEM for ensamples; "and they are written for OUR admonition" (1 Cor 10:11). "Whatsoever was written aforetime was written FOR our learning" (Rom 15:4).

But while this is so, and remains true; what we mean is that every Scripture is written CONCERNING one or other of these three classes; and is specially addressed TO that particular class. This class has therefore the prior claim to that Scripture. The interpretation of it belongs to that class; while the other two may apply it to themselves, and are to learn from it. But, inasmuch as it is only an application and not THE interpretation, such application must be made only so far as it agrees with the interpretation of those Scriptures which are specially addressed to and relate to such class. Otherwise we shall find ourselves using one truth to upset another truth; we shall be setting what is true of one class in opposition to what is true of another class.*

* See further on this subject in Part II, Canon X.

All that we are concerned with now is the right dividing of the subject-matter of the Bible, which is three-fold. And the great requirement of the Word as to this is, that we should, and must, whenever we study any portion of the Word of God, ask the question,

CONCERNING WHOM IS THIS WRITTEN?

Whichever of the three it may be, we must be careful to confine and limit the interpretation of that passage to the class whom it concerns; while we may make any application of it to ourselves so long as it does not conflict with what is written elsewhere concerning "the church of God."

We must not take that which concerns the Jew and interpret it of the Church. We must not take that which concerns the Church and interpret it of the world. We must not take what is said concerning the Gentile and interpret it of the Church.

If we do, we shall get darkness instead of light, confusion instead of instruction, trouble instead of peace, and error instead of truth.

To see this, we have only to notice the effect on such a Scripture as Romans 11.

2. The Gentiles.—What child of God who has "access by faith into this GRACE wherein we stand" has not rejoiced "in hope of the GLORY of God" (Rom 5:2), as he went on to learn, in 8:1, that there is "no condemnation to them which are in Christ Jesus"; and that "neither death, nor life, nor angles, nor principalities, nor powers, nor things present, nor things to

come; nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom 8:38,39).

But when we turn over one leaf (or two, perhaps in some Bibles), we read, in chapter 11 of the "Olive tree," and of the solemn threats, and warnings to the branches (that had been grafted into it in place of the natural branches): "If God spared not the natural branches, take heed lest he also spare not thee" (v 21): and "behold, therefore the goodness and severity of God: on them which fell, severity; but toward thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off" (v 22).

Having read these words in the eleventh chapter of Romans, the reader remembers what he had read in the eighth chapter, and is perplexed. He imagines that they are both written "concerning" him, and the result is he cannot understand either passage. God says in chapter 8 that "nothing can separate" the child of God from his love, and in chapter 11 God tells him that if he does not take heed he will be "cut off."

How is the reader to solve the difficulty?

Only by "rightly dividing" this chapter according to the subject-matter; then, and only then, will he not only remove that which is the cause of the trouble, but at the same time he will produce new beauty, light, and instruction, out of the darkness and confusion.

He must ask what the subject-matter is about. Then he will look at the context to see if he can discover it. He will go back to chapter 8, which he remembers was all about the Church of God; and, on looking at the next chapter (ch 9) he finds that the subject-matter is no longer about the Church, but about "the Jews"; the Apostle's "brethren according to the flesh" (9:3). He finds it is the same with chapters 10 and 11, and notices that in 11:11, the "Gentiles" are introduced.

Indeed, in verse 13 the Apostle distinctly says,

"I SPEAK TO YOU GENTILES."

Thus he learns that those warnings and threats of 11:21, 22, are "for his learning"; but that they are neither addressed to him, nor are they written concerning him as a member of "the Church of God."

On following up this clue he begins to notice the figure of the Olive tree, and remembers that it is one of three trees to which Israel is compared in the Old Testament, the Fig tree being the symbol of Israel's national privileges; the Olive tree, of Israel's religious privileges; and the Vine, of Israel's spiritual privileges.

Here he learns that the natural branches are broken off for a season, and the branches of the wild Olive (as the Gentiles are called) are grafted in, also for a season.

Israel is shown to have lost their religious privileges, which have passed over to the Gentiles as such. Israel once had their own land, their own metropolitan city, their own government,

their own religious privileges, which are summed up in this context (9:4,5), and in 3:1, 2, where the question is asked, "What advantage then hath the Jew?" and the answer is, "Much every way, but chiefly that unto them were committed the Oracles of God."

⌜Until the day of Pentecost no Gentile could get a blessing except in connection with Israel. But when the gift of holy spirit was poured out upon Cornelius and his house, as upon the apostles at the beginning, God showed that He now put "no difference between us and them, purifying their hearts by faith" (Acts 10:44-48, 11:15-18, 15:9).⌝[25] In Acts 8, 9 and 10 we have three typical examples grouped together, as though to emphasize the fact by giving one from each of the three great branches of the human family: The Ethiopian (from Ham), Saul (from Shem), and Cornelius (from Japhet).

In the present dispensation no Jew can come into blessing except in Christ, in connection with Gentiles.

But in the New Dispensation of the Acts of the Apostles the Israelite branches were already being "broken off," and Gentile branches were already being grafted in. These latter had no greater privileges as Gentiles as to standing than Israelites (as Israelites). Hence the words of Romans 11:18-21 applied to all such; ⌜for though the doctrinal foundation of the Mystery had been laid in Romans 1-8, and the one body was already a fact (Rom 12:5; 1 Cor 12:13), the Mystery was set forth in its fulness only when it was committed to writing in the Prison Epistles⌝[26] (Ephesians, Philippians, and Colossians). The Epistle itself was not written until nearly the end of the Acts, and only a short time before Ephesians.

Now we can see the cause of all the confusion. The olive tree is almost universally taken as symbolizing the Church. We know of no commentary where this is not done. The Word of truth is not rightly divided as to its subject-matter; and, though the Apostle says, "I speak to you Gentiles," yet what he says is interpreted as addressed to the Church of God. Hence, the immutable truth concerning the standing of the Church of God in Christ Jesus is overthrown by what is equally true concerning the Gentile; and all this evil comes from not heeding the Divine precept of 2 Timothy 2:15.

True, it is all written for us, for the Church, "for our learning." There may be a kind of general application for us as to our use of any privileges which God may have given us as individuals; but, the true interpretation as it concerns the Gentiles, as such, will alone give us the "truth" of this portion of the Word.

Oh, what confusion is brought into the Word, and what trouble is brought into our minds by not rightly dividing the subject-matter of this Scripture.

We have only to take up almost any commentary on this chapter, and we see at once the struggles that have to be made to bring Romans 11 into harmony with Romans 8. It cannot be done; hence it is that the effort is so painfully obvious.

Look, for example, at one of the best commentaries on Romans, by one of the best commentators (⌜Dr. Handley Moule, then Bishop of Durham⌝[27]). He sees the difficulty, and he grapples with it. He dare not ignore the truth of chapter 8, and yet he treats chapter 11 in a way that practically upsets it. His words are:—

> "Here...we have man thrown back on the thought of his responsibility, of the contingency, in a certain sense, of his safety on his fidelity, 'If you are true to mercy, mercy will be true to you; otherwise you too will be broken off,'...Let him put no pillow of theory between the sharpness of that warning and his soul. Penitent, self-despairing, resting on Christ alone, let him 'abide by the goodness of God.'"

These words would be true if slightly modified and spoken of the Gentile, as such. But they are not true as addressed to "man," as such; still less as a warning to the individual child of God, who can never be separated from that goodness and love of God by all the powers of earth and hell combined (Rom 8:38,39).

We could hardly have a more suitable and powerful example of the importance of attending to the one great requirement of "the Word of Truth"; as to rightly dividing its subject matter.

In the matter of letters, or epistles, it is very important in our social life to carefully observe the address written on the envelope. It makes for peace and harmony, and prevents awkward mistakes and misunderstandings.

It is a mistake that is sometimes made, and it may be that when we have opened a letter that is not addressed to us we commence to read it; and as we read on we find things said that are exceedingly interesting and most instructive; but we come upon other things which we cannot make out, and we find references to matters which we do not understand, and to circumstances with which we are unacquainted, because we are not the persons directly written to.

Then, if we are wise, we turn to the address, and there we discover the mistake we have made, and the cause of all our confusion. It is exactly so with

3. The Epistles to the Dispersion.—No Epistle has been the source of such confusion, and none has received such treatment as that written by James.

(a) The Epistle of James is addressed:—

> To the Twelve Tribes which are scattered abroad.

Doubtless they were believers, up to a certain point; but exactly what they believed, or how far they believed we are not told.

They evidently, as Jews, believed that Christ was the Messiah, and had a certain amount of light: but the question is, Did they, as sinners, believe in Christ as their Saviour; or know that

"Christ is the end of the law for righteousness to every one that believeth"? It is clear from the surface of the Epistle that they did not have the standing of those who were "called to be saints": or of members of the spiritual Body of Christ, as set forth in the Epistles addressed to the churches of Ephesus, Philippi, and Colosse.

They were "Christians" as distinguished from Jews and Gentiles, but were they members of "the Church of God?" Who are the "ye" in chapter 4? Who are the "rich men" in 5:1? The stand-point of the epistle is wholly Jewish. They were monotheists as appears from 2:19. Their place of worship was the "Synagogue" (2:2, margin).

In 5:12 the prohibition of swearing is according to the Jewish formula; and, in verse 14 the anointing with oil is in accordance with Jewish practice at that time.

Spiritual and vital Christianity is nowhere seen. Only twice is "Christ" named at all (1:1; 2:1). The word "Gospel" is not used, and the "Mystery" is unknown. The fundamental doctrines of the Gospel are not even alluded to: such as Incarnation, Atonement, Redemption, Resurrection, or Ascension.

The Morality of the Law is there (2:8,13). The coming of the Lord as the Judge is there (5:8,9). Justification by works is there (2:20-26).

All the errors combated refer to Judaism. Religion (threskeia) is there, but it is shown that the works of mercy and charity are better than all the outward forms of religious worship. Fatalism, formalism and hypocrisy, arrogance and oppression, are specially dealt with; but surely these are not the sins which distinguish and characterize the Church of God.

All the phenomena are Palestinian or Eastern, as we may gather from the references to the early and latter rain (5:7); to the fig, oil, and wine (3:12); to drought (5:17,18); to salt and bitter springs (3:11,12); and to the hot wind (1:11).

The Epistle is full of references to the Sermon on the Mount, which (as we shall see later) has reference to the past Dispensation, not to the present. We may compare

James 1:2, 5:10,11 with Matthew 5:10-12

James 1:4 with Matthew 5:48

James 1:5,17, 5:15 with Matthew 7:7,11

James 1:9, 2:5 with Matthew 5:3

James 1:22-25, 2:10,11 with Matthew 5:19

James 1:20 with Matthew 5:22

James 1:22, 2:14, 5:7-9 with Matthew 7:21-26

James 2:1-3 with Matthew 6:2,5

James 2:8 with Matthew 7:12

James 2:10,11 with Matthew 7:12

James 2:13 with Matthew 6:14,15, 7:2

James 2:14 with Matthew 7:21

James 3:1, 4:11 with Matthew 7:1

James 3:12 with Matthew 7:16

James 3:17,18 with Matthew 5:9

James 4:3 with Matthew 7:8

James 4:4 with Matthew 6:24

James 4:8 with Matthew 5:8

James 4:9 with Matthew 5:4

James 4:10 with Matthew 5:3,4

James 4:11 with Matthew 7:1

James 4:13-16 with Matthew 6:25

James 5:2 with Matthew 6:19

James 5:10 with Matthew 5:12

James 5:12 with Matthew 5:34

From other parts of the Lord's teaching in connection with the Kingdom we may compare

James 1:14 with Matthew 15:19

James 4:12 with Matthew 10:28

James 5:1 with Luke 6:24

These phenomena in the subject-matter, when interpreted of the Church of God, and appropriated by those who are "in Christ," and "complete in Him," led to such confusion that, ⌜though the Epistle was received in the Syriac Peshitta (which dates from the early fifth century), and⌝[28] was quoted as Canonical by the great Greek Fathers of cent. iv., yet there were always great doubts about its canonicity, and delays in receiving it.

These doubts were revived when translations of the Bible began to be made at the Reformation. Erasmus, Luther, and others questioned the canonicity of the Epistle; and it is well known that Luther went so far as to call it "a veritable Epistle of straw" ("Eine rechte stroherne Epistel").

The same difficulties and doubts are felt to-day. But they are all caused by interpreting of the Church of God that which is written to quite a different class of people belonging to "the Twelve Tribes."

The question is, Do we belong to "the Twelve Tribes"? Do we worship in a Synagogue? Is it our custom, as a People, to anoint with oil? Is not the "Assembly" of James 5:14* identical with the "Synagogue of 2:2?**

* Which is translated "church" in AV and RV.

** Which is translated "Assembly" in AV and "Synagogue" in RV.

The answers to these questions will show that the Epistle is not addressed to us, i.e., to those who are "in Christ," and who are "the Church of God."

The moment we discern this, and rightly divide off, the class of persons addressed, there will be an end of all the laboured arguments to bring the Epistle of James into harmony with the Epistle to the Romans; and of all attempts to reconcile its teaching with that of Ephesians or Colossians. There will be nothing either to harmonize or to reconcile. James will be seen to be true in what he wrote to those whom he addressed, and Paul will be seen to be true in what he wrote. Both will be seen to be true in what they said to those to whom they were respectively inspired to write, if we rightly divide these portions of the Word of truth.

(b) The Epistle to the Hebrews.—We have another example, very similar to this, in the Epistle addressed to other Hebrew believers.

These were evidently more advanced than those who were addressed by James, and less, perhaps, than those who were addressed by Peter. All these three belonged to the same class; the Diaspora,* or Dispersion, of Israel.

* The word διασπορα (diaspora), a scattering or dispersion. In the Septuagint it was used of Israelites dispersed among foreign nations (Deut 28:25, 30:4; Isa 49:6, Heb. "preserved"; Psa 147:2). In the NT Diaspora becomes a proper title, the Dispersion. See John 7:35 (dispersed), 1 Peter 1:1 (scattered), James 1:1 (scattered).

The epistle of James was addressed to the Diaspora. Two were written by Peter (compare 1 Peter 1:1 with 2 Peter 3:1): and another was written to them by Paul. This is distinctly so stated in 2 Peter 3:15, where Peter says "our beloved brother Paul also according to the wisdom given unto him hath written UNTO YOU": i.e., you believers among the Diaspora.

Paul was thus the writer of the Epistle to Hebrew believers among the Dispersion; for no other such Epistle of Paul has ever been heard of.[r] In the oldest manuscript of Paul's Epistles now known, the papyrus P46 (about AD 200), the Epistle to the Hebrews stands among them, immediately after Romans.[29] Who these Hebrews were, or what they believed, or what their earlier standing was, may be gathered from Acts 21:20, where James says to Paul on the arrival of the latter at Jerusalem: "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." If they were "all zealous of the law," and continued to offer sacrifices for sins (as it is clear they did from verse 26), they could not have believed that Christ was "the end of the law for righteousness to every one that believeth" (Rom 10:4); and they could not have known their standing in Christ. In Acts 21 they are not distinguished from those who beat Paul (v 32), and cried "Away with him" (v 36): and their zeal for the law was so great, that, they not only observed it themselves, but would persecute and destroy those who forsook it (Acts 21:21-24; compare 1 Thess 2:14-16).

It was to such Hebrews as these, who believed so little, and worked so much, that Paul was afterward inspired to write an Epistle.

It was written to those who had "a zeal for God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, had not submitted themselves to the righteousness of God. For Christ is the end of the law, for righteousness, to every one that believeth" (Rom 10:2-4).

To make this known to them the Epistle to the Hebrews was written. For Paul's name to have been prefixed to it, as it was to all his other Epistles, would have been (humanly speaking) fatal to its acceptance or usefulness, after the events recorded in Acts 21:17-40: events which ended his public ministry.

The Holy Spirit therefore suppressed Paul's name, and put the name of "God" at the beginning of the Epistle. Thus, "God," who had given the law, was the God who showed how it had been fulfilled and ended in Christ.

In spite of all this, Christians, to-day, take the Epistle as addressed directly to themselves; and, when they come to passages like Hebrews 6:6, and read about "falling away," or to 10:26, and read how "there remaineth no more sacrifice for sins" for those who "sin wilfully," they are naturally greatly perplexed and perturbed: for all this is in direct contradiction to what is written and specially addressed to them concerning their own standing in Christ, in Romans 8 and the other Church Epistles.

All this confusion comes from not "rightly-dividing" the class of persons to whom, and concerning whom, the Epistle to the Hebrews is addressed.

It may be applied by any and all believers who are still "zealous of the law"; and therefore it concerns such, and only such, to-day, whether Romanists, Romanizers, or Sacramentarians.

Of course it is written "for" us, yea, "for our learning."

In the Epistle to the Romans we learn the fact, that "Christ IS the end of the law for every one that believeth," but in Hebrews we learn how Christ BECAME the end of the law, and the end of Priests and Sacrifices. We learn the true meaning of the types of Exodus and Leviticus; which we could never otherwise have known.

But to interpret the Epistle to the Hebrews now of, or as addressed to, those who are "complete in Christ," "found in Him, not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil 3:9), is to produce only confusion and trouble. And, to take what was perfectly true of such Hebrew believers who were still "zealous of the law," and to understand it of those who have died to the law in Christ, is not only to disobey the precept as to "rightly dividing" the Word of truth, but it is to pervert that very Word and make it teach error in the place of truth.

Many other examples might be given; but several others will come better under our fourth division of this ONE GREAT REQUIREMENT.

In 2 Timothy 2:15 God's children are compared to workmen, whose chief Work lies in connection with His "Word of truth." He who gave that Word has directed them how to work, so as to excel as His workmen; and that they may not be ashamed of their work at His coming. He has sent them a special message showing how they are to work in order to secure this happy result. He has sent them an inspired instruction so that they may find the "truth" they seek; and at the same time have the blessed assurance of showing themselves and their work, alike, "approved unto God."

iii. Rightly Dividing the Word as to its Times and Dispensations

"Hear, O heavens, and give ear, O earth; For Jehovah hath spoken," Isaiah 1:2

1. The Word “Dispensation.”

God hath spoken, "at sundry times," as well as "in divers manners" (Heb 1:1).

And, if we are to understand what He has spoken, we must learn to distinguish, not only the various peoples whom He has spoken, but the "sundry times" at which He has spoken to them, and also the "divers manners."

It is true that the word πολυμερως (polumeros) means strictly, in many parts, or portions. But it is equally true that these parts were spoken at different, or "sundry times"; so that the rendering of the AV is literal as to the fact, and to the sense—though not literal to the Words.

The "time" when God spoke "to the fathers" is manifestly set in contrast with the time in which He hath "spoken unto 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 1:1).

So that Times and Dispensations are inseparable from the Divine Word; not only the Times in which the Words were spoken, but the Times of which they were spoken, and to which they refer.

These different times are called Dispensations.

The Greek word rendered Dispensation is οικονομια (oikonomia), and refers to the act of administering. By the Figure Metonymy, the act of administering is transferred to the time during which that administering is carried on.

The word itself is from οικος (oikos), house and νεμω (nemo), to dispense, to weigh or deal out, as a steward or housekeeper. Hence the word was used of the management or administration of a household.

Our English word "Dispensation" comes from the Latin: dis (apart), and pendere (to weigh): a weighing out. We still use the word in this particular sense in connection with medicine which is dispensed, i.e., weighed or measured out: the place where it is done being called "a

Dispensary."*

> * The Church of Rome uses it of the giving out of privileges called "indulgencies"; but as these are generally privileges to do without certain things, or to do certain things without incurring the penalties or penances, the word comes to have the sense of "doing without" or "dispensing with."

The Greek word Oikonomia is transliterated in our English word Economy; and we still preserve its original meaning when we speak of Political, Domestic or Social Economy, etc. This was its meaning at the date of our AV 1611, and it was used in the sense of administration. But, like many other words it degenerated by its usage;* and, as such administration was carried out rather with the view to saving than spending, so Economy came to mean frugality or thrift.

> * See Part II, Canon III, the Biblical usage of words.

But the meaning of the Greek in the New Testament is not affected by these modern changes.

It is always Administration.

In Isaiah 22:21 it is rendered "government," and in verse 19 it is rendered "station" (RV "office").

In the New Testament it is a question whether the word is used in any other sense than that of administration. It is either the ACT of administering or of the TIME during which such act of administration is carried out.

The word occurs in Luke 16:2, 3, 4, where it is rendered "stewardship."

In four other places it is rendered "dispensation."

In 1 Corinthians 9:17, Paul says that "an administration is committed unto me."

In Ephesians 1:10 we learn that God's secret purpose* which He hath purposed in Himself is with a view to (not "in") the Administration of the fulness of times (RV the times, marg. seasons); when He will head up (RV sum up) "all things in Christ."

> * This is the meaning of the words rendered, "mystery of His will."

In Ephesians 3:2 we learn that the "administration of the grace of God" was committed specially to Paul, ⌜that he might make known in its fulness the Mystery (or Secret).⌝[30]

This is further shown in verse 9, where the rendering "fellowship" should be

administration:—"to bring to light, or enlighten all [as to] what [is] the administration of the Mystery (or Secret)."

In Colossians 1:25 we read "I am made a minister, according to the administration of God which is given to me for you, to fully preach the word of God."

In 1 Timothy 1:4, "neither give heed to fables and endless genealogies, which bring (RV minister) questionings, rather than an administration* of God which is in faith."

> * It is oikonomia in the Received Text (1550), though the Translators of 1611 must have read it οικοδομια (oikodomia), for they translated it "edifying." It is oikodomia in Beza's Text (1565) and Elzevirs (1624).

These are all the places where the word Oikonomia occurs, and, in each, the idea is the same.

Our use of the term, now, in these pages, agrees with this usage; i.e. either the act of administration; or, by an easy transition (Metonymy), the time or period during which any special form of administration is carried on. This transference, however, is not necessary; for we may still think of Dispensational truth as being the same thing as Administrational Truth.

It is manifestly clear that God's principles of administration must always have been perfectly adapted to the "times and seasons" during which they have been respectively carried out.

God's principles of administration with Adam, before the Fall, must have been quite different from those with his immediate posterity after the Fall.

His administration with Israel "under the Law" was carried out on different principles from those which obtain now, during this present administration of grace.

These again are obviously quite different from those which will characterize God's coming administration in Judgment.

And these, again, will be necessarily quite different from those which will belong to the administration of glory in "the fulness of times" when all things shall be gathered together in one under the Headship of Christ (Eph 1:10).

The present administration of God is in Grace; not in Law, Judgment, or Glory. It belongs to the time which is called "the Administration of the Mystery" (or Secret): that Secret (as the word Mystery means in the Greek) "which in other ages was not made known to the sons of men" (Eph 3:5). It was "hid in God from the beginning of the world" (Eph 3:9). It "was kept secret since the world began" (Rom 16:25). But Paul was made the special administrator of all the truth connected with it. It was committed to him by God: and the Word of God could not be "fully preached" without it (Col 1:25, margin). The Word of truth can be preached to-day, but it cannot be "fully preached" without the truth connected with this Mystery.

Here then, at the outset, we have various administrations suited to the various and corresponding Times and Dispensations, during which they were carried out, and in force. In "other ages"

certain truths were hidden, which are contrasted with the truths which are "now revealed."

In the same way the Lord Jesus said, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12).

It is clear therefore that, while "God hath spoken," everything which He has said belongs to its own proper Time and Dispensation. These times in which, or concerning which, He spoke, must therefore be carefully distinguished. "The Word of truth" must be rightly divided in this important matter, or, clearly, we shall not get the truth.

If we read into one Time or Dispensation that which belongs to another, we must necessarily have only confusion; and, confusion so great, that it will be absolutely impossible for us to have any idea of the purpose or meaning of what "God hath spoken."

We are specially enjoined by the Lord not to separate what God hath joined together; and it is equally true that we must not join together what He has separated.

If we take what God said and did in one Dispensation, and carry it forward to another in which His Administration was on quite a different principle; or, if we take a truth subsequently revealed, and read it backward into the Time when it was hidden from the sons of men, it is impossible for us to understand what we read; we shall find ourselves taking what is quite true of one Time, and using it to contradict what is also true of another Time.

God deals not only with the three distinct classes of persons (the Jew, the Gentile, and the Church of God), but He deals with them in distinct ages and epochs; and on different principles of Administration. If therefore we mix them all up together, and indiscriminately take what was said of one time and interpret it of another, we only create insuperable difficulties, and make it impossible for us to arrive at the truth of the revealed Word.

When the Lord Jesus in Luke 21:24 speaks of "the times of the Gentiles," He necessarily, by implication, contrasts these "times" with other times which are, obviously, "times of the Jews." He thus divides off, in a very marked manner, two of these "times," and sets one in contrast with the other.

Leaving these to be considered in their proper place and order, we must note that the right division of the subject-matter of "the Word of truth" will thus necessarily lead us in the second place to a right division of

2. The Seven Times or Dispensations.

We shall find that there are at least seven distinct Administrations each having its own beginning and ending clearly revealed and marked off.

These seven are, in turn, characterized by the principles of God's Administration, which mark all that He said and did during each special and distinct period.

We have for instance, the Theocratic Administration suited to the time of Innocence before the Fall (Gen 1,2).

We have the Patriarchal Administration suited to mankind after the Fall, but before the Law was given (Gen 4-Exo 20).

We have the Legal Administration suited only to Israel under the Law.

We have the Administration of Christ, when the King Himself was present among His people, and proclaimed that "the kingdom of heaven is at hand" (Matt 3:16, 17, 4:17): from His baptism to the day of Pentecost.[31]

We have the present Administration of Grace⌜, which began on the day of Pentecost (Acts 2:1-4),⌝[32] which is for Jew and Gentile alike, i.e., for individuals out of both, without the distinction previously made.

After this will come ⌜the Administration of Wrath, "the great day of his wrath" (Rev 6:17)⌝[33] preparatory to the restoration of all things which were spoken before by the prophets.

Then will follow the Day of Judgment, when the Lord shall come with His saints to judge and to reign (Rev 19:11-16) for a thousand years (Rev 20:4-6), ending with the great white throne (Rev 20:11-15). Beyond these seven lies the Eternal State, the new heavens and the new earth, "wherein dwelleth righteousness" (2 Peter 3:13; Rev 21:1).[34]

These may be thus exhibited to the eye:

A. Eden (Innocence)

B. Mankind as a whole (Patriarchal)

C. Israel (under Law)

D. Christ. The King present. The Kingdom at hand.

D. The Church of God. The Secret. The Dispensation of Grace.

C. Israel (the Day of Wrath)

B. Mankind as a whole (the Day of Judgment: Millennial)

A. The Eternal State (Glory), beyond the seven[35]

We thus see that these times and periods of different Administrations have their correspondence: in which

Eden corresponds with the Eternal State, which lies beyond the seven;

The second with the seventh;

The third with the sixth;

The fourth and the fifth, occupying the central position, stand together, and have no correspondence with any of the others.[36]

⌜Eden and the Eternal State correspond⌝[37], each being characterized as Divine, in its origin and principles, God being in direct communion and intercourse with man; the one before the entrance of sin, and the other after the ending of sin.

⌜The second and seventh are⌝[38] each occupied with mankind as a whole, the former being Patriarchal and the latter Millennial.

⌜The third and sixth are⌝[39] occupied with Israel; in the former being governed under Law, in the latter judged "by the law."

The fourth and fifth stand together in the great central position. In the one, the King Himself is present among His people, and the Kingdom is proclaimed as "at hand." In the other, the King, rejected and crucified, is risen and ascended, and is made Head over all things to the Church, which is His body. Here we see the "purpose of God"—round which all His counsels circle, and with reference to which they all exist according to His eternal purpose.[40]

Let us look at them in order:—

(a) The Edenic Dispensation.—It is clear that the period beginning with Genesis 1:26 and going down to the end of Genesis 2 is perfectly unique. There is nothing like it ⌜until we come to the Eternal state, which lies beyond the seven⌝[41]. In these two there is only the innocence of man; and both are characterized by the absence of sin and the presence of God. God came down and communed with Adam, revealing Himself to him: and the mark of the Eternal state is given in the words, "The Tabernacle of God is with men, and He will dwell with them" (Rev 21:3).

Adam was directly under the Divine administration and tuition of God Himself. God was his Teacher, revealing Himself and His wonderful works to Adam. He visited Adam at certain definite times, with audible sounds by which His coming was known (Gen 3:8*). He came for the definite purpose of teaching man. He brought the animals to Adam to instruct him (Gen 2:19,20); He gave him a companion (Gen 2:21,22); and we know not what else He did, and would have done, had not all this Divine communion been suddenly snapped and suspended by the Fall. Such direct communion of man with God has, since that moment, been in abeyance, and will continue to be so until the curse shall have been removed, and the Edenic state of bliss find more than its counterpart in the Eternal state of Glory.

> * The Hebrew קוֹל ⌜(qol)⌝[42], rendered voice, means any sound or noise in an extensive sense; e.g. crackling, Ecclesiastes 7:6; trumpet, Exodus 19:16; thunder, Exodus 20:18; noise, 1 Kings 1:45; sound, 2 Kings 6:32; proclamation, 2 Chronicles 24:9.

In this first Administration Adam was dealt with as innocent; and man can never be dealt with in a corresponding manner during all the succeeding Dispensations, until the curse and all its effects shall have been done away.

Man was then what is called "under probation." This marks off that Administration sharply and absolutely; for man is not now under probation. To suppose that he is so, is a popular fallacy which strikes at the root of the doctrines of Grace. Man has been tried and tested, and has been proved to be a ruin. Ever since that moment man has been dealt with as lost, guilty, ruined, helpless, unclean, and undone; and all this because of what he is, and not merely from what he has done. That is to say, he is not only a ruined sinner, but a ruined creature.

Man failed, just as Satan and Angels before him had failed under their trial. Man showed the same result, and proved that, apart from the Creator, no created being could stand. By Christ, the Creator, all things not only exist; but in Him only can they consist (Col 1:16,17).

The one test was THE WORD OF GOD. God had spoken; and the question was; Will man believe God or Satan?

This was the one simple test. It was not what man whittles down by his tradition to the "eating of an apple"; but in Genesis 3 the first crucial words are, "Hath God said?" (v 1).

Satan is introduced to us as using these words, and as substituting two lies for what God had said:—

1. "Ye shall be as God";
2. "Ye shall not surely die."

These two lies are the foundation of Satan's old religion and man's "New Theology," and are the hall-marks of the coming Apostasy, under the Beast of Revelation 13.

Our first parents believed Satan's lies, and their descendants have followed in their steps. Part of them believe neither God nor the Old Serpent; the bulk of them believe only Satan.

The teaching of demons is to-day embraced by the strictest of Evangelicals and Protestants, as well as by the Heathen, by Romanists, and by Spiritists: and they all unite in endorsing these two great lies of the Old Serpent. They all believe and hold (1) That man has within him the Divine ("Ye shall be as God"): (2) that "There is no death" ("Ye shall not surely die").

Man was under probation, and he failed in the proving.

Never again in any succeeding Dispensation has he been, or can he be thus tried.

Popular theology still teaches that "man is under probation." It is false! Man has been tried, and declared to be, in consequence, utterly ruined, and "at enmity with God"; he is not "subject to the law of God, neither indeed can be," and has "no good thing" in him.

Man needs no further probation to verify this solemn fact.

But we must return to our special point, which is this: All that was said and done by God in that first Administration, the Edenic State, was peculiar to, and appropriate only to that

state, and to no other. It can never be characteristic of any other Dispensation.

God was man's teacher—God was His own Revealer. He gave man his trial and his test, and after these had done their work God pronounced His sentence on man, and his doom on the Old Serpent.

(b) The Patriarchal Dispensation.—In the second Administration, the one great principle on which mankind was treated was as a whole, and as having completely failed under the probation in which man had been placed. Having lost the Divine teaching, the Dispensation is

characterized as the "Times of Ignorance" (Acts 17:30).

Mankind fails collectively, as man had failed individually; and furnishes another example of the fact that, no created being or beings can stand, apart from the upholding power of the Creator (Col 1:16,17).

All the words and actions of Jehovah were appropriate to this second Administration.

The "times of ignorance" are contrasted in Acts 17:30 with later times, which are distinguished by the words, "But now."

In those times God "overlooked" that which He could not overlook after He had given the Law; those things which, before the Law, were "sins," became afterward "transgressions."

The principles which governed God's Administration in those "times of ignorance," could not be appropriate for the times when He revealed His Law by Moses, and made known His will to the sons of men.

It is clear, therefore, that these Dispensations must be rightly divided; for even the future judgment of mankind is based on the distinction which we must make between these two periods, viz., "without law" and "under law." See Romans 2:12.

As many as have sinned WITHOUT LAW
shall PERISH also without law;
And as many as have sinned IN THE LAW
shall be JUDGED by the law.

It is evident that these two principles belong to the two different Dispensations (before and after the Law) respectively. They teach us that the same principles must prevail when the final judgment of those who have lived in both Dispensations shall come.

We may well believe also that the same principle will be acted on in the future judgment of those who are living in this present Dispensation; for there are, to-day, those who sin without having heard the Gospel, and there are those who have heard it and have not obeyed it (2 Thess 1:8).

If we rightly divide these, and their judgments also, as announced in Romans 2:10, 12, we shall have the key to a problem which has perplexed many a child of God.

These then are the great principles which govern God's dealings with mankind; those that were "without law," and those who were "under law": those that are without the Gospel, and those who are under the Gospel.

It was not merely, or only, that one dispensation was "without law" and another "under law," but that there were those in each who knew the law and those who did not; those who obeyed and those who obeyed not.

And God dealt with mankind on this principle of judgment in all subsequent dispensations: for all were under His administration as to government.

The second Dispensation, that which succeeded the Fall, was governed by Patriarchal Law, as the following one was governed by Mosaic Law.

Both laws were given by God.

It is often supposed that before the Mosaic Law mankind were left to themselves.

But such was not the case. Mankind as a whole was in a sense "under law," but it was "unwritten law"; while Israel was under written law, "written by the finger of God" (Exo 31:18).

No sooner had our first parents been driven out from their first abode and passed from God's administration which corresponded with and marked their state of innocence, than the different character of His new administration was seen.

His first act was to point out THE WAY BACK to Himself and to peace with God.

Immediately after the Fall, and the loss of God's presence and teaching, the way back to His favour was opened by Himself.

(1) It is evident that the way back was declared to be by sacrifice, by substitution, and by blood.

Those who believed God obeyed the commands which He must have given and made known.

It was "by faith" that Abel brought his substitute—the Sacrificial Lamb—to suffer in his stead. But "Faith cometh by hearing, and hearing by the Word of God" (Rom 10:17). Abel, therefore, with the rest of mankind, must have heard and known God's command. Abel obeyed it. It was "by faith": otherwise it would have been by fancy. Hence, Abel "obtained witness that he was righteous, God testifying of His gifts" (Heb 11:4).

God testified of Abel's offering by consuming it with "fire from heaven."

For only by such fire God "accepted" sacrifice (Psa 20:3, margin and compare Lev 9:24; Judg 6:21; 1 Kings 18:38; 1 Chron 21:26; 2 Chron 7:1): not by any fire emanating from or kindled on this earth. Only by such formal acceptance with "fire from heaven," did God "testify" of and have respect to Abel's gifts. Only by such acceptance did Abel "obtain witness that he was righteous." Only by such witness did God show, and Cain know, that He "had not respect" to the offering that Cain brought unto the Lord.

The fire fell upon Abel's lamb, instead of upon Abel; upon the substitute, instead of upon the sinner.

But it fell not on Cain's offering—for God did not accept it. It was the "fruit of the ground" (Gen 4:2,3), the fruit of that which God had only just declared, "Cursed be the ground" (Gen 3:17).

Thus was the way back to God opened and made clear; and thus was man's disobedience manifested.

There was God's way, which Abel took; and there was man's way, which Cain invented. There have been but those two ways back to God from that day to this.

One was God's, and the other was man's.

One was by faith, the other by works.

- One was Christ, the other was Religion.
- One was by God's grace, the other was by human merit.

There never have been but these two ways.

This is God's way now, by faith through Grace—faith in Christ—the Saviour whom God has provided, which is summed up in the words,

"NOTHING in my hand I bring."

All other ways are one; for however they may differ, they are all alike in saying,

"SOMETHING in my hand I bring."

They differ only in what that "something" is to be; and those who differ from them, as Abel did, are ever in great danger of getting killed, as Abel was. For nothing is so cruel as "Religion."

Thus the first act in God's changed administration after the Fall was to open the way back to Himself; and it is placed unmistakably on the forefront of revelation.

But there are many other marks as to the character of God's administration.

If we will search for its principles we shall find various words, expressions, and hints, casually dropped, which give us some insight into the principles which characterized that

administration; for there is no attempt to give a detailed description of them. We are left to note and mark them for ourselves.

(2) It is evident that there was a Place of worship, a place set apart where access to the LORD was to be had.

At the moment of the Fall, when man was driven out, the LORD God "placed [as in a tabernacle], at the east of the Garden of Eden, Cherubim" (Gen 3:24). The word "placed" is שָׁכַן (shakan), to place, station or dwell in a tabernacle. Hence it is used of God's dwelling-place among His people.*

> * Exodus 25:8, 29:45,46; Joshua 18:1, 22:19; 1 Kings 6:13, 8:12; 2 Chronicles 6:1; Psalm 68:18. It is from this word that we have the word shekinah, that glorious light which was the symbol of God's presence in that tabernacle.

Hither Abel and Cain brought their offerings (Gen 4:3,4; compare Lev 1:3). Thither Cain "went out from the presence of the LORD" (v 16). At its "door" lay the sin-offering which Cain might have brought as well as Abel (Gen 4:7).

Thither Rebekah went to "inquire of the LORD" (Gen 25:22).

Hence, the statement that certain things were done "before the LORD" expressed a great reality (Gen 13:13, 18:22, 19:27, 27:7. Compare Exo 16:9,33, 23:17, 33:7, etc.).

(3) Certain persons evidently had official positions. Shem was one who probably had charge of this tent or tents (Gen 9:26,27).

Melchisedek was "a priest of the Most High God" (Gen 14:18). Heads of families so acted (Gen 8:20, 12:8, 35:7).

Tithes were already paid (Heb 7:9).

The first-born evidently had certain privileges, among them the duty of offering sacrifices. Who else can "the young men" be whom we find so acting in Exodus 24:5, before the consecration of Aaron and his sons under the Law, as priests of the nation as such?

If there were priests, so were there preachers also (2 Peter 2:5), and prophets (Gen 20:7; Jude 14,15).

(4) Certain official garments appear to have been worn by those who thus officiated. What was the "goodly raiment of her eldest son Esau," which Rebekah stored so carefully, but clothes or garments afterward used by the priests under the Law? (compare Lev 21:10; Exo 35:19; Lev 10:6*). The word "goodly" is also used (though not exclusively) of sacred things in connection with the Temple (2 Chron 36:10; Isa 64:11; Lam 1:10**).

> * In all these passages the Hebrew word בְּגָדִים (begadim) is the same; but not so in Deuteronomy 29:5, where Moses says of the ordinary clothes of the people, "your clothes waxed not old." Here it is, שַׂלְמָה (salmah).
>
> ** Rendered "pleasant" in the latter passages.

If this be so, we can understand why Esau was "profane" when he despised his birthright (Heb 12:16).

Joseph's "coat of many colours," instead of being (according to some) a peculiar coat of "gaudy patchwork," or, according to others, an ordinary "long tunic" in general wear, seems to have been a special garment by which Jacob designated him for one, at least, of the three parts of the birthright which Reuben had forfeited.* At any rate, the word rendered colours (פַּסִּים, passim) is always used of colours** and never of pieces; and though Aaron's coat is not actually so called, it was so in fact, as we see from Exodus 39:1 and Exodus 28:4, 39, where it is said to be embroidered. The word rendered "coat" (כְּתֹנֶת, k'thoneth) is also associated with the coats of the priests,*** or with those of royalty (2 Sam 13:18,19).

> * According to 1 Chronicles 5:1,2, Reuben forfeited his birthright (Gen 35:22; compare 49:3,4). This birth-right consisted of three parts. Levi obtained the priestly office; as Judah had the part connected with rule, indicated by the possession of the tribal "staff" or "sceptre," and as Joseph had the firstborn's double portion, in Ephraim and Manasseh, according to Deut 33:17.
>
> ** Genesis 37:3,23,32; 2 Samuel 13:18,19.
>
> ***See Ezra 2:69; Nehemiah 7:70,72.

(5) Again, certain forms and ceremonies are also incidentally mentioned, which give us a still further insight into the nature of the administration of that dispensation. Thus we have anointing or consecration with oil (Gen 28:18, 31:13); building of altars (Gen 8:20, 12:7, 35:1,3, etc.); pouring out drink offerings (Gen 35:14); the making of a covenant by sacrifice (Gen 15:9-18); the keeping of the Sabbath, before the actual proclamation of the Law (Exo 16:23; compare Exo 15:25 and Deut 5:12); the offering of "seven ewe lambs" (Gen 21:31); the distinction between "clean" and "unclean" (Gen 7:2, 8:20); the prohibition of blood as food (Gen 9:4); the execution of the murderer (Gen 9:6, 42:22); the prohibition of adultery (Gen 12:18, 26:10, 39:9, 49:4); the binding nature of oaths (Gen 26:28); the obligation of vows (Gen 28:20-22, 31:13); the sin of fornication (Gen 34:7); marriage with the uncircumcised (Gen 34:14; compare Exo 34:16); honouring of parents (Gen 9:25,26); purification, or ceremonial cleansing for worship (Gen 35:2); the birthright of the firstborn (Gen 25:31; compare Exo 22:29 and Deut 21:17); and the marrying of the brother's widow (Gen 38:8).

What are all these but so many hints and glimpses which reveal the existence of an orderly administration, which must have been Divinely promulgated, and exactly suited for that dispensation? All was not confusion as the unobservant reader might suppose. Men were not left to themselves during that Patriarchal Dispensation.

But to bring the laws of that administration into another dispensation, either for the purpose of limitation or supplement, is to mix up together things which are perfectly distinct, and to introduce confusion where all is otherwise in perfect order.

(c) The Israelite Dispensation "under Law."—In the third Administration we have a totally different principle involved. All is changed by the giving of the Law. This third Dispensation

stands out in contrast with the previous one, which was "without Law"; as it does from this present Dispensation, which is characterized by Grace.

The communications of God, and His dealings with Israel, were appropriate to, and in harmony with, the principles of His administration "under law."

If we read all that into this present Dispensation, and interpret it of ourselves, we at once place ourselves under a covenant of works, and practically deny our standing in grace.

Unless we rightly divide the Word of truth in this matter we shall be filled with confusion.

It was true, in that Dispensation of Works, to say: "When the wicked man turneth away from his wickedness and doeth that which is lawful and right, he shall save himself [Heb., his soul] alive" (Eze 18:27). But to interpret that of ourselves, now, is contrary to fact: and to do so is to flatly deny our true church-standing which declares, that we are not saved by works,* but by grace (Titus 3:5; Rom 11:6).

> * If any think of James 2 as contradicting this, let them turn to James 1:1, and they will see that the Epistle is addressed "To the Twelve Tribes," and is therefore quite in harmony with that Epistle (see above).

The Ceremonial Law was given to Israel; not to Assyria or Egypt, or any other nation. Any precepts, of course, that may be of universal application will be wisely applied. The commands as to the food to be used or avoided were neither meaningless nor arbitrary, but were given according to the infinite knowledge of God. It will be our wisdom, therefore, if we are guided by them for our health's sake; but in no sense as being "under law."

The Ceremonial Law continued down to the destruction of Jerusalem, and the burning of the Temple, when it ceased absolutely, as it had already ceased relatively, by the death and sacrifice of Christ, which fulfilled the law (Col 2:14, etc.).

The four Gospels do not belong to the Dispensation of the Law, nor yet to this present Dispensation of Grace. The ministry which they record is an Administration of its own; and the Acts of the Apostles opens this present Dispensation of Grace on the day of Pentecost.[43]

(d) The Administration of Christ: the Kingdom at hand.—With the baptism of the Lord Jesus, when the heavens were opened unto Him and the Father's voice was heard (Matt 3:16, 17), a new Administration began. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt 4:17). The King was present among His people. He spake the words which the Father gave Him (John 17:8), and the Kingdom was proclaimed to Israel by Himself, and by those whom He sent. His ministry was to Israel, and was carried on while the Law still stood (Gal 4:4); yet it was not the Law, but the King's own ministry, and it must be rightly divided from that which went before it, and from that which followed. It continued until the day of Pentecost, when the gift which He had promised was poured out (Acts 1:4, 5, 2:33).[44]

Christ did not come "to found a church" as those assert who do not heed the difference between the various Dispensations. That is man's, and Rome's, constant assertion. But God's revelation tells us that "Jesus Christ was a MINISTER OF THE CIRCUMCISION, for the truth of God, to confirm the promises made unto the Fathers, and that the Gentiles (after Israel's salvation) might glorify God for His mercy" (Rom 15:8,9).

Christ's coming had reference to the Jew and Gentile, not to the founding of a church.

The Jews rejected the Kingdom and crucified their king. And the Gentiles (as such) have not yet glorified God for His mercy.

A subsequent offer was afterward made by Peter, to whom "the keys of the kingdom" were given (not of the Church, but of the Kingdom). The Kingdom was again proclaimed in the Acts, and the promise of Christ's return on their national repentance was repeated (Acts 3:19-21, RV).

But the command to repent was unheeded by the nation and its rulers; and so, in the Acts of the Apostles, we see the gradual transition taking place, until the final pronouncement of God's rejection of the nation is formally made by Paul in Acts 28:24-28.

「(e) The Ecclesia: the Dispensation of Grace.—In this the fifth Dispensation」[45] neither Jews nor Gentiles are dealt with as such: but, individuals, both "transgressors" of the Jews and "sinners of the Gentiles," are called out, and made into a new body, a third People, called "the Church of God," in which now "there is neither Jew nor Gentile...but all are one in Christ Jesus"; being baptized into the body of Christ, not with the old material element of water, but with the new spiritual medium or element of pneuma hagion (Gal 3:27,28).

All this had been kept secret 「until it was revealed "unto his holy apostles and prophets by the Spirit" (Eph 3:5); shown first in the house of Cornelius by Peter (Acts 10:34-48, 15:7-9); and then committed in its fulness to Paul, and made known in "prophetic writings" (Rom 16:25,26).」[46]

Had it been made the subject of prophecy the Jew, to-day, could reply against God and say that he was obliged to fulfil prophecy. It was therefore "hid in God" (Eph 3:9). God kept the secret to Himself. What He would have done had the nation of Israel obeyed the command to repent, in Acts 3:19, 20, none can tell. God is sovereign, and we may be perfectly sure that the Scripture would have been fulfilled. Nothing was unforeknown, or unforeseen; for the members of the Church of God were "chosen in Christ BEFORE the foundation of the world" (Eph 1:4). All we can say is that "the secret things belong unto God." Those that are revealed alone concern us.

One of these secrets, the "Great" one (1 Tim 3:16; Eph 5:32), has been revealed; and we now rejoice in its revelation.

This Dispensation of "the Church of God," of "the grace of God," and of the "Spirit of God" ⌜commenced on the day of Pentecost, when the promised gift was poured out (Acts 2:1-4, 33); for "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor 12:13). Its administration was committed in a special manner to Paul (Eph 3:2); and the Mystery, which is its fuller content, was set forth in its fulness⌝[47] in those epistles which he wrote from his prison in Rome: Ephesians, Philippians, and Colossians.

This Dispensation will end by the members of Christ's body, the Church of the living God, being "received up in glory" (1 Tim 3:16); "caught up to meet the Lord in the air, so to be ever with the Lord" (1 Thess 4:17; Phil 3:20,21). This is called in 2 Thessalonians 2:1, "our gathering together unto Him"; and this glorious rapture will close ⌜this fifth Dispensation⌝[48]. The one object, therefore, of this Dispensation is not, as is popularly supposed, the conversion of the world; still less its social improvement: but the formation of the one spiritual Body of Christ by calling out those who were chosen in Him "before the foundation of the world."

To that end, and that alone, is this good news made known to-day in all the world. In no former Dispensation was such a Gospel ever preached; and in no subsequent one will the good news of such free grace be proclaimed.

Before this Dispensation, and after it, all is connected with man, and what he is, and what he is to do. But in this Dispensation it is a question of what Christ is, and of what He has done.

This Dispensation of grace will be followed by:

⌜(f) The Day of Wrath.—In the sixth Dispensation, "the great day of his wrath" (Rev 6:17), which is characterized by wrath and judgment,⌝[49] Israel becomes once again the central object.

When the Church, the mystical body of Christ, has been "received up in glory" the day of grace will be over. And Israel will once more be dealt with, not again under law, but under judgment.

The present Dispensation is (apart from God's purpose in the election of grace) called "Man's Day" (1 Cor 4:3, marg.), because it is during this present period that man is judging. But, the next Dispensation is called "the Lord's Day" (Rev 1:10), because that will be the time when He will judge. Man's day of judging will be closed and the Lord's day of judging will begin.

Hence "the day of the Lord" is the day of the Lord's judging and ruling; and the first occurrence of the expression gives us its essential meaning; and the object and aim of that judgment.* It will be the day when

"The lofty looks of man shall be humbled,

And the haughtiness of men shall be bowed down:

And the LORD alone shall be exalted in that day."

(Isaiah 2:11,12,17)

* See under Canon I, 5 and Canon V, ii.

Whatever may be the dealings of God with men, and whatever may be His judgments, this is the end and aim and object of them all:

The abasement of Man

and

The exaltation of Jehovah.

The whole of that dispensation is called "the Day of the Lord." It is the day which has to do with "times and seasons"; with Israel and the Gentiles. But which has nothing to do with "the Church of God."

This is clear from 1 Thessalonians 5:1-5. That day cannot overtake the Church of God "as a thief," because the Church has nothing to do with "times and seasons." That day has to do with those whom it will thus "overtake."

All that is said and done in that coming dispensation is appropriate to, and in harmony with, the great principle which will characterize God's administration in that day.

It will then be right for Israel to rejoice over the judgments inflicted on all their enemies.

Then, the "Imprecatory Psalms" will be in their appropriate place.

That dispensation of judgment will have its own peculiar characteristics; and language is therefore used of it which could never have been used in any former dispensation.

Israel will not again be under law; but it will be under a "new covenant," when the stony or hard heart of flesh will be taken away, and a new heart implanted within them, and a new spirit imparted to them (Jer 31:31-34; Eze 36:24-38), making Israel, then, the only indefectible nation that the world has ever seen.

This belongs, with the Dispensation which follows it, to "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).

So that, here again, we have certain definite times spoken of.

These "times of restitution" include the succeeding, or

⌜(g) The Day of Judgment: the Millennial or Theocratic Dispensation.—The Seventh Dispensation⌝[50], in which mankind will again be dealt with as a whole. ⌜It will begin with the coming of the Lord with His saints to judge and to reign (Rev 19:11-16; Jude 14, 15), and

the binding of Satan⌉[51] (Rev 20:1,2) and will end with the great white throne and the lake of fire (Rev 20:15). A thousand years will be the period of its duration.

The principle of God's dealings with men during these Millennial days will be neither Law, nor Grace, ⌈nor Wrath;⌉[52] but Righteousness, Power, and Glory. It will be the administration of Righteousness in all its purity. The prayer for the coming kingdom will then, at length, find its abundant answer; the kingdom of God will have come at last; and His will will then be done on earth as it is done in heaven.

That dispensation is characterized by the binding of Satan. It is clear, therefore, that language peculiar to that time would not be appropriate to any other preceding dispensation, in which Satan is not bound.

It stands alone, unique; and ⌈it issues in that which lies beyond all the seven Dispensations, which corresponds⌉[53] with the first Edenic state, and may be called

⌈The Eternal State, beyond the seven.—Very little is said about it.⌉[54] In this respect it is like the first. It begins at Revelation 21:1, with "the new Heavens and the new Earth," and nothing is said about its end.

Beyond this, therefore, we cannot go. In these last two chapters of Revelation we have all that can be known.

These, then, are the seven Times or Dispensations; each of which has its own defined beginning and ending; and its own special characteristics. It is necessary for us to rightly divide them, and rightly to divide the Word of truth which tells us of them.

3. The Special Characteristics of the Dispensations.

It may help us if we summarize these, by connecting each with a definite characteristic word or thought.

(a) As to man's condition in each, it is, in the

1st. Innocence.

2nd. Without Law.

3rd. Under Law.

4th. In the presence of the King.

5th. Under Grace.

6th. Under Wrath.

7th. Under the righteous rule of the King (Millennial).

Beyond these: Glory.[55]

(b) As to the Crisis, or Judgment, in which each ends:

1st. The Edenic state ended in the expulsion from Eden.

2nd. The Period without Law saw the judgments of the Flood and of Babel, and ended when Israel was brought out of Egypt and the Law was given at Sinai.

3rd. The Period under Law ended with the coming of the King, heralded by John the Baptiser (Matt 3).

4th. The Administration of Christ ended in the Rejection and Crucifixion of the King, His resurrection and ascension, and the pouring out of the promised gift at Pentecost.

5th. The Dispensation of Grace will end in the Rapture of the Church, "our gathering together unto him" (2 Thess 2:1), and "the Day of the Lord."

6th. The Day of Wrath will end in the Destruction of Anti-Christ at the coming of the Lord (Rev 19:19-21).

7th. The Day of Judgment will end in the Destruction of Satan, and the Judgment of the Great White throne (Rev 20:10-15).

The Eternal State beyond them will have "no end."[56]

It must be evident that, in all these seven Dispensations, we have a variety of different characteristics which demand the utmost care and attention which we are able to give them.

There are, however, two further matters on which to speak; for beside these distinct landmarks by which these dispensations are known, there are larger "times" which embrace or overlap more than one of these divisions.

4. “The Times of the Gentiles.”

We have "the times of the Gentiles," which not only embrace this present Church Dispensation, but stand specially in contrast with the Jews. They commence with Jerusalem falling under the power of Babylon; they continue during the whole period while Jerusalem is "trodden down of the Gentiles" (Luke 21:24); and they will end only when the Gentiles shall cease thus to tread down Jerusalem, and its streets shall be again trodden by its rightful owners, the People of Israel. Then those "times of the Gentiles" will be changed for the times of the Jews.

Those times therefore are not co-terminous with any of the seven dispensations mentioned above, but overlap. They begin before the present Church period, and do not close until after it has ended.

These same times are referred to in Romans 11:25: "Blindness in part is happened to Israel until the fulness of the Gentiles be come in." This is usually spoken of as pertaining to the completion of the Church. But the Church is not in question here at all. It is the relation between the Jews and the Gentiles; and the Church is not composed of Gentiles as distinct from Jews, or of Jews as distinct from Gentiles. For it is made up both of Jews and Gentiles, who, on becoming members of "the Church of God," lose this distinction altogether, being

made members of a Body in which now there is neither Jew nor Gentile. This is expressly stated in Galatians 3:28; Colossians 3:11. (Compare Rom 10:12; 1 Cor 12:13; Gal 5:6; Eph 2:15.) This must therefore refer to the fulness or filling up of the times of the Gentiles; and the word "Gentiles" must be understood as being put for the "times" which they fill up.

Moreover, Israel will not be saved by the Rapture of the Church, but by the coming of "the Deliverer out of Zion, turning away ungodliness from Jacob." It is Isaiah 59:20 that is being quoted in Romans 11:26, and not 1 Thessalonians 4:16; and there is nothing about the "fulness" or completion of the Church in Isaiah.

Before the Deliverer comes there must be that from which Israel is to be delivered; and that will be the great Tribulation, "when the enemy shall come in like a flood" (see Isa 59:19-21).

It is clear, therefore, that Romans 11:25 refers to the same "times of the Gentiles" of which the Lord speaks in Luke 21:24.

5. The Parenthesis of the Present Dispensation.

There is another matter connected with these Times and Dispensations. This is revealed by our Lord's own action in the synagogue at Nazareth (Luke 4:16-20). He stood up and read Isaiah 61:1, 2. He read the first verse; but, after He had read the first sentence in the second verse, "HE CLOSED THE BOOK, and he gave it again to the minister, and sat down" (Luke 4:20).

Why did the Lord close the book at that point? The answer to this question is the revelation to us of the great principle which we are now, and here, insisting upon. The next sentence belonged, and still belongs, to a yet future dispensation. "The acceptable year of the Lord" had come. But "the day of vengeance of our God" had not (and has not even yet) come. The Lord divided these two Dispensations off by closing the book, and that is what we must do if we are not to join together, and thus confuse and confound, to our own great hindrance and loss, that which God has separated and distinguished. But alas! most Christians insist on keeping that book open, and refuse to learn the lesson here emphatically taught and enforced by the Lord.

There is no mark in the Hebrew text to indicate such a break, which involves an interval of nearly 2,000 years: and yet the break is surely there.

As to "the acceptable year of the Lord," Christ could and did say: "This day is this Scripture fulfilled in your ears" (Luke 4:21). But He could not have said it if He had read the next sentence, "and the day of vengeance of our God." And yet the whole of this present Church Dispensation, the present interval of the Dispensation of Grace, comes between those two sentences. Only a comma divides them in our English Translation.

This is because the Mystery (or Secret) of the Church was "hid in God," and had not yet been revealed to the sons of men. How then could mention be made of it? It was necessarily

passed over. Hence the Lord "closed the book" and "sat down."

This was why the prophets who spoke and wrote "as they were moved by the Holy Ghost" (2 Peter 1:21) "enquired and searched diligently what, or WHAT MANNER OF TIME (concerning Christ) the Spirit which was in them could signify, when it testified beforehand of the SUFFERINGS of Christ, and the GLORY which should follow" (1 Peter 1:10,11). There was nothing to tell them what length of "time" should elapse between "the sufferings and the glory"; whether the glory should follow immediately on the sufferings; or whether there should be any interval of time at all between them. Hence, their enquiry, and their search. The prophets themselves revealed the sufferings; they saw them, and, just as it is when one views the outline of a nearer range of mountains, they saw the outline of another range beyond them as they testified of the "glory": but what distance separated those two mountain ranges, or what valleys and hills, and cities and lakes, lay between them they could not see. In like manner the events which lay between the "sufferings" and the glory that should follow was not revealed either to them, or by them. We know, now, that ⌜nearly two thousand years⌝[57] have passed since the first coming and the "sufferings" of Christ; but the "glory" has not yet been revealed. Notwithstanding this, many treat these times and dispensations as of no account, and of no importance in their study of the Scriptures. The majority of Bible Students do not "enquire" at all; they neither search, nor "search diligently," as to these times; nay, they even reproach those who would thus search. Those who, like ourselves, would thus humbly search are derided; and this special time between the present and the coming Dispensation has been nick-named by them "the Gap theory." But it is no theory at all. The action of our adorable Lord in the Synagogue at Nazareth when He "closed the book" was no "theory." He showed that there was a gap, and that gap was a fact and not a fiction.

We are content to follow His example and share His rejection when at Nazareth. We would learn the lesson that He there taught. We would "open the book," the Bible, like Ezra, and search, and try and find out why the Lord "closed the book" of Isaiah; and, like the prophets of old, would search diligently as to "what manner of time" is taught by the Holy Spirit of God in these Scriptures of truth.

In the English Bible there is only a comma between the "sufferings and the glory" in 1 Peter 1:11. See also 1 Peter 4:13, 5:1; and Luke 24:26, where we have the same two "times" spoken of, with the "gap" of our present Dispensation passed over, as silently as though to the inspired speakers and writers this Dispensation of the Church of God were non-existent.

This is why the closing words of the Four Gospels do not lead us on into this present Dispensation, but leap over it. Having been occupied with the proclamation of the Kingdom they "close the book," and when it is opened again, it is opened at the Apocalypse, where we see the Kingdom set up with Divine power and glory.*

* See further on this point in Section II of Chapter II of Part I, page 36.

The period during which the rejected kingdom is in abeyance is not taken account of in the four Gospels, for it had not yet been revealed.

It was one of "the secrets of the kingdom" spoken of by our Lord in Matthew 13:11, and then made known by Him.

The seven parables of the Kingdom in Matthew 13 leap over this present Dispensation, as if it had no existence. They carry over the truths concerning the Kingdom, and continue them as though the Kingdom had never been in abeyance. To understand these seven parables aright we must entirely exclude the Church of God, and the period of its Dispensation, and read them without any reference whatever to it. We can then easily see which part of each parable belongs to the past Dispensation, and which part belongs to the next.

There are many places in Scripture in which this passing over of the present Dispensation is very plainly evident; and where, in our reading, we have, like our Lord, to "close the book." If we fail to do this, and if we refuse to notice these so-called "gaps," we cannot possibly understand the Scriptures which we read.

We give a few by way of example, placing this mark (—) to indicate the parenthesis of this present Dispensation, which comes between ⌜the previous Dispensations of the Law and of the Kingdom⌝[58], and the next Dispensation of Judgment which is to follow this Present Dispensation of Grace.

Psalm 118:22, "The stone which the builders refused (—) is become the head-stone of the corner."

Isaiah 9:6, "For unto us a child is born, unto us a son is given: (—) and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Compare Luke 1:31,32.)

Isaiah 53:10, 11, "It pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin (—) he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hands. He shall see of the travail of his soul and be satisfied."

Zechariah 9:9, 10, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. (—) And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

⌜Luke 1:31, 32⌝[59], "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. (—) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David."*

* Others may be seen in Amos 9:10,11; Dan 9:26,27; Hab 2:13,14; Zeph 3:7,8; Zech 8:2,3; Luke 21:26.

All this shows us the far-reaching consequences of the Lord's example in the Synagogue at Nazareth. Far-reaching in the confusion which arises from not heeding it; and far-reaching also in the happy results of applying the same principle that He applied to Isaiah 61:1, 2, in all the other passages where the present Dispensation is passed over, and indicated only by a comma.

This applies only to Scriptures where the two other Dispensations are actually referred to. But there are many where only one is in question; and more care is then required to detect it, so as not to interpret of one Dispensation that which refers to another.

God's dealings in each period correspond with its distinct character; and if we would understand those dealings we must be able, readily, to classify the truth appropriate to each.

This classification forms a subject quite distinct from the Dispensations themselves, and demands separate treatment, which we propose to give in our next chapter.

iv. Rightly Dividing the Word as to its Dispensational Truth and Teaching.

This part of the great Requirement of the Word flows from, and, at the same time, depends upon a thorough understanding of the Times and Dispensations themselves.

When these are rightly divided then it will be easy for us to keep the truth pertaining to each quite distinct.

There are whole departments of Truth which belong exclusively to one or other of these Dispensations, and not to the rest.

If we take a truth which belongs to one Dispensation and interpret it of another it will lead not only to confusion in the mind, to discordance in the Word, and uncertainty as to the truth; but it will lead to disaster in the life. For, if the Word be not understood, there will be no enjoyment in the study of it; consequently, the reading of it will be neglected, and we shall cease to feed upon it; our spiritual strength will grow weak and we shall be unfit for God's service, beside being a misery to ourselves.

Not only, therefore, must we rightly divide the Word of truth as to its Times and Dispensations, but as to its Truth and Teaching also: we must learn to appropriate each truth to the particular Dispensation to which it belongs.

Unless we do this we shall not "grow in knowledge": for we are to increase in knowledge as well as in "grace" (2 Peter 3:18).

To do this we must empty ourselves of all Tradition. We must question all that we have thus received; and be prepared to unlearn what we have previously been taught by man if it does not recognize this great requirement of the Word of truth.

If we think we know, it will be impossible for us to learn. If a vessel be full it is impossible for its contents to be increased. We must make room for this blessed increase by continually replacing what we have learnt from man with what we learn from the Lord. And even if what we have learned from man does agree with the Word, then we must be prepared to learn it over again, direct from the Word, so that the Truth may hold us, instead of our holding the Truth.

There are six distinct departments in which the truth of the Word has to be rightly divided in order to obtain its Teaching in connection with the Times and Dispensations.*

> * All this refers, of course, only to Interpretation, and not to Application. This will form a chapter by itself when we come to consider the "Words." We may apply all that is written so long as we do so in harmony with what is addressed especially TO us in this Dispensation. All was and is "written for our learning": all is FOR us. But not all is addressed or applies TO us. We must not apply what was true of one Dispensation to upset what is true of another Dispensation.

In order to keep this Dispensational truth and teaching rightly divided—

1. We must not take Truth belonging to ONE PART of a PAST Dispensation and read it into ANOTHER PART of the PAST.

The whole of the four Gospels belongs to the Old Dispensation; to the special period of Time during which the Kingdom was proclaimed and afterward rejected.

Truth pertaining to the proclamation period is not truth for the rejection period.

(a) For example, in Matthew 10:5, 6, we find the command, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

If the Word is not to be divided at all, rightly or wrongly, as some who oppose our teaching assert, then this command must be still binding on all the Lord's servants.

If it belongs to all persons, for all time, and for all times, then it is of universal interpretation. According to this, there ought to be no Missionary Societies for work among the Gentiles; but every Missionary Society should be only for the Jews.

But this is not quite the principle which pertains to and governs modern missionary operations.

Then there must be something wrong somewhere. Either this command remains in force and modern Missions set it at naught, and are carried on in defiance of it; or, there must be some explanation which shall exonerate such contumacy.

If it be said, in defence, that there are later commands, such as "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15); then this is to argue (1) that the Word of God either flatly contradicts itself as to the fundamental principle of the missionary work; or (2) that some division must be made between the two commands.

But this latter is all that we are contending for. Only, the division which we would make does not ignore either command, but gives each its own due and proper place, significance, and importance. It does not exalt one at the expense of the other, but assigns to each its own appropriate sphere.

The former command, "Go not," etc., was given in connection with the proclamation of the King and the kingdom: but, when both had been rejected, and the King was about to be crucified, then this command was no longer appropriate to the changed circumstances.

Another command could then be given, "Go ye," instead of "Go not."

Both were equally true. The one was true as to its special reference to the lost sheep of the house of Israel; the other is true as to its general reference to all. But both commands were given in the past Dispensation.

(b) Luke 9:3. In connection with the above command there were other precepts given. "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, nor yet staves" (marg. Gr. a staff). Matthew 10:9, 10.

But when the kingdom had been rejected, and the King was on the eve of being crucified, these commands were formally abrogated by the Lord Himself, as being no longer suitable to the changed circumstances. The Lord repeats them, and asks whether they did not find His promise true: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing."

"Then said he unto them, BUT NOW, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one" (Luke 22:36).

Those two words "But now" announce the fact that even in that same Dispensation, with only a brief interval of time between them, those two commands are to be rightly divided.

The whole principle for which we contend is wrapped up in those two words "But now." According to this principle, that which belongs to one part of the past Dispensation, must not necessarily be interpreted of another part of that same Dispensation. How much more then must the truth and teaching of the different Dispensations themselves be carefully divided: when not only different circumstances prevail, but where the whole sphere has changed: not only where the people dealt with are different, but where the principle on which they were dealt with by God is changed.

And yet, in spite of these two examples from Matthew 10 and Luke 9, the whole Bible is jumbled together, Law, Gospel, Grace, Judgment, Glory, Jew, Gentile, Church of God, Times and Dispensations, all confused in one vast tangle, till it is no wonder that thousands of readers, if they do not give it all up in dismay, neglect it to their own present loss of peace and joy and strength.

2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.

If we do we at once put ourselves under the Law, to which we died, in Christ, and from which Christ hath therefore made us free; the Law having no power over a man that has died.

(a) Law and Grace.—To those who lived under the Law it could rightly and truly be said: "It shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us" (Deut 6:25). But to those who live in this present Dispensation of grace, it is as truly declared, "By the deeds of the Law there shall no flesh be justified in his sight" (Rom 3:20; see also Gal 2:16, 3:11, &c.). But this is the very opposite of Deuteronomy 6:25! What then are we to say, or to do? Which of these two statements is true? and which is false?

The answer is, that neither is false. But both are true if we rightly divide the Word of truth as to its Dispensational truth and teaching.

Deuteronomy 6:25 was true, then, "concerning" Israel; and is in harmony with the covenant of works under which Israel had placed itself. But Romans 3:20 and Galatians 2:16 are true now "concerning" all three, Jew, Gentile, and Church of God. The statement in these two passages concerning all "flesh" was made after Israel had broken that covenant (Heb 10:29); and after Christ had introduced the unconditional "everlasting covenant" (Heb 13:20) of grace, into which He entered for His people "before the foundation of the world" (Eph 1:3,4).

These are two statements exactly opposite to each other. Is it then the fact that the one is true and the other false? Nay, both are true; absolutely true. And this will be seen at once if we appropriate each to, and interpret each of, the Dispensation to which it properly belongs. The former is not true now in this Present Dispensation. It was true of those under the Law. The latter is as true now of those who are under Grace.

But we fear that multitudes as they hear the Old Testament read in our churches fail so to divide them rightly, but understand the interpretation of them as belonging to themselves now. They thus put themselves under law, and deny their standing which God has given them in Christ; hence it is that they fail to enjoy that liberty wherewith Christ hath made His people free (Gal 5:1).

In the Old Dispensation God dealt with one nation only; but in the Present Dispensation He no longer deals with any one nation, but with individuals out of all nations. This is the key to the understanding of those many passages where the words "all" and "every" and "world" are used in the New Testament. "All" must mean one of two things: either "all" without exception, or "all" without distinction; and it is in this latter sense it is constantly used in contrast with the one nation of Israel.

"I, if I be lifted up from the earth* will draw all men unto me" (John 12:32). If this means "all" without exception, then it is not true, for all men have not been drawn unto Him. But it is most blessedly true, if it means "all" without distinction, as it surely does.

* I.e., in crucifixion, as the next verse (33) distinctly states.

The expression He tasted death "for every man" (Heb 2:9) must be understood in the same sense; i.e., not limited as heretofore to Israel; but extended without distinction to all, whether Jews or Gentiles. With this agrees 1 John 2:1, 2.

In the Old Dispensation God's light shone only in and on Israel; but now, having come into the world, it lighteneth "every man" without distinction of nation, race, or creed (John 1:9; compare Titus 2:11).

In the Old Dispensation God dealt according to man's work: now He deals according to Christ's work.

In the Old Dispensation, Israel was to work for life: now we work from life.

The Law gave works for man to do: Grace brings words for man to believe.

Two words distinguish the Two dispensations. "Do" distinguishes the former; "Done" the latter. Then, salvation depended on what man was to do; now it depends upon what Christ has done.

(b) The Imprecatory Psalms.—These have been a trouble to most Christians: who among us has not been disquieted by them? Critics speak of them as "very unfit for the lips of our Lord." There must be very, very few who have not felt the difficulty; and though they have realized it they have not seen the way out of it: neither will they, nor can they do so, until they learn to rightly divide the Word of truth, and interpret these Psalms of the Dispensation to which they belong. They must be appropriated to the Old Dispensation of the Law. There they are in place; as they will be in place again in the coming Dispensation of Judgment.

"The righteous shall rejoice when he seeth the vengeance" (Psa 58:10,11). So will the great voice of much people in heaven say "Hallelujah...for true and righteous are his judgments" (Rev 19:1,2).* This clearly shows that these and all such "Cursing" Scriptures (as they are called) are in perfect keeping with the Dispensation to which they belong.

* Thus the first "Hallelujah" (praise ye the LORD) in the Old Testament (Psa 104:35) agrees with the first in the New Testament in connection with vengeance and judgment.

In all probability Psalm 109 admits of another explanation by putting verses 6-19 within a parenthesis; in which case verse 20 may be rendered as explaining it:—

"This is the work of mine adversaries from the LORD,
And of those that speak evil against my soul (i.e. me)."

Verses 6-19 will then be the "evil" which David's enemies spake against him.* These will be the words that came from "the mouth of the wicked and deceitful": and the proceeds of the "lying tongue" (v 4). These will be the "words of hatred" (v 3), and the "evil for good" with which David's enemies rewarded his love (v 5).

* See under Section I of this Chapter III of part I, p. 71.

But Psalm 137:8, 9 does not admit of such an explanation. The spirit is appropriate to the Dispensations of Law and Judgment, but not to the present Dispensation of Grace:—

"Remember, O Jehovah, the children of Edom in the day of Jerusalem:

Who said, Rase it, Rase it even to the foundation thereof.

O daughter of Babylon, who are to be destroyed:

Happy shall he be that rewardeth thee as thou hast served us.

Happy shall he be that taketh and dasheth thy little ones against the stones."

There is a time of judgment coming for which all such language will be appropriate (Isa 26:9; Rev 2:26,27); but that language is not for this present Dispensation of grace. If we do so interpret it, then there is an end of ever hoping to find the "truth": and all hope of ever understanding the Word of God is destroyed.

(c) As to the Sabbath.—Obedience to 2 Timothy 2:15 clears away heaps of confusion, and delivers from the bondage of law, in which so many, through disobedience to that great precept to "rightly divide the Word of truth," are still bound: some of them "bound hand and foot."

The Ceremonial Laws of the Sabbath were given to Israel, and not to the Gentile nations of the earth, Pagan or otherwise. While the interpretation therefore belongs to Israel, it would be wise for all nations to make an application of the great principle laid down in the Law, as to resting from servile labour on one day in seven. But the law of the Sabbath is neither abrogated, changed, nor transferred to any other day of the week. And if any believe that the Law is to be obeyed now, they have no liberty to alter that law, or to modify it in any way; but are bound to "keep holy the seventh day." They have no choice in the matter, and dare not take the liberty of altering the law of God.

But, on the other hand, Christians in this present Dispensation are "not under law, but under grace." We "died to the law," in Christ (Rom 7:4), and the law has no power over one who has died. "We are delivered from the law, having died to that wherein we were held" (v 6). We are "under [obedience to the] commandments of Christ" (1 Cor 9:21).

To those in Galatia who desired "to be under the law" (Gal 4:21) the Apostle wrote, "How turn ye again to the beggarly elements (i.e., religious ordinances) whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal 4:9-11).

This Scripture is specially addressed to, and is to be interpreted of the Church of God, to-day; and all who would thus have us return to and put ourselves under law we have great need to be "afraid."

As towards others and himself, the Christian can apply those laws as far as they are compatible with his own Church Epistles. There he is told that, "one man esteemeth one day above another: another [man] esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it" (Rom 14:5,6).

It is a matter of being persuaded in one's own mind, and not as being under law; still less as being under the judgment of our fellow believers in this matter. "Let no man therefore judge you in meats or in drink; or in respect of a holy day, or of the new moon, or of the Sabbath" (Col 2:16). We do not "let them judge" us, but they do so all the same. We shall be judged, yea, and condemned by many for writing even as much as this: and though we quote the Word of God, we shall be met by arguments of expediency, which are all based on a total disregard to another command, equally binding, belonging as it does to this present Dispensation; and that is the command, as to "rightly dividing the Word of truth" (2 Tim 2:15).

The Sabbath laws are either still binding on us, or they are not still binding. If they are, then those who keep "the seventh day" and not "the first," are right. If they are not binding, then we are all "free from the law," and we have our guidance in Romans 14:5, 6; Colossians 2:16 and Galatians 4:1-11.

But, if we read into the present Dispensation that which pertained only to the former, there can be nothing but confusion in our own minds, and conflict and arguments with our fellow- Christians.

And, beside this conflict with them, we shall be seeking to put not only the Church of God, but all the Gentiles also under the laws which were given by Moses to Israel alone.

It will be seen that thus "rightly dividing the Word of truth" as to Sabbath-keeping is the only effectual answer to the large body called "Seventh Day" Christians; who, not seeing the blessed truth that we are free from the law of Moses, and under the law of Christ, who is the Lord of the Sabbath, are not only observing the seventh-day Sabbath themselves, but are carrying on an active propaganda to induce all Christians to join their ranks.

(d) As to the Kingdom.—There are some Past Dispensational truths, like those which concern the Kingdom, which leap over the Present, and belong both to the Past and the Future.

They were truth in the Past Dispensation; and they will be truth in the Future: but, they are not truth in or for this Present Dispensation.

This Present Dispensation, so far as regards the truth pertaining to the other two, is not reckoned; and this present interval is passed over as though it did not exist.

The Past and the Coming Dispensations have to do with the Kingdom. This Present Dispensation has to do with the Church of God.

The former had to do with the Law, the next has to do with Judgment: but, the Present Dispensation has to do with Grace.

If therefore we read into the present that which has to do both with the past and the future; and, if we read into the Dispensation of Grace that which has to do with Law and Judgment we at once leave the high ground of Grace on which God has set us; we lose the blessing of that standing which is ours in Christ; and we interpret of ourselves, language, which is appropriate only to a Dispensation of Judgment or of Glory. This means, not only loss of blessing to ourselves, but it means the introduction of confusion into our minds, and contradiction into the Word of God.

This is specially true if we take that which was spoken of the KINGDOM and understand it of the CHURCH of God.

Of course, if anyone holds that the Kingdom IS the Church, it would be consistent so to take it. But those who do so make no attempt to rightly divide the Word of truth: and they treat language as being useless for the purposes of Revelation.

If, when God says one thing He always means another, then the Bible becomes a book of Enigmas instead of Enlightenment; and the door is opened for all those differences of interpretation which are not only a puzzle to the children of God, but are a source of all those divisions among Christians which are a defilement of God's building (1 Cor 3:17); and of all those controversies which are a scandal and a stumblingblock to those that are without.

It would be a sufficient answer to those who say that the Kingdom is the Church, to reply, "You say so." Or, to those who say the Church is the Kingdom to answer, "So you say": for no such assertion is made in the Word of truth. It is only an inference; and it is wrong, because it comes of wrongly dividing the Word of truth.

But, as we write, not for confutation, but for instruction, we may mention the following facts for the guidance of those who would, like the Eunuch of Ethiopia, understand what they read.

The Kingdom, as we have said, belongs to the past Dispensation. It was proclaimed by John the Baptist; and afterward as being then "at hand"; it was the first subject of the Lord's own ministry (Matt 4:17); but, having been rejected, it is now in abeyance until the time comes to set it up in Divine power and glory.

It is clear, therefore, that truth which is appropriate for that Kingdom, whether past or future, is not truth appropriate for the present Dispensation of the Church. Even the expressions used and the terminology employed are not the same. What is said of the Kingdom is not true when spoken of the Church.

The Kingdom is said to be "set up" (Dan 2:44; Acts 15:16). The Church is "built up" (Eph 2:20- 22; 1 Cor 3:9; Col 2:7).

We hear much about the "extension of the Kingdom" and the "advancement of the Kingdom"; but these are non-scriptural expressions when spoken of the Kingdom, and un-scriptural when used of the Church.

We read of those who are "heirs of the Kingdom" (James 2:5), but not of the Church; of "Children of the Kingdom" (Matt 8:12); but not of the Church (except in the Church of Rome).

We read of having "received the Kingdom" (Luke 19:12,15); and of "entering" it (Matt 18:3); of "seeing" it (John 3:3); and of "inheriting" it (Matt 25:34). But never do we once find such expressions used in Scripture of the Church of God! In no sense can any one "inherit," or "see,"

or "receive" the Church.

Among all the Figures used for the Church the Kingdom is never so used. We find it compared to a "house" (1 Tim 3:15); "a Temple" (1 Cor 3:16,17); "a Body" (1 Cor 12:27, &c.), but never to the Kingdom.

The Kingdom, proclaimed in the past, and now in abeyance, is yet to come; and all Christians pray "Thy kingdom come." But the Church is here, now; and is soon going away: for it is waiting to be "caught up to meet the Lord in the air, so to be ever with the Lord" (1 Thess 4:14- 17). If the Church, therefore, is the Kingdom, the prayer ought to be "Thy kingdom go"!

Again, the Church is an election, hence its name Ecclesia, which means a calling out. But the Kingdom, when it is set up, will be universal and all-embracing (Psa 103:19; Rev 11:15).

Christ is now the Head over all things to his Body, the Church (Eph 1:22, 4:15; Col 1:18); but He is never called its King. How much error and confusion is created from the use of non-scriptural expressions it is impossible to tell.

We quite understand that, as the word βασιλεια (basileia), kingdom, means not the material country or the subjects, but the sovereignty or administrative rule of the King, so, the Church necessarily finds its sphere and place within that rule. But, in this case it is always "the kingdom (i.e. the sovereignty) of God" (Rom 14:17; 1 Cor 4:20; Col 4:11); or "the kingdom (or sovereignty) of the Son of His love" (Col 1:13). Amid all the realms of this all-embracing Sovereignty of God in heaven and on earth, among angels and men, the Church

has its proper, distinctive, and unique place; just as in the sovereignty of a house, there is the place for the Head, the Wife, the Children, the Friends, the Visitors, the Guests, the Officials, and the Servants. This is not to say that any one of these IS the other. Each one has its own peculiar position within this universal sovereignty; and the Church of God its own unique position within it. It is part of the "Body" of which Christ is the "Head"—part therefore of the Head, "one NEW MAN" (Eph 2:15), "a PERFECT MAN," even "the measure of the stature of the fulness of the Christ" (Eph 4:13). If these scriptural expressions had been heeded we should never hear the Church spoken of as in our Hymns and Sermons as "she" and "her"; as though the Church were "one new woman," or "a perfect woman."

But, while this is so, as to the Church having its own place in the vast and universal sovereignty of God, it is never included in the more limited expression "the kingdom of heaven" as it appears in the Gospel of Matthew, and which belongs peculiarly to Israel. Nor is it included in the wider, but yet limited, Kingdom of Heaven to which the Lord's prayer refers; for the sphere of this is on the earth.

"The Kingdom (or Sovereignty) of HEAVEN"

Has the Messiah for its King.

It is from heaven, and under the heavens upon earth.

- It is limited in its scope.

  It is Political in its sphere.

  It is Jewish and Exclusive in its character.
- It is National in its aspect.
- And is the special subject of Old Testament prophecy.

"The Kingdom (or Sovereignty) of GOD"

Has God for its ruler.

- It is in Heaven, over the Earth.
- It is Unlimited in its Scope.
- It is Moral in its sphere.
- It is Inclusive in its character (including even the Church).
- It is Universal in its aspect.
- And in its wider aspect is the subject of New Testament revelation.

All this is true, and yet it is equally true that, if we call the Church the Kingdom, we are not "rightly dividing the Word of truth."

Thus, even though the Church, as such, comes within and under the universal Divine Sovereignty, we may not put one part of that Sovereignty for another part without injuriously affecting the whole.

When the Lord said to Peter "I will give unto thee the keys of the kingdom of Heaven" (Matt 16:19), He did not mean the keys of the Church. This, at one stroke, does away with the preposterous claim of the Church of Rome. Keys are used for opening and for admission. Peter used these keys when he again proclaimed the kingdom to Israel (Acts 2-7), and afterward to Gentiles (Acts 8-12).*

> * The other part of the Commission (v 19) was likewise confined solely to Peter. To no one else was this commission given, and Peter had neither the power nor authority to transfer that commission to others, still less to give to the others the power of transmitting either the one or the other. This is the explanation also of those other passages as to "binding" and "loosing," "retaining" and "remitting."

(e) The Various Gospels.—From this confusion between the Kingdom and the Church comes the confusion between the various GOSPELS of which the Scripture speaks.

There is no dispute as to the meaning of the word. The English word Gospel may mean either good news, or God's News. But the Greek word means only good news. This does not carry us far. It tells us only the fact that the news is good. There is a further question for us to ask; viz., What is the news that is so good?

News is of different kinds. In our Newspapers we find Political News, Financial News, Judicial News, Social News, Sporting News, and indeed news of all kinds.

We have therefore to answer our own question as to what this "News" from God is, and what it is that makes it "good."

We read for example of—

The Gospel of the Kingdom, The Gospel of God,

- The Gospel of the grace of God,
- The Gospel of the Glory, and
- The Everlasting Gospel.

The question is, Do all these expressions mean the same thing? Is the "good news" the same in each case? If God has thus put these five Gospels asunder, are we at liberty to join them together? Has God thus distinguished them, and, shall we say that there is no distinction whatever?

It is very general not only for those who read, but for those who teach, to say that there is only one kind of Gospel, and those who say this do not hesitate to use harsh language of us, and of those who seek rightly to divide these Gospels and endeavour to apportion them and their peculiar news to the Time or Dispensation to which they respectively belong.

"The Gospel of the Kingdom"

Was the good news that, the Kingdom, which had been the subject of Old Testament promise and prophecy, was at length "at hand." That was good news indeed for all those who waited "for the consolation of Israel" (Luke 2:25); who "looked for redemption in

Jerusalem" (v 38); and who "waited for the Kingdom of God" (Mark 15:43). Many believed this good news concerning Christ the King, and "trusted that it had been he who should have redeemed Israel" (Luke 24:21).

But, after the Kingdom had been rejected, and the King crucified, it was again proclaimed to Israel, and the announcement made that the King was ready to return ⌜(Acts 3:19-21)⌝[60], on the one condition of national repentance. But the making of this proclamation was still opposed by the People through their rulers (Acts 4:17,18); and the preachers of this "Gospel of the Kingdom" were "threatened" (v 21).

⌜The good news of the grace of God had been proclaimed from the day of Pentecost; and when Paul was raised up and sent forth, the fulness of it was committed to him (Acts 20:24; Eph 3:2). Yet it was not another gospel than that which Peter preached: "whether it were I or they, so we preach, and so ye believed" (1 Cor 15:11; compare Gal 2:7-9).⌝[61] This was what is again and again claimed by Paul as "my Gospel." Then after all this: after the rejection and Crucifixion of the King, after the Martyrdom of Stephen, and after the Imprisonment of Peter, the Epistle to the Romans (which stands first of the subsequent Canonical writings) opens with the words, "Paul, a servant of Jesus Christ, called to be (or, by Divine Calling) an Apostle, separated unto

"God's Gospel"

This was good news of a different character. This was news of grace proclaimed, not to Israel only, or to any one nation, but to individual transgressors of the Jews, and sinners of the Gentiles alike; to all without distinction. It was grace proclaimed to Jews who deserved wrath, and to Gentiles who deserved nothing. Hence it is called

The Gospel of the Grace of God

This was further good news, as set forth in Romans and the other Church Epistles. It was the good news that those who are in Christ are reckoned by God (and hence are to be reckoned by us) as having died with Christ and having risen with Him; and that when this Gospel shall have accomplished its object and gathered out from Jews and Gentiles all the members of the one Body, these shall be gathered together unto Christ the Glorious Head in glory (2 Thess 2:1).

This good news is called THE GLORIOUS GOSPEL, or better,

"The Gospel of the Glory

of the blessed God which was (Paul says) committed to my trust" (1 Tim 1:11). In 2 Corinthians 4:4 it is called "the glorious Gospel of Christ," i.e., the good news of the "glory" which is to follow the "sufferings" of Christ; and which is to be the outcome of those sufferings. This good news is preached now. It is part of the good news of the Grace of God; for grace and glory are inseparably bound together. There is no Gospel of the grace of God, without the Gospel of the glory of God. Grace is the flower, Glory will be the fruit. The

Church is not always to be in sorrow and trial; and the good news concerning the glory is "the knowledge of the glory of God in the person of Jesus Christ" (2 Cor 4:6).

But when the preaching of this double Gospel of Grace and Glory shall have closed, we read of another Gospel which is to be proclaimed in the midst of the Dispensation of Judgment. It is called

"The Everlasting Gospel"

It is not proclaimed until the very crisis of the apocalyptic judgments; after the Judgments of the Seven Seals, the Judgments of the Seven Trumpets, and the revelation of the Beast in his superhuman stage (Rev 13). Then, before the final judgments of the seven Vials, seven angels make seven proclamations (Rev 14:6-20). The first is the proclamation of "the everlasting Gospel"; of mercy in the midst of judgment. It is the command to mankind simply to "Fear God" as the Creator. Not a word as to the Redeemer, or as to grace or glory, but a simple command to "Fear God." What else will be contained in that Gospel of the coming Day of Judgment we know not now.

It is called "everlasting" because the acknowledgment of God as the Creator was before all other news; and will follow after all news of the kingdom, grace and glory will have passed away. It announces God, only as the Creator; not as Lord, or as Jehovah (the Covenant God), but as "God" (the Creator). It is not "Repent," or "do this" or "do that," but only "Fear God and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters." (Compare Exodus 9:30; Psalm 33:8.)

Is it not strange that this should ever have been supposed to be the same as the Gospel of the Grace of God? Is it not strange that news of God's present grace should ever be taken as being the same as the news of God's mercy in the midst of judgment?

Nothing can account for such perversity but the fact that it comes only from human selfishness, and the determination to take everything, past, present, and future, as belonging to, or having to do with, the Church of God.

Rightly divide these different Gospels, according to the Dispensations to which they belong, and we have only harmony, consistency, and truth.

(f) The Sermon on the Mount.—Few portions of God's Word have suffered more from want of compliance with the one great requirement of the Word of truth as given in 2 Timothy 2:15.

It occupies the greater part of the first of the four periods of the Lord's ministry.

The first period was occupied with the Proclamation of the King and the Kingdom.

It beings in Matthew at 4:17, and goes on down to the end of chapter 7, and thus occupies the whole of chapters 5, 6 and 7.

This shows us that what we call "the Sermon on the Mount" (which, after all, is only Man's name for it) has to do with the Kingdom. It shows that the laws of that Kingdom which was the sole subject of that first period of Christ's ministry were to be very different from the laws given by God through Moses on Mount Sinai; and very different also from the traditions which had made so many of them of none effect. This teaching follows, naturally, as being in harmony with the truth which pertains to the Kingdom, and not with that which pertains to the Church of God. It is appropriate to a Dispensation of Law and not to a Dispensation of Grace; to a Past or Future Dispensation, but not to the Present Dispensation.

This is, of course, the case so far as interpretation is concerned. But, when it comes to application, then, if there be truths of eternal application we may, of course, apply them; and if there be truths in harmony with what is addressed specially to the Church of God, and agreeing with the truth addressed directly to it in the Church Epistles, then we may apply it, so far, but no further.

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt 5:18). This is truth, of eternal application.

"Where your treasure is, there will your heart be also" (Matt 6:21) is also truth of eternal application.

But the instruction as to "agreeing with our adversary" (5:25); instructions as to "fasting" (6:16- 18), the "danger of the Council" (5:22); the "Judge," the "Officer," and the Altar (5:24,25); the seeking the kingdom (6:33), the profession "I never knew you" (7:23), the doing, and works (7:21,24); all these are like a foreign language when compared with the language addressed to us in our Church Epistles.

Moreover those who hold that this discourse is to be interpreted of the Church of God make no attempt to obey its precepts. Instead of loving their enemies (5:44) they do not even love their brethren, if they commit the unpardonable sin of daring to differ from them in opinion.

Instead of trying to agree with their adversary quickly (5:25) they do not try to agree with their fellow-believers, even slowly.

Instead of not judging others (7:1) it is the one thing that they are most addicted to, and well- practised in. If any sue them and would take away their coat (5:40), then, instead of letting him have their cloak as well, they let him have the law.

They read (5:42), "Give to him that asketh thee, and from him that would borrow of thee turn not thou away," but, all we say is, "Try it; go and 'ask,' and see how they carry out this precept which they maintain is written and addressed to them." As for ourselves we feel under no such obligation, either on the one hand to give or to lend whenever we may be asked; or, on the other hand, to wait till we are asked.

And then, to what altar do they carry and lay their gift, or offering (5:23,24)? unless they count Flowers, and Eggs, and Dolls, as "Sacrifices," and their Communion Tables as Altars.

Who is to compel them to go one mile, and they go two miles?* (Matt 5:41).

> * This was perfectly intelligible in that Past Dispensation, though it can have no place in the Present. The verb αγγαρευω (aggareuo) is a word brought into the Greek language from Persia, and refers to the practice of commandeering or forcing others into the royal service. The αγγαροι (aggaroi) are mentioned as royal couriers, in the papyri. The verb had come into general use, and was naturalized as early as the third century BC, and was well understood by the people, though quite technical. It is still found in modern Greek in the sense of compelling. (See Deissmann, Bible Studies, p.
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> 86.)

Finally we strongly advise our readers, if they smite those who interpret this "Sermon" of the Church on one cheek (5:39), not to wait and see whether they turn the other, but to get out of the way as quickly as they can.

They will glibly pray "thy kingdom come" (6:10), but with the same breath, and the same persistent inconsistency shown throughout, they will pray for the "advancement" and the "extension" of the same kingdom which, according to this, has come and is already here.

They will not think of measuring the forgiveness they ask God for, by the forgiveness which they extend to those who have sinned against them.

As to asking why they behold the mote in their brother's eye (7:3), we would ask why they behold so many which are not there at all.

All this confusion comes from interpreting what is said of the Kingdom, and was spoken to those who were proclaiming it, of a condition of things wholly different. The kingdom, whose laws the King was there laying down, was, after that, rejected. And the King having been crucified, the kingdom is therefore now in abeyance. The precepts pertaining to it are in abeyance also. His own words "BUT NOW" in Luke 22:36 (see above) are sufficient not only to warrant us in so treating "the Sermon on the Mount," but sufficient to compel us to do so.

If we do not heed the corrective instruction contained in the words "But now," and thus carry out the principle involved in them, then all must be confusion.

The world can plainly see the inconsistency produced by it; and, in consequence, turns it against the Church, and against Christians; and uses that very inconsistency, which is so manifest, as an argument against the truth of Christianity itself.

Those Christians who say that these chapters are addressed to them are charged by the world with direct disobedience to their precepts. And Christ also is charged with the inconsistency of giving commands which cannot possibly be carried out.

But once we rightly divide the Dispensations, and the truth pertaining to them, we see that "the Sermon on the Mount" belonged to a past brief Dispensation, while the kingdom was

being proclaimed; and will be appropriate again to a succeeding Dispensation when the kingdom shall have come: but it neither belongs to, nor can be interpreted of, nor even applied to the totally different circumstances of this present Dispensation of Grace.

Those who are imbued with the precepts peculiar to the Church of God, in the Epistles addressed to it, could never for one moment make the grave mistake of putting themselves under these laws of the kingdom which are infinitely more stringent and spiritual than the laws of Sinai; nor could they thus mislead the world and give it its strongest argument against the very truth of the Gospel of the Grace of God.

(g) The Lord's Prayer.—This occurs in the "Sermon on the Mount," and it manifestly forms an integral part of it.

That it pertains wholly to the kingdom is clear. It is a prayer for that kingdom to come, in order that God's will may be done on earth, as it is done in heaven.

Its standard is Law, and not Grace.

Forgiveness is sought not on the ground of grace, but of works; and not on the ground of mercy, but of merit.

The future and approaching Tribulation is contemplated as imminent, if not present.

The Evil One, the Beast, is present in power. None are able to buy or sell except that which has his mark (Rev 13:17). Daily bread must be miraculously "given," if those who use this prayer are to be kept alive.

No name of Christ is in it, nor is it offered in His name or merits, as He Himself declared it should be (John 16:23,24).

It is a prayer suitable to the time, while the kingdom was being proclaimed as "at hand." And when the Church shall have been removed it will be seen how appropriate it will be when the kingdom shall be again proclaimed as "at hand"; and the "Gospel of the kingdom" shall be again preached in the coming days of "the Great Tribulation."

(h) As to Priesthood.—All the false doctrine connected with Priestly assumptions in the present day arises from this same misplacement of truth, which takes that which was true for the Past and Future Dispensations, and mistakenly regards it as being true for the Present Dispensation, which it is not.

Not only does priestcraft and all its attendant evils spring from this misplacement, but the mischief can be met and remedied only by replacing the truth in the Dispensation to which it belongs.

The difficulty is experienced; and to get over it, truth is taken from the coming Dispensation and put into the present in order to meet the error which comes from first taking truth from

the Past and putting it into the Present Dispensation. These are the shifts which have to be resorted to in consequence of disobedience to 2 Timothy 2:15.

It is urged that in this present Dispensation "all are priests"; but this is just as incorrect as to say that some, or any, are priests.

On earth, God has never recognized a priesthood except that which He ordained Himself and confined to the nation of Israel (Exo 19:6), and to the tribe of Levi (Exo 29:9). To those who had put themselves under the Law it was said, "If ye shall obey my voice and keep my covenant then ye shall be a peculiar treasure unto me above all people: for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation" (Exo 19:5,6).

That was a true promise and prophecy of and for Israel, in the past Dispensation. But Israel failed to fulfil the condition necessary for national priesthood as announced in Exodus 19:5. Israel did not keep the covenant. Hence the conditional promise, "Ye shall be unto me a kingdom of priests," was not performed. The tribe of Levi was substituted for the nation, and the national performance of that promise remains still in abeyance until such time as Israel shall turn to the Lord. Hence, the prophecy was repeated at a later period in the prophecy of Isaiah 61:1, which the Lord read, only in part, in the Synagogue at Nazareth, when He "closed the book," and stopped at the point where the prophecy had been fulfilled (Luke 4:18-20). After "the day of vengeance" (which the Lord omitted, because it was still future) shall have passed, then it is declared of the nation as a whole: "Ye shall be named the Priests of the LORD; men shall call you the ministers of our God" (Isa 61:6, 66:21).

John sees in proleptic vision, i.e., by anticipation, the yet future fulfillment of this prophecy. In Revelation 1:6 he announces it when he gives glory to God for what He will then have done, even to "Him who hath made us (i.e., John and his brethren according to the flesh) kings and priests unto God and his Father."

In Revelation 5:9, 10, John hears the four Zoa (or Living Creatures), and the Twenty-four Elders sing a new song referring to that yet future day; "Thou hast redeemed [a People] to God by thy blood out of every kindred, and tongue, and people and nation; and hast made them unto our God a kingdom and priests; and they shall reign on the earth."

This is the true reading and rendering* of Revelation 5:9, 10; and with this the RV practically agrees.

* See the author's work on the Apocalypse.

Peter, who wrote specially to believers among the Dispersed (the Diaspora) of Israel, could speak of them as the spiritual house (of Israel) and call them "a holy Priesthood to offer up spiritual sacrifices."

But in no case could this be said of believing sinners of the Gentiles either then, or now, or in the future.

Is it not strange that those who do this, do not see that they are compelled to take only one of the two classes mentioned? Only the "priests"! We never hear of their claiming to be "kings," now, in this day of grace. Wrongly dividing the word of truth, or not dividing it at all, introduces "priests" into the Church of God, and those who do that are driven into a further and necessary inconsistency, and are, perforce, obliged to leave out the "kings" altogether!

Surely this is sufficient to show us the error of Sacerdotalists and the error also of their opponents. Both are wrong. The one is wrong in making a baseless claim, and the other is wrong for attempting to refute it by a baseless argument. Both the false claim and the false argument proceed alike from the same cause.

The fact is there is no priesthood recognized by God on the earth during this present Dispensation, while Israel as a nation is excluded.

It is said even of the Lord Jesus Himself, that now, "IF HE WERE ON EARTH He would not be a priest" (Heb 8:4).

And the reason given is that, on earth, priesthood belongs to the tribe of Levi only; and "our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood" (Heb 7:12-14).

Christ is a Priest, but HIS priesthood belongs to Heaven, and not to earth; and is "after the order of Melchizedek," and "not after the order of Aaron."

To see the truth as to priesthood, Dispensationally, puts an end to all controversy as to the claims of Sacerdotalists, as well as to all the weak replies of Protestants, which only serve to strengthen those claims instead of meeting them.

To see this Dispensational truth makes a priesthood in the Church of God an impossibility. For Christ never was a priest on earth; and He would not be a priest if He were on earth to-day.

Once we rightly divide the Word of truth as to Priesthood, away goes all Prelacy and Priestcraft, which have created "Christendom," and turned it into a Babylon; a "hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev 18:2).

True, Peter can write to Believers among "the Dispersion" (1 Peter 1:1; compare John 7:35) and apply Exodus 19:6, as the Lord applied Isaiah 61:1, in the Synagogue at Nazareth, and show how those believing Israelites to whom he wrote fulfilled the past, and anticipated the future in a "spiritual" manner (1 Peter 2:4-10). All this could be applied to them, as it could not be even applied to us; though, even here, there was one thing that could not be then applied to them. They were priests only in a "spiritual" sense; but they were not "kings" in any sense at all. So the reference to the past Dispensation was rightly divided so far as it could be applied to the new (though transitional) condition of things.

Here we have, then, another example of how, and how far, we may apply a scripture to that of which it cannot be interpreted.

(i) As to Baptism.—We have the same confusion in Truth and Teaching, and all the controversies as to doctrine and practice.

It is clear, from the Gospels, that it has to do with the kingdom. The very first time it is mentioned is in connection with the kingdom (Matt 3:1-6).

It was preached by John who was known as "the Baptiser"; and John was not a minister of the Gospel of the Grace of God, but a prophet under the old covenant appointed to "prepare the way of the Lord," who came "to confirm the promises made unto the fathers" (Rom 15:8).

His ministry was unique; and his message was "Repent, for the kingdom of heaven is at hand": and he baptized those who believed his preaching and confessed their sins. The reason why he baptized was in order that Christ should "be made manifest to Israel" (John 1:31).

Moreover he testified of the One who should come after him, and who should baptize also; not with material water, as John did, but with pneuma hagion or spiritual water, that is, with "power from on high."

This the Lord Himself confirmed in Acts 1:4, 5.

But, as we have already abundantly shown and seen, the kingdom was rejected, and the King crucified.

John, as we have said, baptized individuals who "believed on Him who should come after him" (see Acts 19:4).

But, in Matthew 28:19, 20, the Lord speaks of a future baptism, not of individuals, but of all "nations," not in the name of Him as the coming One, for He had already come, and would be with them; but "in the name of the Father, and of the Son, and of the Holy Ghost."

Strange to say, this command was never obeyed on any one of the several occasions recorded in the New Testament, when baptism was "administered." Not once do we find any of the apostles, nor any of the first preachers of the Gospel making any exception to the use of this one particular formula. This practice was invariable.

In Acts 2:38 Peter commands those of the Dispersion who believed: "Repent, and be baptized every one of you in the name of Jesus Christ."

In Acts 8:16 Peter and John "baptized in the name of the Lord Jesus."

In Acts 10:48 Peter "commanded them to be baptized in the name of the Lord" (RV Jesus Christ).

In Acts 19:5 (whether this refers to those who heard John or those who heard Paul; or whether it refers to John's act or Paul's) it is certain that "they were baptized in the name of the Lord Jesus."

In Romans 6:3 Paul speaks of "as many of us as were baptized into Jesus Christ."

And in 1 Corinthians 1:13, 15, "baptized in the name of Paul," is clearly contrasted with baptism in the name of Christ.

There is not one exception to this practice.

It is equally certain that Matthew 28:19, 20 definitely commands the DISCIPLING of "THE NATIONS" ⌜by baptizing them "into the name of the Father, and of the Son, and of the Holy Ghost." Scripture knows nothing of a "Triune name." In the Hebrew manner of speech "the name" stands for the person himself, and all that he is; and the preposition (εις, eis) means unto, as Israel "were all baptized unto Moses" (1 Cor 10:2). The disciple was thus to be given over unto the Father who sent, unto the Son whom He sent, and unto the gift of holy spirit which the Son had promised: not to have three names recited over him.⌟[62]

The full command is as follows:

> "Go ye therefore and make all nations disciples, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and behold, I (even I) am with you all the days until the end of the age."

This command speaks of "nations" (or Gentiles), and thus excludes the Jews, for it is distinctly declared of them that they should "not be reckoned among the nations" (Num 23:9). Whereas, the Gospel of the Grace of God is preached to day to Jew and Gentile alike.

The command speaks of "all nations," and it says, "make all nations disciples" or "Disciple all nations" as such; whereas this present Dispensation is eclectic, and it is individual Jews and Gentiles who are taken out of all nations.

The word rendered "teach" in verse 19 is not the same as "teaching" in verse 20. The former means to "make disciples"; while the latter means to instruct the individuals who are thus made disciples. But neither of these terms is peculiar to the present Dispensation. Ministerial work to- day is, according to the Church Epistles, not to "disciple nations" or Gentiles, but to preach and proclaim the Gospel of the Grace of God to individuals, as lost sinners, that they may be taken out not only from among the Jews, but from AMONG the nations. It is to "preach the Word"; and we are to do this the more earnestly because, as the days get darker, men will be less ready to "endure sound doctrine" (2 Tim 4:1-4).

The command in Matthew 28 manifestly applies to a very different condition of things from that which is common to our experience.

The only ground for this command is that "all power is given unto me in heaven and in earth." For, while, in the divine counsels, it can be said, "Thou hast put all things under his feet," yet, it is immediately added (Heb 2:8), "we see NOT YET all things put under him." The references given in the margin of Matthew 28:18 fully bear this out. Not until the yet future opening scene in the coming Dispensation of Judgment will the gift of "all power" on the earth be formally made and received, and the heavenly song burst forth, "Worthy is the Lamb that was slain, to receive power," etc. (Rev 5:12, etc.).

But this is the only reason given for obedience to this command: "Go ye THEREFORE."

Moreover, certain definite days seem to be marked off; and this, at the end of the age, or of that Dispensation of the kingdom, when the proclamation of "the gospel of the kingdom" will again be made (see above) and accompanied by its companion ordinance of baptism.

That baptism will not be into the name of the One who was to come (as in the Gospels); not into the name of One who had come and been rejected (as in the Acts of the Apostles); ⌜but "into the name of the Father, and of the Son, and of the Holy Ghost": that is, unto God the Father, unto the Son whom He has made both Lord and Christ, and unto the gift which He bestows.⌝[63] This will indeed be a work which will require "all power" in order to secure the submission of Jews and Mahommedans, as nations, to receive this baptism as the sign and token that they have acknowledged and submitted themselves to Christ, the Messiah, as their Lord and King.

This national work is that referred to in Matthew 24:13, 14, "He that shall endure unto the END shall be saved. And this Gospel of the kingdom shall be proclaimed in the whole world for a witness, and then shall come the END"; i.e., the end of "the days" referred to in Matthew 28:20.

This is the "end" here referred to in Matthew 28:19, 20.

The whole of this Dispensation is leaped over, as is done in Isaiah 61:2, and many other passages, as we have shown earlier.

This command spoken of the Future, in a past Dispensation, entirely disregards this present interval and contemplates obedience to it as being carried out not in the Present, but in the Future Dispensation.

We have exactly the same phenomenon in Matthew 10. There the Lord commissions the Twelve for their immediate proclamation of the kingdom to Israel alone, as distinct from the Gentiles (Matt 10:1-15). The Lord then passes on, and passes over this present Dispensation; and contemplates the yet future proclamation in which the heralds will be sent forth as "sheep among wolves." This Gospel of the kingdom is to be "for a testimony" to the nations (here rendered Gentiles) as well as to Israel; and we have the same promise made to the preachers in Matthew 10:22 as in 24:13. The words are exactly the same in both passages (in the Greek): "He that endureth to the END the same shall be saved." The command is

continued in the next verse (10:23): "But when they persecute you in this city flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come."*

> * Greek, ελθη (elthe), shall have come.

If this coming be the same as the destruction of Jerusalem (as is generally supposed) then it is perfectly certain that the Twelve could not have gone on proclaiming the kingdom as being "at hand" for nearly forty years after it had been rejected, and the King crucified!

Moreover, in the ministry of the Disciples as recorded in the Gospels, we have not the slightest hint of their going among "wolves," and of their being "persecuted," and "fleeing" from city to city. On the contrary, their ministry seems to have been most peaceful and peaceable; and they had no such report of trial and trouble to give the Master when they returned from their mission. On the contrary it was marked as having had great success (Luke 10:17-19).*

> * It seems as though, after they had spoken of the Present, that the Lord, in proleptic vision, passes over and sees beyond this Present Dispensation; and, beholding Revelation 12:9, repeats the promises suited to that time, as given in Matthew 10:16- 33, 28:19,20; Mark 16:15-18.

That mission must indeed have been very brief, for we gather from the Gospel record that they were with the Lord the greater part of his ministry.

And where did His promise to be "with" them "all the days" of that proclaiming and baptizing, find its fulfillment, if He were immediately going away, and ⌜about to send the gift of holy spirit to be with them⌝[64] during His absence. When the promise is so strongly personal and definite it seems very forced to interpret that presence as being spiritual or ⌜delegated to the gift of holy spirit⌝[65]. The pronoun εγω (ego), I, is very emphatic: "And, behold, I, even I, am with you all the days, until the completion of the age (sunteleia, or Dispensation)." (RV margin, until the consummation of the age.)

It seems clear, therefore, that the proclamation referred to in Matthew 28:19, 20, is yet future; and that it is closely connected with the then imminent personal appearance and promised presence of the Son of Man.

From all this it is abundantly manifest that, to take a command which belongs to a Past and Future Dispensation and to interpret it as being operative during the whole of this Present Dispensation can lead only to difficulty and contradiction.

Indeed, the bringing of John's baptism, which belonged to the kingdom, into this present Church period has led to confusion and disruption. It has proved a bomb which has rent the visible Church into fragments.

It has led to controversies and divisions, and strifes and contentions, which are to-day carried on with unabated vigour, and with the same bitterness as of old. It has led to the

breaking up of the Church instead of its building up. It is the ordinance which has divided the Church instead of uniting it.

Is it not passing strange that, if the command in Matthew 28:19, 20 really belongs to this Dispensation, the Apostles themselves, to whom the command was given, never once so interpreted it; and never once attempted to obey it?

The Lord had continued with them for forty days "speaking of the things pertaining to the kingdom of God" (Acts 1:3). One would have thought (judging from present-day interpretation) that He spoke only of the things pertaining to the Church, ⌜which was indeed to begin within ten days, on the day of Pentecost⌝[66]. But no! not a word was spoken about the Church. It was all about the kingdom. The Church of God was still kept a "great secret." It was "hid in God" (Eph 3:9). It was not yet "made known unto the sons of men" (Eph 3:5). It had been "kept secret since the world began" (Rom 16:25).

The only question the Apostles asked was about the kingdom, not about the Church. They did not ask whether the kingdom was to be restored to Israel or not. They asked only as to the "time" when it was to be restored; whether it would be now, "at this time," or at some future time. They neither doubted nor questioned the fact of its restoration.

It is certainly very strange that Peter, who heard these words, should, within a few days, have stood up and said, "Repent and be baptized every one of you IN THE NAME OF JESUS CHRIST" (Acts 2:38).

It is impossible for us to suppose that Peter, and those who afterward baptized, should be either forgetful of, or disobedient to, the Lord's command, within so few days of its having been given.

Having had direct teaching from the Lord Himself on these very subjects, surely we should see, in the immediately subsequent acts of the Apostles, the nature of the instructions they had received.

If we thus rightly divide this portion of the Word of truth, we find that all is truth. There is no confusion. No violence is done to the Word of God. The command of Christ is left untouched. There it stands, through all these centuries, in all its truth and power, waiting for the moment when it will be obeyed (as it has never yet been obeyed), and the promise fulfilled to the very letter.

The action of the disciples is left unimpaired. Their obedience is not called in question. We are not called upon to blame them, or to excuse them; to condemn them, or to defend them. They followed John the Baptiser in their proclamation of the kingdom, and they continued to use the baptism with which he had baptized.

⌜In the Acts of the Apostles⌝[67] baptism with material water was carried on, side by side with the baptism with spiritual water (pneuma hagion), which was administered by the laying

on of hands (compare Acts 19:6*); the one decreasing and the other increasing, on the principle of John 3:30.

> * Verses 4 and 5 were what Paul said, and verse 6 is what Paul did. The "they" in verse 5 were the people who heard John, not they who heard Paul.

This coming change had been four times foretold (Matt 3:11; Mark 1:8; Luke 3:16 and Acts 1:5), and we see it taking place; ⌜from the day of Pentecost (Acts 2:1-4). Baptism with water still continued for a time, even among Paul's own converts at Corinth (1 Cor 1:14-16); yet he could say, "Christ sent me not to baptize, but to preach the gospel" (1 Cor 1:17).⌝[168] And it is mentioned only in those Pauline Epistles written during that period (1 Cor and Rom 6), but never again afterward. In the Epistles written after that solemn epoch it is never once referred to; but only the "one baptism" with pneuma hagion. In Ephesians, Philippians, Colossians, and the Pastoral Epistles there is no mention of any ordinances; except to emphasize the fact that they no longer exist, but are all done away in that completeness which is ours "in Christ."

Ordinances that had to do with the flesh have no place in the Mystery or Secret which was revealed to Paul. There, all is Spiritual.

When the Mystery was revealed to Paul, and by him was "made known to the sons of men," the Hebrew "doctrine of baptisms" was left behind with many other things, and the new doctrine of the "one baptism" with pneuma hagion, or with a spiritual (instead of a material) medium, was brought in.

"This, while the Word of truth" is cleared of all confusion the "traditions of men" are torn up by the roots.

The churches to-day profess to take the Acts of the Apostles as their guide to church doctrine and practice (instead of the Epistles that were specially addressed to them as churches); yet they ignore its teaching as to that very ordinance which they all agree in treating as fundamental, though at the same time they differ so widely as to its administration.

They then wrest a command of Christ, given with reference to the totally different and Future Dispensation, and strive to obey it in this present Dispensation in which it has no place.

They thus land themselves in an insurmountable difficulty; and erect barriers which effectually divide up the visible Church into hostile camps.

Failing to divide the Word of truth rightly, they get error instead of truth; and, believing they are obeying the Word of God, they are really only following the tradition of men.

For what is the state of the case historically?

From the Acts of the Apostles we know that they baptized only in the one name.

We know also that for some time this practice must have continued.

The earliest writing after the New Testament to give the threefold words in baptism is the "Teaching of the Twelve Apostles" (the Didache), commonly dated about AD 100-120; and Justin Martyr (about AD 100-165) gives them also. Afterward any other form of words came to be pronounced invalid; and this was confirmed by Pope Zacharias (741-752).[69]

On the other hand, we have evidence of the baptism in the one name in the days of Cyprian, for he condemns those who held that it was sufficient to say "in the name of Jesus Christ." But it was declared to be valid by the Council of Frejus, AD 792, and also by Pope Nicholas I as late as (858-867).

So that there was evidently confusion of practice as well as of doctrine, down to a very late period.

Various explanations of this diversity are given, but they are all based only on reasoning and probability.

Nor is the difficulty removed by supposing that the Apostles merely exchanged one form of words for another. The command itself prescribes no form of words at all. It speaks of those unto whom the disciple is given over; and the Apostles never recited it as a formula, for it was never given to them as one. What they did, they did "in the name of Jesus Christ," that is, by His authority, and unto Him.[70]

The fact is, there is no real explanation of any kind. The actual conflict is between tradition and revelation.

Our choice lies between these two. We may disobey 2 Timothy 2:15 and follow tradition with all its consequent confusion; or, we may rightly divide the Word of truth, and find clearness of vision and peace of mind.

No question of infant baptism, or of sprinkling, pouring, or immersion, can arise where all is spiritual and Divine.

We must include the closing verses of Mark's Gospel in considering the effect of rightly dividing the Word of truth, as it touches the question of baptism.

Here, again, the difficulties are great indeed, if those verses which refer to the kingdom and its proclamation in the yet Future Dispensation, be taken and read into the Present.

Some of those who do this, logically insist on the point that we ought to see these miraculous signs and gifts in the Church to-day; but, as we do not see them, it is concluded that there must be something wrong in the Christian lives of believers; and, hence it is urged that, an increase of holiness must be acquired by some means or other.

Some, who do not see these wonderful gifts and signs, conclude that the passage refers only to the past, and is now done with.

While others, seeing the difficulty created, treat the whole passage as spurious, and regard it as a corruption of the text which ought to be removed.*

> * These verses are wanting in the two oldest Greek manuscripts, the Sinaitic and the Vatican, which is why some so regard them. They are found in the great mass of the MSS.[71]

These are the difficulties which result from reading the commands that refer to the Past and Future Dispensations into the Present; whereas, if we rightly divide them, all difficulties are at once removed.

(k) The prophecy of Amos.—Acts 15:14-18, in which the prophecy of Amos 9:11, 12, is quoted, was written in a Past Dispensation, and is to receive its fulfillment in the Future. It must not, therefore, be read into the present Dispensation.

When James quoted it in the Council at Jerusalem, the Mystery ⌜had not yet been set forth in its fulness in writing⌝[72], for (as we have seen) it was never the subject of Old Testament prophecy.

The prophecy of Amos refers to what will take place "in that day" (9:11). The "day" spoken of is the day when (Jehovah says) "I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them" (v 14). Then:

> "In that day will I raise again the Tabernacle of David that is fallen, And close up the breaches thereof;
>
> And I will raise up his ruins,
>
> And I will build it as in the days of old;
>
> That they may possess the remnant of Edom
>
> And of all the heathen, which are called by my name,
>
> Saith the LORD, that doeth thus."

This prophecy refers neither to the Church of God nor to the temple of Jerusalem; but to "the Tabernacle of David," which stood on Mount Zion before the Temple was erected on Mount Moriah (2 Sam 6:17).

It speaks of the heathen, i.e., the Gentile nations, being called "in that day" by the Name of the LORD.

When Peter declared in the Council how God made choice of him, that the Gentiles by his mouth should hear the word of the Gospel (committed unto him) and believe; and was followed by Paul and Barnabas declaring what signs and wonders God had wrought among the Gentiles by them: then James said that the words of the prophets agreed with this, for God had declared by Amos that He would return and build again the Tabernacle of David, and bring the Gentiles into blessing with Israel.

God had just shown this by using Peter to proclaim the good news of the Kingdom, first to Israel (Acts 6, 7) and afterward to the Gentiles (Acts 8-12).

The moment had come, therefore, for the call to Repentance, which was the one condition of this national blessing of Jews and Gentiles as such.

But we know that the proclamation was unheeded, and Peter's call was not obeyed. All this was followed shortly afterward (Acts 28:25-28) by the solemn and formal proclamation of Isaiah 6:9, and the fulfillment of the threat of judicial blindness which has, from that day, covered Israel's heart (2 Cor 3:15; Rom 11:25).

Gentile blessing in association with Israel is now in abeyance: and Acts 15 does not refer to the Mystery, or to the Church of God, but to the Gentile nations as such.

The Mystery had not yet been made known, but "these things" had been "made known from the beginning." The following is the correct rendering of what was the Primitive Greek text of Acts 15:17 and 18, according to the RV., Rotherham, J. N. Darby, and other translators:—

"That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
Saith the Lord, who maketh these things known* from the beginning of the
world."

* Margin: "Or, who doeth these things which were known."

Thus it is quite clear that this Scripture, written in the Past, and referring to the Future, must not be read into the Present Dispensation of the Mystery, which was "hid in God from the beginning of the world."

(1) "Son of Man."—The title of the Lord Jesus Christ as the "Son of Man" is a title that belongs to Him in the Past and Future Dispensations as "the Second Man," "the last Adam," having dominion in the earth; and not to the Present Dispensation.

Its first occurrence* in Psalm 8, and its first occurrence in the New Testament (Matt 8:20), and its last (Rev 14:14-16), all show this connection with the earth.

* See Canon V, Part ii.

⌜Of the more than eighty occurrences of this title in the New Testament, all but four are in the four Gospels⌝[73] and not one in the Church Epistles. There is only one in the Acts (7:56), and after a quotation in Hebrews 2:6, we do not meet with it again until we come to the two places in Revelation (1:13 and 14:14), and these are in connection with His coming to take up His great power and exercise His dominion in the earth.

This of itself is sufficient to show us the significance and teaching of this title; and that, quite apart from the principle we are now illustrating, we must not read past and future Dispensational truths into the present.

We have no more to do with the Lord Jesus as "the Son of Man," than the Gentile woman of Canaan had to do with Him as the "Son of David." When she made her plea and based it on

that relationship, what could the Lord say but "I am not sent but unto the lost sheep of the house of Israel"? (Matt 15:21-24).

The Church of God is brought into union with the risen and exalted Christ as "THE SON OF GOD," and in no sense are we associated with Him in His title "Son of Man."

This at once shuts the Church out of the Gospels, and out of the Tribulation of Matthew 24 (of which we have more to say below), and out of all the passages in which we have the title "the Son of Man."

If we were imbued with the words employed in the Church Epistles, and had them ever in our minds, we should instinctively reject any teaching which would bring us into union with Christ as the "Son of Man," or into Tribulation and Judgment scenes where that title is, and will be, so appropriate.

3. The PRESENT not to be read into the PAST.

As we may not read the Past into the Present, so we may not read the Present into the Past.

A few examples will suffice.

(a) The Mystery, or Secret, concerning "the Church of God."—This was first "made known to the sons of men" ⌜by revelation from God "unto his holy apostles and prophets by the Spirit" (Eph 3:5): shown first in the house of Cornelius, when God gave the Gentiles "the like gift as he did unto us" (Acts 11:15-17), and then committed in its fulness to the Apostle Paul (Eph 3:2-9).⌝[174]

Before that, it had been "kept secret since the world began" (Rom 16:25).

"In other ages it was not made known unto the sons of men" (Eph 3:5). "From the beginning of the world it had been hid in God" (v 9).

It had been "hid from ages and from generations" (Col 1:26).

Surely these statements are perfectly plain, and admit of no dispute.

It has been suggested that this secret refers to the blessing of Gentiles, as such, with Israel; but the simple and conclusive answer to this is, that such blessing was never a secret, but was made known at the same moment as the blessing for Israel was made known.

In Genesis 12:3, it was included in, and was an integral part of, the very first promise ever made to Abraham: "In thee shall all the families of the earth be blessed."

This was repeated at various times. In Genesis 18:18, Jehovah said of Abraham, "All the nations of the earth shall be blessed in him." (See also Gen 22:18, 26:4, etc.; Deut 32:43; Psa 18:49, 67:2; Isa 11:10, 49:6; Luke 2:32; Rom 15:8, etc.)

This was blessing for Gentiles as such, in contrast, and yet in conjunction with Israel. But this is a very different thing from what had been "kept secret." The secret was not concerning Jews and Gentiles as such, but concerning a people taken out from both, and made "fellow-heirs" and members of "the same body" (Eph 3:6), i.e., "the one body," the spiritual body of Christ, which is the one great subject of the Epistle to the Ephesians, and in which there is neither Jew nor Gentile (Rom 10:12; 1 Cor 12:13; Gal 3:28; Col 3:11).

It seems almost unnecessary to say more, for if these plain Scriptures are not convincing, nothing that we may add of our own is likely to make them so. Language, for the purposes of revelation, is useless if what is said to be "hidden" was made known; or what is called a "secret" had never been kept in silence.

If, however, we accept the statements as to the Mystery having been kept secret ⌜until revealed to the apostles and prophets, and set forth by Paul⌝[75], then we shall look in vain to find it in the Old Testament, or in the Four Gospels, or ⌜anywhere before its revelation after the day of Pentecost⌝[76].

If we think we find it, then we shall at once introduce confusion into the older Scriptures, because we shall arbitrarily, and of our own will, dislocate the Scriptures of truth, and read into the Old Testament what God says He carefully kept out of it.

The Church of God is specially instructed in the Epistles addressed to it.

In these Epistles the Holy Spirit fulfils the Lord's promise made in John 16:12-15. There, Christ said, "He shall receive of mine and shall show it unto you." Twice over the Lord repeats these words* (vv 14 and 15). These things, which related to Christ, included all that God has made Christ to be unto us who are saved, and all that He has made us to be in Christ. Of this truth the Lord says, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth shall have come, he will guide you into all the truth" (John 16:12,13).

> * In the Greek they are the same, though the AV unnecessarily renders them differently in the two verses.

If, then, we take the truth which was afterwards revealed, and which could not have been then borne or understood, and put it into the Gospels, from which the Lord designedly and purposely excluded it, we do despite to His purpose; we set at nought His wisdom; we attempt to do what He declares could not be done.

His hearers could not have understood His words had He revealed them then, for the great foundation facts of His death and resurrection on which they were based had not then taken place. But people to-day think they can understand the four Gospels if they read this subsequently-revealed truth into them now.

It is just this which brings in all the confusion in our reading of the Gospels; and causes us to use one truth to destroy another truth, and prevents us from understanding either.

It is this that makes many exalt what they irreverently call "the teaching of Jesus" in the Gospels, and set it up in opposition to the teaching of Paul.

Whereas both spake by the Holy Ghost: both uttered the words of God as given to them to speak.

The Lord Jesus said of Himself:—

"He whom God hath sent speaketh the words of God" (John 3:34).

"My teaching is not mine but his that sent me" (John 7:16).

"I have given unto them the words which thou gavest me" (John 17:8).*

* See page 165.

But the Apostle Paul also spoke only the words given him to speak, and he declares that they were "the words...which the Holy Ghost teacheth" (1 Cor 2:13).

Paul was commissioned to speak and write the truth which, in John 16:12, was designedly kept back. If, therefore, we take what Paul wrote, and put it in where the Lord left it out, what can be the result but confusion in our own minds, and a flouting of the expressed purpose and design of the Holy Spirit, in what He withheld and in what He revealed?

This is why, if the Church is put into the Great Tribulation of Matthew 24,* it must be to the destruction of that "blessed hope," which should ever be with us as our present comfort and strength.

* See under No. 4 below, "The Future not to be read into the Present."

This is why John 6 is interpreted of the Lord's Supper, which was the subject of a subsequent revelation, and could therefore have no possible teaching concerning it.

This is why the Church of the Pauline Epistles has been read into the Old Testament prophecies and put in the place of the Bride. (See Psa 45; Isa 54:5-8, 62:4; Jer 3:14; Hosea 2:16,19, etc.)

This is why the Church of God is spoken of as "she," while in the Epistles its members grow up "unto a perfect MAN"; and are part of Him who is the Bridegroom; and in Him are made "one new man," and not a "new woman."

(b) The title "sons of God" is closely associated with the Church of God; for, according to the Pauline usage it is the peculiar title of those who are new creations in Christ Jesus. This we see from all the Church Epistles, especially Romans 8.

We must not therefore read this usage into the Old Testament, and interpret in the same sense the expression "sons of God" which we meet with there eight times: viz., Genesis 6:2, 4; Job 1:6, 2:1, 38:7; Psalm 29:1, 89:6; Daniel 3:25.

In Job (1:6, 2:1, 38:7) the expression "sons of God" is used of angels.* But in Genesis 6:2, 4 it cannot be so used. The chapter which records the creation tells us ten times that every living

thing brings forth "after his kind" (Gen 1:11-25); and the Lord Himself has told us that the angels "neither marry, nor are given in marriage" (Matt 22:30). The "sons of God" in Genesis 6 are the line of Seth, in whose days "began men to call upon the name of the LORD" (Gen 4:26). They "saw" and "took" (Gen 6:2), as Eve saw and took (Gen 3:6); and the Nephilim were the tyrants, the "mighty men...men of renown" (Gen 6:4; compare Num 16:2), who arose in that corruption.[77]

> * Job 38:7 was clearly before the creation of man. And in Daniel 3:25 there is no article, and it does not denote Christ, but an angelic being.

The ground on which the two distinct usages are equally true of the two different classes of beings, respectively, is this: that "a son of God" denotes a being which exists as the direct creative act of God; produced by Him in contrast with being produced by man.

The angels are called "sons of God" because they are a separate creation distinct from all others. The first man, Adam, could be called a "son of God" in the same sense (Luke 3:38), because God created him. But Adam's descendants were not the special creations of God; for Adam, "created...in the likeness of God" (Gen 5:1), BEGAT a son "in his own likeness" (v 3). So that, being the sons of the first Adam, we are "sons of men," and we cannot be called sons of God by natural generation. When, however, we are His workmanship, created in "Christ Jesus" (Eph 2:10); "new creations" in Christ (2 Cor 5:17); then, in Him, we can be called "sons of God." We are, then, His sons by the act of spiritual regeneration; for, He has created within us a New nature, and given us a "sonship spirit," whereby we are able to say "Abba," i.e., my Father. (Rom 8:15; Gal 4:6)

This Pauline usage of the expression is, therefore, quite distinct from the expression as we find it in the Old Testament. Had this been discerned, and the Present Dispensation not read into the Past, it would have been seen that the "sons of God" of Genesis 6:2, 4 were neither new creations, nor yet angels (which cannot overstep the law of "after his kind"), but men of the godly line of Seth, who were drawn away by "the lust of the eyes" (1 John 2:16).*[78]

> * The Nephilim were not a breed of monstrosities, but "mighty men...men of renown" (Gen 6:4); the same words are used of the princes who rose up with Korah (Num 16:2). The report of giants brought back by the spies is itself called "an evil report" (Num 13:32, 33).[79]

(c) The word "Church" may be considered here; for the changes in its meaning, though they might be classed under usage, depend rather on the changes of Dispensation than on usage, as such; and on Chronology rather than on Grammar.

In the Pauline Epistles the word acquires a meaning which it never had before. The meaning which is peculiar to this present Dispensation must not, therefore, be read into the Word when it is used in the Past Dispensation.

As to its Etymology Ecclesia means Assembly, or a Congregation of called out ones. But there are various classes of people who are called out from others.*

* The Greek word εκκλησια (ecclesia) is used 70 times in the Septuagint for קָהָל (cahal), from which we have our English word, with its meaning, to call.

Israel was an Ecclesia, or an assembly of People called out from other Peoples and Nations. See Genesis 28:3 (its first occurrence), where it is rendered multitude, and is used of Israel as a whole, as called out and distinct from all other nations.

It is used, in Genesis 49:6, of a smaller company of Israelites, or assembly of people called out from Israel, viz., of the Tribal Council of Simeon and Levi.

Later on, in the same Past Dispensation, we find it used of another kind of assembly, viz., of those who were called out of all Israel as worshippers assembling themselves together, as such, before the Tabernacle and the Temple. This is the meaning of the word in Psalm 22:22, 25, in the Gospels, Acts 7:38, etc. A further development of the usage of the word was caused in the closing or transition period of the Past Dispensation, which affected the meaning of the word as used ⌜in the Gospels. During that period⌝[80] the called out ones are the "Sheep-fold" of John 10. The assembly was composed of "the lost sheep of the house of Israel." "The Porter" (John the Baptist) opened it and admitted the true Shepherd and the sheep whom He gathered; Baptism (the pool by the sheep-gate) being the mode of admission. Christ was the good Shepherd of these "lost sheep of the house of Israel" thus called out. Hence He was at once the "door" (v 7), and the "shepherd" (v 14).

On the day of Pentecost a new thing began. The promised gift was poured out (Acts 2:1-4, 33); and "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor 12:13). Peter was used to bring in the "other sheep" which the Shepherd had, "not of this fold" (John 10:16), when the Gentiles in the house of Cornelius received the same gift (Acts 10:44-47, 11:15-18); and so there came to be "one flock" (John 10:16, RV) and "one body" (Eph 4:4).

These are the Ecclesia, or "Church of God," of the Acts and the Epistles. Its administration was committed in a special manner to Paul (Eph 3:2); and the Secret concerning it was set forth in its fulness in the Epistles which he wrote from his prison in Rome.[81]

⌜In this sense the word⌝[82] Ecclesia acquires a more restricted meaning, and is used of "the Church of God" eleven times in Paul's Epistles.

We must not, therefore, confuse the truth belonging and peculiar to these Dispensations, which is seen in the various usages of the word Ecclesia.

There are thus no less than five distinct usages of the word Ecclesia.

(1) It is first used of all Israel as called out from the Nations.

(2) It is used of those of Israel who feared the Lord and were called out as His worshippers (Acts 7:38).

(3) It is used of this company of called-out ones ⌜in the Gospels.⌝[83]

In Matthew 16:18 the reference was to a future called-out people. "On this rock I WILL BUILD."

There could have been no reference here to the "Ecclesia in the wilderness" (Acts 7:38); nor to the Ecclesia of the Church of God in this Dispensation. Those who heard these words of the Lord's promise could not connect them with the Secret or Mystery which was "hid in God," and had not yet been made known to the sons of men. But they could connect them with Hosea 1:10 and 2:23. This is the promise which the Lord's hearers would have known. Only with that promise in Hosea could they have associated this promise of the Lord in Matthew 16:18.

The revelation here made was an addition to the promise in Hosea. The Son of Man was about to be rejected. The prophecies of Him as "the stone which the builders refused" were about to be fulfilled. Nevertheless, the time was approaching when He would become God's "sure foundation" according to Isaiah 28:16: "Thus saith Adonai Jehovah, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation," etc. That may be either "I have laid" (RV), or "I will lay." Both are true. Christ had been laid already then, in the counsels of God, and He would yet be laid in their fulfillment by God.

The Lord here repeats that promise. And the whole point was, Who was this Son of Man? Some said one thing and some another, and the Lord asks: "But YE, whom do ye say that I am? And Simon Peter answered and said, Thou art the Messiah, the Son of the living God. And Jesus, answering, said to him, Blessed art thou, Simon son of Jona, for flesh and blood revealed it not to thee, but my Father who is in the heavens. And I say also to thee, that thou art [called] Petros (a stone), and on this Petra (a rock) I will build my Ecclesia, and [the] gates of Hades shall not prevail against it, and I will give to thee the keys of the kingdom of the heavens" (Matt 16:15- 19).

In the words which follow we learn that the builders were about to reject God's foundation; for in the very next verse we read "FROM THAT TIME forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and SUFFER" (v 21).

Thus, His sufferings are not mentioned until the announcement had been made, that, though the foundation-stone was about to be rejected, it would yet be built upon. This rejected "Son of Man" is indeed the Christ, God's "Anointed," and He will become "the head of the corner."

On Him, the Messiah, His Ecclesia or Assembly, spoken of in the Prophets, would yet be built. "I will build" are His words. "I will call" are Jehovah's words in Hosea: "I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people: there shall they be called the children of the living God. Isaiah also crieth CONCERNING ISRAEL, though the number of the children of Israel be as the sand of the sea, A REMNANT SHALL BE SAVED" (Rom 9:25-27).

This Remnant is the Ecclesia mentioned by the Lord in Matthew 16:18.

The gates of hell will strive against it, as Romans 9:29 testifies, but the remnant shall be saved. This future Ecclesia of Israel is to be built UPON Christ, the Messiah, as the Foundation Stone.

The Church of God, as an Assembly, is also compared to a building; its members are built individually on a doctrinal foundation, but the building itself is "a holy temple IN the Lord; IN whom ye also are builded together by [the] Spirit."

The Church of God is now a spiritual building IN Christ: but the Ecclesia of Matthew 16:18 is the future, corporate, saved "remnant" of Israel.

The present Church of God is composed of Jews AND Gentiles, but the Ecclesia of Matthew 16:18 taken with Hosea 2:23; Isaiah 10:22, 23 and Romans 9:27, is a "remnant" OF "the children of Israel."

(4) In Acts 19:32, 41 it is used of the guild or "company" of the Ephesian craftsmen as distinct from the rest of the population of Ephesus (compare verse 25).

(5) In Acts 19:39 it is used of what we call a "Town's meeting," i.e., a duly summoned gathering of the citizens in meeting assembled.

In James 2:2 the word "assembly" is not the rendering of the Greek Ecclesia, but it is the word Synagogue. "If there come into your Synagogue" (so margin).

From all this it will be seen how necessary it is to confine the meaning of the word Ecclesia, or Church, to the Dispensation in which it is used; and to note whether it is used, in the Past Dispensation, of all Israel; or of Godly Israelites; or of the whole of God's people; or of a portion of them in a certain District, City, or House.*

> * The word is never used of a building; nor is the Pauline sense used in the Old Testament, ⌜nor in the Gospels. Our English word "church" is derived from the Greek κυριακον (kuriakon), the Lord's [house], preserved in Scotch kirk.⌝[84]

The special usage of this word Ecclesia, in this Present Dispensation, by the Holy Spirit was not known ⌜until it was revealed "unto his holy apostles and prophets" (Eph 3:5), and to Paul, as the Secret⌝[85] (or Mystery) which had been "hid in God" (Eph 3:9); "hid from ages and from generations" (Col 1:26); "kept secret since the world began" (Rom 16:25).

No, the "great mystery," or Secret, is concerning the one spiritual unity of "Christ and His church," and the end of it belongs to this present dispensation, and will close it up when the members of that Body will be

"Received up in glory" (1 Tim 3:16).

4. The FUTURE not to be read into the PRESENT.

(a) The Great Tribulation, all believe to be still future; but yet, many Preachers and Teachers hold and teach that the Church of God, altogether or in part, will pass through it in whole or in part.

Some teach that all the Church will pass through all the Tribulation; others teach that only a part of the Church will so pass through it all; while there are yet others who teach that all the Church will pass through a part of the Tribulation. These last hold what is known as "the firstfruits view," which identifies the Church of God with the 144,000 of Revelation 14, and places the Rapture of the Church in or after the middle of the Great Tribulation, and after the revelation of the Beast in his superhuman form, in chapter 13.

But there, again, we see the confusion and contradiction of reading what refers to Israel in the Future into the Present Dispensation; and interpreting it of the Church of God, to the destruction of its present hope of being alive and remaining at the Lord's coming forth into the air to receive them, its members, to Himself, before the Day of the Lord bursts suddenly like a thief upon a world which cries "peace and safety."

The Church of God is assured that that Day shall not overtake it as a thief (1 Thess 5:1-4).

The firstfruits in Revelation 14 are the firstfruits of those who are redeemed "from the earth" (v 3); redeemed "from among men." They stand "before the throne" (vv 1, 3); and they "follow the Lamb whithersoever He goeth" (v 4). But all such language as this is foreign to the Church of God. We who are members of the spiritual Body of Christ are already "seated in the heavenlies in Christ Jesus" (Eph 2:6); and we shall not "stand before the throne," but be actually seated with Him when He shall have received us up into glory.

The other view, of part of the Church of God passing through the Tribulation is equally erroneous, and misleading. The Body is "one." There is no amputation of the spiritual body of Christ. There can be no deformity such as would be caused by the absence of any of its members. If the Head "cannot say to the feet I have no need of you," while here on earth, how much less can it be said in the day when "the number of the elect shall be accomplished" and the whole body presented perfect, complete, and "faultless" in glory. It is impossible for any one who is imbued with the language of the Pauline Epistles to imagine any connection between the Church of God and the Great Tribulation.

To say that the Church of God will be divided, and part of it go through the Tribulation, and part not; and that this division is based on the degree of holiness or watchfulness, or light, or doctrinal views, is to destroy the whole foundation of Grace, and put human merit in its place. Membership in the body of Christ is based on life, not on light. It depends neither on wages nor works; but, on the "gift of God," not on the acquirement of knowledge; on the reception of God's grace, not on the reception of man's tradition.

Still less is there anything to warrant the belief that the Church of God must pass through the whole, or any part, of the Tribulation.

If we fail to rightly divide the Word of truth as to this we shall bring dishonour upon the free grace of God.

Indeed the Spirit of God seems to have taken special care to preserve us from such mistakes.

The Tribulation is everywhere either distinctly stated or specially indicated as being connected with Israel. The words are spoken "concerning Israel and concerning Judah" (Jer 30:4). This fact, of itself, shows that it has no connection with the Church of God.

In Jeremiah 30:7 it is called "the time of Jacob's trouble." And why "Jacob"? Because that name carries us back to that night of Jacob's trouble in Genesis 32:24-30, when, after many years of exile, he was about to return to his own land, and had reached its borders. There he heard of Esau's preparations to come and meet him at the head of 400 armed men. When he heard this, "Jacob was greatly afraid and distressed" (v 7), and he cries to God in his distress, and pleads the "mercies" of God, and deliverance from the hand of Esau lest he come and smite. It was the crisis of Jacob's life; when, had "the mother with the children" been smitten, there would have been an end of the future nation of Israel, whose name was, for the first time, revealed on that eventful night.

Even so the coming Tribulation will be the time of "Jacob's trouble," the crisis of the coming nation. It will not arrive until Israel returns to the land. This is clear from Jeremiah 30:3, which proceeds to describe the "trembling" and "fear," and adds "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (v 7). The whole of this chapter should be carefully studied; and with it, Daniel 12:1: "At that time (i.e., at the crisis of Antichrist's power, see the end of chapter 11) shall Michael stand up, the great prince which standeth for the children of thy (Daniel's) people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy (Daniel's) people shall be delivered."

It is positively certain that that time has not yet arrived; for, at the destruction of Jerusalem (which is supposed by some to be the Tribulation), instead of returning to their land the people were driven out of it; instead of being "gathered," they were "scattered"; instead of being "saved" and "delivered," they fled in their terror.

There are many Scriptures which speak of this time of trouble. Daniel 7:8, 8:9-12,23-26, 11:30- 39; Revelation 6-19 all refer to those days; but it is in Matthew 24 that the Lord Himself gives us its outline, and connects it with the Apocalyptic scenes.

In verses 4-6 its beginnings in "that generation" are described; but this introduction is closed with the word "THE END (τελος, telos) IS NOT YET." This is emphatic, and is repeated in Mark 13:7, and Luke 21:9.* This is what is referred to in Matthew 24:34, and Luke 21:32, where the word is γενηται (genetai), to begin to be, arise.** That generation did actually see the beginning of those things which the Lord mentions in Matthew 24:4-6.

* The English "by and by" meant (in 1611) exactly what the Greek means here, immediately (ευθεως, eutheos).

** This is not the word used in Luke 21:24 for "fulfilled," which is quite another word, viz., πληροω (pleroo), to fulfil, or fill full.

Then, in verse 7 (Mark 13:8; Luke 21:10,11), the Lord describes the opening scenes of the Great Tribulation itself, which correspond exactly with the opening of the seals in Revelation 6.

The 1st Seal (vv 1,2) will be a repetition of what took place in that past generation, viz., the coming of many false Messiahs.

- The 2nd Seal: Wars (vv 3,4). "Nation shall rise against nation and kingdom against kingdom."

"BUT THE END IS NOT YET" (Matt 24:4-6).

Then:

The 3rd Seal: Famines (vv 5,6).

- The 4th Seal: Pestilences (vv 7,8).
- The 5th Seal: Martyrdoms (vv 9-11).
- The 6th Seal: Signs in Heaven and Earth (vv 12-17).

Then it is added in Matthew 24:7, 8, and Mark 13:8,

"THESE ARE THE BEGINNING OF SORROWS."*

* Greek ωδινοι (odinoi), birth-pangs, or throes. Compare Isaiah 66:6-11 with Jeremiah 30:5-24.

But in Luke 21:12 it does not go on to describe these events, which belong to the Great Tribulation, but it goes back to what shall be

"BEFORE ALL THESE THINGS,"

and describes the events up to the destruction of Jerusalem in AD 70 in verses 12-24. Then the description (having passed over the details of the Tribulation itself given in Matthew 24:9-28 and Mark 13:9-23) joins with them in describing the end, and what shall be "immediately after the tribulation of those days," culminating in the coming of the Son of Man, which is the common subject of Matthew 24:29-31; Mark 13:24-27; Luke 21:25-28.

The very title of Christ as "Son of Man" in this description of the Tribulation shows that the Church of God is not here. That title, as we have seen (page 133), has nothing to do with the Church or with this Dispensation of grace. It has to do with the earth, and with Christ's dominion in the earth. It contemplates the Jews as in their own land, observing their own Sabbath laws (Matt 24:20). It concerns those who are "in Judea" (v 16). All the expressions used point to a people under the Mosaic law. This cannot therefore refer to the Church of God, which is "not under the law" (Rom 6:14; 1 Cor 9:21).

True, the Church of God has tribulation NOW, in the world, at least many of its members have, but not the Church, as such. But this is a very different thing from the Church, or any part of it, being IN "the tribulation, the great one."

On the other hand, the Scriptures, other than the epistles addressed to the Church of God, constantly refer to that coming time of tribulation (Matt 10:16-23;* Rev 1:9, 2:9,10,13, 3:10, 7:13-17).

* See above.

Thus, the moment we recognize the great duty of "rightly dividing" the different principles of administration, apportioning each to its own distinct time and Dispensation, we see that the Church of God can have no place in the Great Tribulation; and that, being "not under the law," it must be excluded from all those Scriptures which have the law for its governing principle, and Judaea for the scene of its administration.

(b) In the same way, we must not interpret the 144,000 of Revelation 7 or 14 of the Church of God. We see them involved in the horrors of the Great Tribulation, and in the Dispensation of Judgment; and specially sealed so that they should be preserved through it; whereas the promise to those who belong to the Church of God is very positive that that Day shall not overtake, or come upon it (1 Thess 5:4).

But beside this, the very enumeration of them excludes all except those who belong to the tribes of the children of Israel. Not only are these tribes mentioned thus, collectively, in Revelation 7:4, but, in verses 5-8, each tribe is afterward mentioned separately by name.

The promise to Daniel was, that when that time of trouble should come, "thy people shall be delivered." Here we see how that deliverance will be secured. This is the deliverance which is referred to in Joel 2:28-32.

As the Lord had 7,000 who had not bowed the knee to Baal, in the days of Ahab and Jezebel, so He will have 144,000 of those who will refuse to bow the knee to the Beast, or receive his mark in the days of the Great Tribulation.

In Revelation 7 we have two of the three peoples with whom Scripture deals. In verses 1-8 we have the Jews; in verses 9-17 we have the Gentiles. It is clear therefore that we must not put in the Church of God where He has left it out. As for the Jews, we are told that "they shall not be reckoned among the nations" (or Gentiles), Numbers 23:9, and as to the Church of God, there is neither Jew nor Gentile (as such) in it (Gal 3:28, 5:6, 6:15; Col 3:11).

If we, therefore, join together what God has thus kept distinct, we must get error instead of truth.

Besides, what do we gain by this disobedience to 2 Timothy 2:15? Where does our advantage come in, by thrusting the Church of God in everywhere, whether the Scripture speaks of Israel or the Gentiles, or the Cherubim, or the Twenty-four Elders, the Bride, Zion,

and the New Jerusalem, and everything else? How much must be lost to us of what God would teach us about these various subjects of revelation.

Here, then, we have another example as to our not reading what is still future into this present Dispensation. We need not put the Church of God among those who are numbered of the twelve Tribes of Israel, nor into the innumerable Gentile multitude. A time is coming when the nations will "learn righteousness," not by the grace of God, but by the judgments of God; not by the preaching of the Gospel, but by the proclamations of wrath. "O LORD...when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa 26:9). These are the learners who will make up this "great multitude which no man can number." Many may be of that number who will be left behind when the members of the "One Body" shall have been received up in glory. Many who have been members of churches, but not members of the Church of God. Many who have been labouring at trying to make a unity of the Body, instead of "endeavouring to keep the unity of the Spirit." They will then learn from the judgments of God what they failed to learn from the grace of God; and they will pass through and come out of the Great Tribulation and stand before the throne of God.

Those who believe they will pass through the Great Tribulation must not be surprised if God deals with them "according to their faith"!

(c) Sundry Prophecies relating to the Future Dispensation are interpreted of the Present, to the loss of coherency in the Word, and the gain of perplexity in the mind; to say nothing of the evils produced by perverting, and even "wresting" certain Scriptures from their own specific teaching.

"The heathen for thine inheritance."—How often, for example, have we all heard Psalm 2:8 quoted on the platforms of missionary meetings:—

> "Ask of me, and I shall give thee the heathen for thine inheritance, And the uttermost parts of the earth for thy possession."

This promise to Christ, as Messiah, is quoted, as though it was to be fulfilled by the preaching of the Gospel of the grace of God in this present Dispensation; whereas, the very next verse, if quoted with it, would make such an interpretation, or even application, impossible; for it would show us exactly how that promise is going to be made good; and that it will be by judgment, not by grace.

> "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

When missionaries go forth equipped with a sceptre of iron, instead of the gospel of peace, we may regard such an application as being consistent.

This, really, comes under another head, which we propose to consider later, viz., the Importance of the Context; and the evils which are brought in by wresting any passage from

its context. The context of Psalm 2:8, when read with verse 9, shows decisively what the true interpretation of verse 8 should be; and the scope of the whole Psalm would be seen to confirm it.

"The mountain of the Lord's house."—Isaiah 2 is another example. We must all have heard verse 2 quoted again and again of the Church of God:—

"And it shall come to pass in the last days,
That the mountain of the LORD'S house shall be established in the top of the mountains.
And shall be exalted above the hills;
And all nations shall flow unto it," etc.

This is supposed to teach the future extension of the Church of God, and its universal blessing to the nations; and this, in spite of the many passages in the Epistles which plainly tell us of the dark and terrible character of the last days of the Church on earth: evil men waxing worse and worse, scoffers walking after their own lusts, the departure of many from the faith, turning away their ears from the truth, and the turning them unto fables, and all this culminating in "the apostasy" and the revelation of Antichrist (1 Tim 4; 2 Tim 4; 2 Thess 2; 2 Peter 3, etc.)

But beside all this, the immediate context of Isaiah 2:2 should have made such an interpretation (or even, application) impossible; for the previous verse distinctly states that it was "the word that Isaiah saw concerning Judah and Jerusalem," and not concerning the Church of God.

No application may be made of any Scripture that is not in harmony with what is revealed elsewhere. Such an application is forbidden by the subsequent teaching of the Epistles as to the last days of this Dispensation; while such an interpretation is forbidden by the context.

"Thy light is come."—Isaiah 60:1, 3, 11, 12 is another portion which is continually applied to the Church, and used to set forth the ultimate triumph of the Gospel, in order to the encouragement of missionary enterprise:

> "Arise, shine for thy light is come,
> And the glory of the Lord is risen upon thee" (Isa 60:1).

Whose light? And, Risen upon whom? Not the Church of God, but upon Jacob's seed, and his seed's seed (Isa 59:20) when "the Redeemer shall come to Zion."

So far from the Church being in this Scripture, verse 3 distinguishes Jew and Gentile; and Galatians 3:27, 28 distinguishes the Church from both:

> "And the Gentiles shall come to thy light, And kings to the brightness of thy rising."

Here we see that the subject-matter is the Jew and the Gentile; while in the Church of God there is neither the one nor the other. The prophet is speaking of the Future Dispensation, after the Church shall have been "received up in Glory"; he is speaking of that moment in the Millennial Dispensation, when the Jew shall no longer be the tail, but the head of the nations; and when the Gentiles shall bring their wealth and their glory to Israel. This flowing of the nations for the aggrandizement of Israel is spoken of in other prophecies, and in such terms as to make even an application of them impossible; to say nothing of the interpretation. See Isaiah 61:3-6, and Zechariah 14:16-24, where it is distinctly stated that all this shall be when "the LORD shall be king over all the earth" (v 9); when "Jerusalem shall be safely inhabited" (v 11); and all this, not until Messiah's feet shall have stood "upon the Mount of Olives"; even that mount "which is before Jerusalem on the East" (v 4).

(d) "The Day of the Lord" is the Day when the Lord shall rule the world in Judgment and Righteousness.

We shall see later, under the section which deals with the importance of first occurrences of words and expressions (Canon 5), that the one great outstanding fact that will characterize that day will be that man will be abased, and Jehovah exalted (Isa 2:11,17). Whatever may be the judgments, or the means employed, the result will be that the day of man's activities will come to an end, and Jehovah will begin to work: and truly, our hearts being to say even now:

> "It is time for Thee, LORD, to work:
>
> For they have made void Thy law" (Psa 119:126).

In this day, and in all previous Dispensations, judgment and rule and power in the earth have been committed unto man. It is called "Man's Day" in 1 Corinthians 4:3, where it is translated "man's judgment" (margin, "Greek, day"). Though the Greek word is "day" it is thus beautifully translated; for, this is the day when man is judging, nationally and individually. Nationally he is a failure; for, the end of nearly six thousand years finds good government to be the great want of the age, and the great problem of the nations. Individually, man is a worker of untold evils, and this in the Church as well as in the world, or even more so. For, the judgment of others instead of himself seems to be his one great object, while the wreckage of broken hearts and ruined lives testifies to the extent of the evils he has wrought.

Yes, this is "man's day." But, "the Lord's Day" is coming, and John sees it laid out in vision before him, when by the Spirit he was shown its course and its end (Rev 1:10).

This is the day that concerns the world, and it will suddenly overtake it, at the moment when "peace, peace" shall be its cry, and "safety" its creed.

But we must not read that future Day into the present hope of the Church of God, to the destruction of that hope, and the loss of our peace, and the extinction of our joy. For the

promise to us is given in no uncertain sound: "that day shall not overtake you as a thief." The reason is, because we are "not in darkness" concerning it; we have the prophetic word which is a light in this darkness (2 Peter 1:19); and, for that very reason we are called "the children of the light, and the children of the day" (1 Thess 5:1-5).

By rightly dividing the Word of truth we distinguish between Man's day and the Lord's day; and also between the Lord's day and "the day of Christ" (Phil 1:6, 2:16), when He who has begun the good work in us will perfect it; and we shall be with Christ; and rejoice to find that we "have not run in vain, neither laboured in vain."

5. One Part of THE FUTURE not necessarily to be read into another part of the Future.

There are Advents, and Resurrections, and Judgments which are all still future, and they must be rightly divided the one from the other, respectively, if we would learn, and know the truth respecting them.

(a) The Advents.—There is the "Parousia," or Presence of Christ, which is the subject of the earlier Pauline Epistles, involving the Rapture of living saints and the dead in Christ (1 Thess 4), and "our gathering together unto Him" (2 Thess 2:1) before His Advent in judgment glory connected with "the Day of the Lord" (Isa 2:11,17; 1 Thess 5:2).

These two are to be carefully and rightly divided.

The Parousia will be "our gathering unto" Christ, while the Advent will be the gathering of Israel to their Messiah and their Land (Gen 49:10; Isa 40:11, 43:5, 54:7; Jer 29:14, 31:10, 32:37; Eze 20:34,41, 34:12-14, &c.).

The Church of God has nothing to do with the Day of the Lord. That day will overtake the world as a thief in the night (1 Thess 5:2).

But the Church of God is distinctly told that "that day shall not overtake you as a thief" (v 4).

The Church is assured that it will be at "rest...WHEN the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God" (2 Thess 1:7,8). These will "be punished with everlasting destruction from the presence of the Lord and from the glory of His power WHEN HE SHALL HAVE COME* to be glorified in his saints,and admired in all them that believe" (vv 9,10). There are two marks of time "WHEN" in 2 Thessalonians 1:7 and 10; but they are not expressed in the same way in the Greek.** The first means "at"; the second means "when."

* Greek, ελθη (elthe), 2nd aorist Tense subjunctive Mood, as in Luke 17:10; 1 Corinthians 15:24, where it is so translated. Compare Matthew 21:40; Mark 8:38, 10:23; John 4:25, 16:13; Acts 23:35; Romans 11:27.

** In verse 7 it is εν τη αποκαλυψει (en te apokalupsei), AT THE APOCALYPSE, or revelation (as in the RV). In verse 10 it is οταν ελθη (hotan elthe), WHEN HE SHALL HAVE COME to be glorified.

Verse 7 relates to the Revelation of Christ to His enemies; verse 10 relates to the glorification of Christ with His saints.

The Saints will be at rest AT His revelation (v 7).

And WHEN He is revealed, He will have already come and have been glorified with His saints (v 10).

Scripture can hardly be clearer than this.

In order that there may be no mistake, the same fact is put in two ways: first, the "rest" which we shall have AT His Advent (His revelation in Judgment); and, second, the fact that He shall have already given us this rest, WHEN He is revealed.

It was this Advent which was the subject of Old Testament prophecy. We read nothing of the Rapture until it was revealed in 1 Thessalonians 4:13-5:11. This revelation was made on purpose that we might not be "ignorant"; as all are, and must be, concerning these things, unless they know what is here made known.

It was revealed for the special purpose, not only of informing the Church of God as to what it was ignorant of, but of comforting it. Twice over we have the exhortation, "Wherefore comfort one another with these words" (1 Thess 4:18); and, "Wherefore comfort yourselves together, and edify (or build up) one another" (1 Thess 5:11). Both exhortations are introduced (in English) with the word "wherefore,"* showing the necessary connection between the cause and the effect; and linking them together.

> * The former is ωστε (hoste), so that, marking the exhortation as the logical result of the revelation. The latter is dio(dio), on which account, wherefore, marking the revelation as being the ground of the exhortation.

If we read the Scriptures relating to the Rapture, and interpret them of the Advent, what is intended for our "comfort" will be used as an object of fear, and what is given as "blessed hope" (Titus 2:13) will be taken as our dread.

With many this is the case. And all the mischief is caused by not "rightly dividing" two truths both belonging to the same Dispensation.

At the present moment of writing, both are, of course, future. Hence it is that so many mix them up together. They both concern the Lord's Coming, hence it is they are confused.

It is the same Christ who will gather His saints to Himself at their Rapture; and who will afterwards gather Israel to their Land.

His coming, from Genesis 3:15, onward, has always been the hope of Creation (Rom 8:19,23), and the hope of Israel (Jer 14:8), as it is now the hope of the Church of God (Titus 2:13). But, as with the Resurrections, each is "in its own order."

In due time He came, but He was rejected and crucified. Israel was "not gathered" at that coming (Isa 49:5); therefore that gathering is now in abeyance, until the Lord's Advent, the Day of the Lord.

In that, which we speak of (for the sake of convenience) as the "first coming," we have an illustration of what we call the "second coming."

There were prophecies even of that first coming which had to be rightly divided in order to be understood, even when read by those who lived in the Past Dispensation; and which might have been understood had the words of those prophecies been carefully noted. As these prophecies serve to illustrate the order of events connected with the second coming it may be well to look at them more closely:

In Micah 5:2, and Zechariah 9:9, we have two passages which both foretell and relate to that same first coming; and, fortunately, the English Version is as clear as the Hebrew in both cases.

In Micah 5:2 the word is יָצָא (yatza'), to come out.

In Zechariah 9:9 it is בּוֹא (bo'), to come in.

In Micah 5:2 the former is rendered "come forth," and in Zechariah 9:9 the latter is rendered "come unto."

Both were then future. The one prophesied of Christ's "coming forth" at Bethlehem, and the other prophesied of Christ's "coming unto" Jerusalem.

Until the time came for their fulfillment, there was nothing in those prophecies to tell the readers what would be the interval between those two comings, or whether there would be any at all. There was nothing to tell them that they were separated, as we now know, by more than thirty years.

Some readers indeed might interpret them of one and the same event, and come to the conclusion that there was "a discrepancy"; or that the text was corrupt, or that there was something wrong with the translation.

These are the conclusions so readily come to by Higher and Lower Critics, who first create the difficulty by not rightly dividing the Word, and then endeavour to explain it by cutting it to pieces with their pens, as Jehoiakim did with his pen-knife.

Both these Scriptures speak of the same coming of the Lord; but they are separated by some thirty-three years. He "came forth" from Bethlehem at His Incarnation (Matt 2:1). He "came unto" Jerusalem six days before His crucifixion (Matt 21:1-10).

Had the Jews carefully read and received these words of God as they were known and understood by many at the time (Matt 2:4-6) they would not have stumbled at His birth in humiliation.

All the events connected with those thirty-three years we speak of as having taken place at His first coming.

In like manner, all the events that will take place between Christ's "coming forth" into the air and His "coming unto" Jerusalem in the Day of the Lord go to make up what we speak of as His second coming.

But those events are all perfectly distinct, and are to be rightly divided off the one from the other, and are not to be confused or confounded.

All the events which will occur between the coming forth or the Descension of the Lord into the air, for our "gathering together unto Him" there, and His coming unto the earth, in power and great glory to execute judgment, must be rightly divided in order to be rightly understood.

We cannot, of course, speak positively as to the exact duration of that interval between the "coming forth" and the "coming unto."

Those who do not divide the Word at all make no interval, but jumble all the Scriptures up in confusion.

Others, who do make some attempt to divide it, make the mistake, we believe, of limiting that interval to "seven years," as being the "last week of Daniel."

True, there is such a period of "seven years" (Dan 9:27): but there is no need thus to limit that interval. They may be the last seven of a larger number of years: for many events have to take place and many things have to be done during that interval.

Moreover, there is the συντελεια (sunteleia), the consummation of the ages; and there is the τελος (telos), the crisis or end of the age.*

> * For the former see Matthew 13:39,40,49, 24:3; and for the latter compare Matthew 24:6,13,14.

If the whole sunteleia should be forty years, and the telos should be the last seven years, then we should have both periods of the thirty-three years and the seven years.

(b) The Resurrections.—Several resurrections are spoken of in the New Testament.

These have all to be rightly divided if we would learn the truth of the Word.

Like the Coming of Christ, Resurrection was always the hope of God's people.*

> * Job 19:26; Psalm 16:10, 49:15; Isa 26:19; Daniel 12:2; Hosea 13:14. It was announced at the Bush (Exo 3:6), where Christ says God spake "touching the resurrection of the dead" (Matt 22:31,32), "for God is not the God of the dead but of the living." Therefore (the argument is), Abraham, Isaac, and Jacob must rise again. This was their hope (Heb 11:8-16).

And this Resurrection was twofold, and its hope consisted of a first resurrection as distinct from a second (see Psa 49:15; Dan 12:2). These were distinguished as that of the "just" and "unjust" (Acts 24:15), "life" and "condemnation" (John 5:29).

And they were distinguished also as to the times at which they shall take place.

Both are connected with the Advent: the one being immediately before the thousand years, and the other at the end of the thousand years (Rev 20:4-6,13).

These are referred to by our Lord: and the times and their order are very definitely stated in 1 Corinthians 15:20-28.

Christ the firstfruits already raised.

Then there will be those who will be raised in their own ranks, or order: "they that are Christ's" at "the first resurrection" of Revelation 20:5, 6.

Then there will come "the end" or last rank, at the end of the thousand years (1 Corinthians 15:23,24); when, after the judgment of the great white throne, Christ will deliver up the kingdom to the Father.

But in 1 Thessalonians 4 we have a special revelation as to another resurrection at the time of the Rapture. We must not confuse it with the "first" and "second" Resurrections of Revelation

20. These are both connected with the Advent, the one, as we have seen, immediately before the thousand years, and the other immediately after. Both were the subject of Old Testament prophecy; while the Resurrection of 1 Thessalonians 4:16 was a secret, then, for the first time, made known in a special revelation "by the word of the Lord." This formula always denotes a special and specific prophetic announcement.* Moreover, it is not called a "Resurrection." The word is not a Noun, but a Verb. "The dead in Christ shall rise first." This word "first" has nothing to do with the "first resurrection" of Revelation 20:5, 6; but only with the fact that it would be the former of the two there spoken of; their mention following closely one on the other. But in 1 Thessalonians 4, two events are spoken of, not two resurrections: first "the dead in Christ shall rise": and second, the living who remain shall be caught away in clouds together, with them, unto the meeting of the Lord, into the air; "and so (i.e., in this manner) we shall be ever with the Lord."

> * See Genesis 15:1; 1 Samuel 9:27; 2 Samuel 7:4; 1 Kings 12:22; 1 Chronicles 17:3; 2 Chronicles 11:2, 12:7; Revelation 1:2,9, 6:9, 19:13, 20:4.

Thus, the rising revealed in 1 Thessalonians 4, though it is still future, at the moment of writing, will be the great closing event of this present Dispensation, and will usher in the succeeding Dispensation of Judgment.

There are some who believe that, in Philippians 3:11-14, we have a later revelation* referring either to an earlier removal of the Saints; or to the hope of our "change" without dying; as the special hope of the "prize of our calling on high" (v 14). This would then be either an expansion of, or addition to, what is revealed in 1 Thessalonians 4 concerning those who

shall be alive and remain; or a fresh revelation of another and perhaps earlier "calling on high."

* 1 Thessalonians having been written AD 52 and Philippians not till ten or more years afterwards.

Certainly we do not seem to have grasped or exhausted all that that wonderful chapter (Phil 3) reveals. It seems to be connected specially with the glorious revelations made later in Ephesians and Colossians: and therefore with the Mystery of Christ and the Church in Ephesians 5.

It may be asked whether 1 Thessalonians 4 and 1 Corinthians 15 completed all that God had then yet to reveal of the riches of His glory: and whether the "prize of our calling on high" may not refer to something special which God had held out for Paul's encouragement when in prison in Rome.

The εξαναστασις (exanastasis) of Philippians 3:11 certainly seems to be something beyond the resurrection revealed in the former and earlier Scriptures. It means, etymologically, out-resurrection, and followed as it is by the pronoun εκ (ek), out of, points to something quite different and special.

The word occurs nowhere else in the New Testament. It is used by Polybius in the sense of removal, and by Strabo in the sense of migration. In any case it was something Paul hoped for and longed to arrive at.*

* The word is καταντaω (katantao), to arrive at (see all the occurrences: Acts 16:1, 18:19,24; 20:15, 21:7, 25:13, 26:7, 27:12, 28:13; 1 Cor 10:11, 14:36; Eph 4:13; and Phil 3:11). The word "attained" in verse 12 is λαμβανω (lambano), to receive.

It may point to our removal without dying, or to a more special, wondrous, and glorious change, corresponding more with 1 Timothy 3:16, "received up in glory," referring only to those who shall be alive and remain.

Is not this, our removal, something for us to arrive at? Is it not a great and glorious change to hope for?

In any case, if a special word of this kind is used later, in Philippians 3:11, are we right in jumping to the conclusion that nothing different is meant, and there is no further truth for us to receive or to rightly divide?

We have certainly several resurrections revealed: and these resurrections being all future, and all in their own proper order, it is impossible for us to avoid confusion if we join them all together and make only one "general resurrection" instead of "rightly dividing" them according to the "order" which God has revealed.

(c) The Judgments.—The creeds of the churches know of but one judgment, which they speak of as the "general judgment," as they know and speak only of one "general resurrection." Yet, more than one is revealed in Scripture; and they are all still future. But, each will be "in its own order," place, and time (Eccl 3:1,17):—

(1) 2 Corinthians 5:10.—First, there is the appearance of the risen and changed saints before the Bema of Christ.

The time of this is "the Day of Christ" in the air, while it is the day of Antichrist on the earth.

The place is the Bema of Christ: that is the dais from which rewards and prizes are given; not the Bench from which sentences or judgments are pronounced.

The reason why "we" appear is to "receive" rewards for "deeds done," service rendered, and works wrought: as well as the "crown of righteousness" which the righteous Judge shall give in that day. We "appear" there not to receive condemnation (Rom 8:1); but to "have praise of God" (1 Cor 4:5): we shall "not come into judgment" as to our standing or aught else (John 5:24); for the feeblest, and weakest, and poorest of the children of God will "appear" there as having been already judged in the person of their Substitute.

The persons who will stand there will be there in all the glory and perfection of their resurrection bodies. We are, even here, and now, "in Christ"; and we shall be none the less that when we are changed and made like Christ Himself. True, "we shall all stand before the Bema of Christ" (Rom 14:9-13), but we shall stand there as saved: with and in our resurrection bodies made like Christ's own glorious body (Phil 3:20,21).

(2) Matthew 25:31-46.—In this passage we have another judgment spoken of.

The "time" for this will be "when the Son of Man shall...sit upon the throne of His glory and before him shall be gathered all the Gentiles" (τα εθνη, ta ethne).

The persons will be the nations. The word εθνη (ethne) is rendered nations 64 times, and Gentiles 93 times; heathen, 5 times, and people, twice. The Jews therefore will not be there, for they are "not reckoned among the nations" (Num 23:9); and the Church of God will not be there, because it bears no relation to Christ as "the Son of Man" (see above), and because it shall not come into judgment at all (John 5:24; Rom 8:1).

The place is "before the throne of his glory." That this throne will be on earth is clear from Isaiah 34:1, 2; Ezekiel 39:21; Joel 3:1, 2, 11, 12.

The ground of the judgment is not even righteousness, much less holiness. It is not the ground either of grace, or of faith. And as to works, it is not even "good works" generally, and as such, but only one specific work, viz., as to how they have treated the "brethren" of the Judge, i.e., the Jews. This can only refer to those nations who are alive to stand before that Judge, and which have thus treated or maltreated His "brethren." For there is not a word about resurrection, and we dare not put into the passage so important a matter when the Holy Spirit has so scrupulously left it out. But there are many who do this, and yet with a strange perversity would leave it out of Revelation 20:4-6, where God has put it in with all the emphasis of reiteration.

The reward is peculiar. It is entrance into "the Kingdom prepared FROM the foundation of the world."

How the Church, which is "in Christ" BEFORE the foundation of the world (Eph 1:4),* can "enter the Kingdom," is a problem, which those who make it must solve as best they can.

> * When Christ or the Church is mentioned it is "before" the foundation of the world (John 17:24; Eph 1:4; 1 Peter 1:20); but whenever the Kingdom is in question it is "from" the foundation of the world (Matt 13:35, 25:34; Luke 11:50; Heb 4:3, 9:26; Rev 13:8, 17:8).

This kingdom is "under the whole heaven" (Psa 115:16), upon the earth, and before the Millennium when He shall appear with His holy angels "to execute judgment" (Zech 14:5; 2 Thess 2:8; Jude 14) (see above).

But even this judgment is neither total, nor final, for after the thousand years, Satan "must be loosed for a little season," in order to show that man remains the same in spite of all the evidences of the Glory of the Millennial reign.

The nations of the Gentiles immediately range themselves under Satan's banner of revolt; and are at once destroyed without parley, by the special judgment of "fire from heaven" (Rev 20:7- 10).

(3) Revelation 20:11-15. This is the great and final judgment scene.

As to time, it is immediately after the thousand years. This marks it off from all others.

As to place, it is before "the great white throne."

The persons who appear before it are to be raised from the dead for this special purpose. They lived before the thousand years, but they "lived not again until the thousand years were finished" (v 4). Those who died during the thousand years must also be there, not one will be there who has not died. It is "the resurrection of judgment" (John 5:29) or condemnation.

Those who introduce the dead among the living nations in Matthew 25 do not hesitate to introduce the living among the dead in Revelation 20.

We have thus seen that there are these several judgments: and that while all are still future, we have to rightly divide them as to their order, and nature, and character.

6. The Truth and Teaching of the CANONICAL Order is to be distinguished from the CHRONOLOGICAL and Historical Order.

By Canonical order we mean the order in which the teaching comes to us in the Canon of Scripture. That order is more or less Divine, at any rate so far as the Old Testament is concerned; and so far as the order of the Pauline Epistles is concerned.

By Chronological and Historical order we mean the order in which books were written and events happened.

These two may not always be the same in their teaching. One may be Dispensational, and the other may be Experimental.

All God's "works" are perfect, and so are all His "ways." All can see His works, but He has Himself to make known His own ways; as it is written (Psa 103:7),

"He made known His WAYS unto Moses, His ACTS unto the children of Israel."

(a) The Tabernacle.—When He ordered the making of the Tabernacle He began with the Ark of the Covenant (Exo 25:10); then the Mercy Seat (v 17); then the Table (v 23); then the Candlestick (v 31); then the Tabernacle (chap 26); then the Altar of Burnt Offering, and the Gate (27:1,9,16). But that was the historical order, as originating only from God's side. He begins with and from Himself. But those for whom it was given, and who approached to receive its benefits and its blessings, experimentally, began at the other end, with the Gate; and then went on to the worship of God, ending with the communion of the Mercy Seat.

(b) The Great Offerings.—It was the same with the four Great Offerings (the Sin and Trespass Offerings being reckoned as one). God begins (Lev 1) with the whole Burnt Offering, setting forth the value of Christ's offering in relation to Himself; descending by the Meal Offering (Lev 2), the Peace Offering (Lev 3), the Sin and the Trespass Offering (Lev 4,5), to the deepest needs of His people. But His people began at the other end, and approached with the sin offering first, as setting forth the experimental sense of their need (Psa 32:1,2).

(c) The Four Gospels.—So, also, as it required four Great Offerings to set forth all the various aspects of Christ's death, so it required four Gospel records to set forth His earthly life; and it would be as reasonable to attempt to make the four Offerings into one as to vainly attempt to "harmonize" the four Gospels into one; as though there were any want of "harmony" in them.

(d) 1 Samuel.—It is well known that objections have been made against the text of the Book of Samuel because all the events are not in chronological order. But where is it said that they are? And why should they necessarily be so?

A human author arranges his matter as he pleases; and after bringing up his subject to a certain point, may go back and bring up some other matter to the same point.

Or he may introduce a later event and record it where it is desirable to bring out a certain contrast by way of emphasizing it, leaving it to the reader to discover his reason for doing so, and thereby fixing the lesson more surely on his mind.

A human author, we repeat, may do this; but the Holy Spirit of God may not do it, forsooth, without having objections raised against Inspiration!

Notably is this the case with 1 Samuel 16:1 to 18:30.

Here the commentators do not hesitate to charge the Text with being corrupted, interpolated or transposed; and charges of contradictions and discrepancies are levelled against the genuineness and authority of Scripture.*

> * Dr. Adam Clarke questions "the authenticity" of the verses which concern this subject, and quotes Pilkington and Kennicott, who suppose it "to be an interpolation of some rabbinical writer, added at a very early period to the Hebrew Text," and a proof of "the carelessness or infidelity of transcribers." But, surely, to put these passages down, thus, to knavery is to charge the writers also with the folly of children!

Why not recognize the fact that we have four events the Chronological and Historical order of which is as follows:

1. 1 Samuel 16:1-13. The Call of David by God.
2. 17:1-18:4. The Call of David by Saul.
3. 16:14-23. David enters Saul's house.
4. 18:5-30. David leaving Saul's house.

This being the historical order, why may not the Holy Spirit arrange them in such order that He may call attention to His secret movements which were shaping the whole history? And why may He not alternate DAVID and SAUL in order to emphasize the coming of the Spirit on David, and the departing of the Spirit from Saul? In order to show this we have the four events in their spiritual significance and teaching, according to the following:

Structure of Canonical Order: 1 Samuel 16-18

A. 16:1-13. DAVID'S Call by God. The Spirit coming upon him.

B. 16:14-23. SAUL: The Spirit departing from him.

A. 17:1-18:4. DAVID'S Call by Saul.

B. 18:5-30. SAUL. The Spirit departing from him.

Here, instead of the bare historical facts and exoteric events, we are taken to the esoteric reason for them all. That which explains them is the underlying counsel of God, who had rejected Saul, and taken His Spirit from him.

Thus we have the double lesson; and we retain the latter without losing the former.

If we compare the outward historical order with the inner and spiritual teaching we see at once why 16:14-23, where the Spirit departs from Saul, is brought out of its chronological place, and placed in close juxtaposition with 16:1-13, where the Spirit comes upon David.

(3) "The Words of Jeremiah."—Few books have suffered more from this treatment than the Prophet Jeremiah.

It is not disputed that the chapters as they are given to us in Scripture are not necessarily given in their Historical and Chronological order.

This is so obvious that there is no hint of it given in the text. Even the natural man can easily arrange the chapters according to their chronology.

But in this case again the experimental teaching depends entirely on the canonical order of the chapters. And the canonical order can be shown only by its structure:

The Prophecy of Jeremiah as a whole.

A. 1:1-3. Introduction.

B. 1:4-19. Jeremiah's commission given.

C. 2-20. Prophecies addressed to the Jews (Josiah).

D. 21-35. History, etc. (Jehoiakim) (Not in chronological order.)

E. 36. Baruch. His mission to Jehoiakim.

D. 37-45. History, etc. (Zedekiah). (In chronological order.)

C. 46-51:64-. Prophecies addressed to the Gentiles.

B. 51:-64. Jeremiah's commission ended.

A. 52. Appendix.

It will be seen from the above structure that it is the history connected with Jehoiakim which is not given in its chronological order.

The member D is specially set in contrast with the member D, and ZEDEKIAH'S history, being in chronological order, emphasizes and calls our attention to the fact, that it is JEHOIAKIM'S history which is not in chronological order.

And why should it be? Who was Jehoiakim? Was it not he who cut up the words of Jehovah with a pen-knife? Why should not his history be cut up with the pen? What does it matter how his history is treated? Note the contrast between him and king Josiah. Josiah, when the book of the law was found and the king heard the words of the law, rent his clothes (2 Chron 34:14,19,21,30) and submitted himself to it. He reigned with honour, and when he died he "was buried in one of the sepulchres of his fathers, and all Judah and Jerusalem mourned for Josiah" (2 Chron 35:24).

On the other hand, Jehoiakim, who refused to hear the word of the LORD, and cut it in pieces, was "buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem"; and his dead body was "cast out in the day to the heat and in the night to the frost" (according to the prophecies in Jer 22:18,19, 36:30).

And, if any doubt remains as to the reason why this lesson of the prophecy of Jeremiah should not be lost, and its experimental teaching hidden and marred, let the structure of the Canonical portion connected with Jehoiakim be carefully studied; and its perfection be duly noted.

It is as follows:

D. (Jer 21-35). The Canonical History connected with Jehoiakim. (Not chronological.)

F. 21. Defeat and Captivity proclaimed.

G. 22-23:8. Promise of the BRANCH.

H. 23:9-40. Whirlwind. False Prophets. Rejection.

J. 24. Figs. Discrimination. (Captives and Remnant.)

K. 25:1-11. Time: Seventy years.

L. 25:12-38. Nations (The Cup).

M. 26. Proclamation in the Court of Jehovah's House.

L. 27. Nations. (The Bonds and Yoke.)

K. 28. Time: Two years.

J. 29. Figs. Discrimination. (Captives and Remnant.)

H. 30, 31. Whirlwind. The Book. Restoration.

G. 32, 33. Promise of the BRANCH.

F. 34, 35. Defeat and Captivity proclaimed.

Is it not clear why this, the Canonical order, is so perfectly constructed? And is not the Experimental teaching exhibited by it shown to be of far greater importance than that of the mere Chronological and Literary order?

(f) The Pauline Epistles.—In our work on the Church Epistles we have set forth the experimental teaching of their canonical order: and have shown that they are presented to us in the order in which we are to study them.

In them we have the fulfillment of the Lord's own promise, given in John 16:12-15: "I have many things to say unto you, but ye cannot bear them now. Howbeit, when He the Spirit of truth (lit., shall have) come, He will guide you into all the truth. He shall not speak of (or from) Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall shew it unto you."

That is to say, that had the Lord spoken them then His disciples would not have been able to bear them.

Whatever may be the force of the word "bear," the contrast is between what they could not do "now," at that time, and what they would be able to do at some later time.

Time, therefore, does enter into the interpretation of words.

There could be no doctrine until the facts had taken place on which they were based.

There could be no Epistles until the Gospel history had been accomplished.

There could be no doctrine of Redemption or Atonement until His blood had been shed; and He, as a corn of wheat, had fallen into the ground and died (John 12:24).

"The things of Christ" were the doctrines concerning Him which were afterward "taken" and revealed by the Holy Spirit in the Epistles specially addressed to churches as such. If not, Where, and How, and When, has this Divine promise ever been fulfilled? Where has He guided us into "all the truth"? Where are we to look for this truth except in these Epistles which were written when He, the Spirit of truth had come?

Those who neglect the teaching of the Epistles reject these words of Christ. They "cannot bear them," even now. They put themselves back into a Dispensation which has passed away, and refuse to bear the words now that they have been spoken and written for our learning.

Many, thank God, are heeding what has since been revealed. Many are rejoicing in these "things of Christ" which the Spirit of truth has received, and has shown what God has made Christ to be unto us, and what He has made us to be "in Christ." Many are reading and studying the Epistles which the Spirit of truth has addressed to the churches by the Apostle Paul.

We have spoken of some of the Dispersion Epistles under the heading of rightly dividing of the subject-matter (see The Epistles to the Dispersion), according to which Paul's Epistles must be divided off from those other Epistles which are not addressed directly to the Church of God.

We are specially concerned now, therefore, with

The Pauline Epistles

Besides the group of Epistles addressed to the Dispersion (1 and 2 Peter, and James), there is another group of General Epistles (1, 2, and 3 John and Jude); and yet another group of Pauline Epistles.

These groups, whatever may be their order in the ancient Greek manuscripts, always consist of the same Epistles, and are thus preserved distinct and separate from the others.

In some MSS, the Dispersion group follows the Acts; and is followed by the General group, concluding with the Pauline group.

In the Pauline group the order of the Epistles varies to this extent; the Epistles addressed to churches (in which we include Romans and Ephesians, though they are not specifically so addressed) ⌜are always found together, and, in almost all the Greek MSS, in the order in which we have them in our Bibles to-day. The one notable exception is the ancient papyrus P46 (about AD 200), of which we have spoken above.⌝[86] But in some MSS the other Pauline Epistles do vary; the Pastoral Epistles sometimes preceding and sometimes following the

Epistle to the Hebrews. We believe that the proper place of Hebrews is last, both canonically and chronologically, thus closing up Judaism effectually and cutting it off completely.

Many have observed the importance of the epoch marked by the Destruction of the Temple in AD 70, and the wonderful effect it must have had on Judaism and Christianity. This epoch is marked in the New Testament by the Epistle to the Hebrews, written in AD 68.

In our work on The Church Epistles we have dealt only with their Canonical order; but their Chronological order is not without its own direct teaching.

The Holy Spirit of God has specially preserved and given them to us in their Canonical order, because that is the order in which we have to learn their truths, which are experimental, and are therefore more important for our spiritual life.

That Canonical order is as follows:—

A1. ROMANS. Doctrinal. Dogmatic Instruction (in which Paul was alone in writing).

B. CORINTHIANS. Reproof for practical failure as to Romans' teaching. (Paul, Sosthenes, and Timothy.)

C. GALATIANS. Correction for doctrinal failure as to Romans' teaching. (Paul and all the brethren).

A2. EPHESIANS. Doctrinal. Dogmatic instruction. (Paul alone in writing.)

B. PHILIPPIANS. Reproof for practical failure as to Ephesians' teaching. (Paul and Timothy.)

C. COLOSSIANS. Correction for doctrinal failure as to Ephesians' teaching. (Paul and Timothy.)

A3. THESSALONIANS. Praise and thanksgiving for a model church, manifesting the fruits of Paul's teaching in Acts 17:1-3, in holiness of life and missionary zeal (Paul, Silvanus, and Timothy).

These are the experimental lessons of the Canonical order.

But the Chronological order is equally a fact, and it has its own special teaching for us, which is Dispensational.

These Epistles are not given to us in this order, because the Dispensational teaching is not so important or so essential to our salvation.

The experimental teaching, which is essential, is ensured to us by the Canonical order in which we receive them; but the Dispensational teaching of their Chronological order has to

be sought out, by rightly dividing them according to the times when they were respectively written.

Both orders are divine; and they have their distinct and separate teaching.

This element of time, in interpretation, reminds us that Paul never saw any of John's writings! None of the churches to whom he addressed his Epistles had ever yet seen John's Gospel! That Gospel, therefore, cannot be necessary to the understanding of the Epistles, or to the formation of churches.

Not until some twenty years after Paul's death was John inspired to write. How real must have been his inspiration to give us those verbal conversations of the Lord with Nicodemus, the woman of Samaria and others at which John himself was not present, even though he was a disciple at the time.

All this shows us that we are not to read subsequent revelations into previous writings. The "not yet" of Hebrews 2:8 and the "cannot now" of John 16:12, must be allowed to have their full weight in the interpretation of the Scriptures of truth; and, especially in the Epistles of Paul, if we are to "understand the Scriptures."

The churches whom he addressed could not fail to rightly divide the words of truth which they received. They could not mix up the four Gospels with the Prison-Epistles. The Thessalonians could not confuse their teaching with what was written long after to the Ephesians, or to the Hebrews; and which they had never seen.

But we now have "All Scripture" and our responsibility is therefore greater.

If we do not rightly divide "all Scripture" according to the times, when, and as it was written, it will be impossible for us to be guided into "all truth."

Even where this dividing of the Word of truth according to its subject-matter is carried out, there has been failure to carry it out fully with reference to its dispensational or chronological teaching.

And as so very few thus fully observe this all-important precept, and fulfil this great requirement of the Divine Word, it is all the more necessary that we should make an attempt to do so, in some measure, here, and now.

The Chronological order is as follows, according to the generally received dates:—

1 Thessalonians AD 52 from Corinth

2 Thessalonians AD 53 from Corinth

1 Corinthians AD 57 from Ephesus (spring)

2 Corinthians AD 57 from Ephesus (autumn)

Galatians AD 57 from Corinth (winter)*

Romans AD 58 from Corinth

Acts 28:25, 26 (AD 62)

Ephesians AD 62 from prison in Rome (spring)

Colossians AD 62 from prison in Rome (spring)

Philippians AD 62 from prison in Rome (autumn)

1 Timothy AD 67 from Corinth

Titus AD 67 from Corinth

2 Timothy AD 68 from prison in Rome

* Many now place Galatians earlier, before the Council of Acts 15 (about AD 48 or 49), holding that it was written to the churches of South Galatia founded in Acts 13 and 14. The question is not settled.[87]

It is obvious that we must not read into the Acts or Paul's earlier Epistles that which was revealed to him later, while in prison in Rome.

Up to Acts 28 the Apostle went "to the Jew first" (Rom 1:16; Acts 13:46, 28:17), and Israel as a nation was still being called to repentance.[88]

Stephen (AD 33) sees the Lord Jesus still standing (Acts 7:55), for He had not yet "sat down" at the right hand of God (Heb 10:12, AD 68).

Isaiah 6 had been twice quoted by Christ as not yet fulfilled, Matthew 13:15 (Mark 4:12; Luke 8:10) and John 12:40.

Not until Acts 28:25, 26, was Paul commissioned to pronounce this threatened judicial blindness, for the third, and last time.

Yet the one body was already a fact before Acts 28. In 1 Corinthians (AD 57) and Romans (AD 58), written before it, Paul writes, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor 12:13), and "we, being many, are one body in Christ" (Rom 12:5). What awaited the Prison Epistles was not the beginning of the Church, but the setting forth of the Mystery in its fulness (Eph 3:3-9; Col 1:25-27).[89]

However, we must refer the reader to our separate pamphlet on this subject; and to pages 152-153, above, where we have spoken of the possibility of there being some further revelation in Philippians 3.

Enough has been said on this whole subject of rightly dividing the Dispensational truth and teaching to show the importance of obeying the precept in these various particulars.

PART II

The Words

Introductory

Having considered the study of the WORD as a whole, we now come to the study of the WORDS of which it is made up.

The Lord Jesus said, not only, "I have given them Thy WORD" (John 17:14); but, "I have given unto them the WORDS which Thou gavest me" (v 8).

In the former of these two solemn statements λογος (logos) is used; in the latter it is ρημα (rhema).

There is this difference between the two: λογος (logos), generally speaking, is taken as meaning a word as made up of letters; and ρημα (rhema), a saying as made up of words.

It is worthy of note, that it is in this latter connection our Lord speaks of all that He uttered as being given to Him by the Father to speak: He spake nothing of, or from, Himself.

Seven times did He declare this great and solemn fact:* so that those who charge our Lord with ignorance of what He said, or with knowingly accommodating Himself to the traditional belief of the people, are charging this home upon God Himself; for the words of Christ were, He says, "not mine, but the Father's which sent me."

* 1. "My doctrine is not Mine, but His that sent me" (John 7:16).

2. "As My Father hath taught Me I speak these things" (John 8:28).

3. "Why do ye not believe Me? He that is of God heareth God's words" (John 8:47).

4. "The Father which sent me, He gave Me a commandment what I should say and what I should speak" (John 12:49).

5. "The words that I speak unto you I speak not of Myself" (John 14:10).

6. "The word which ye hear is not Mine, but the Father's, which sent Me" (John 14:24). And here—

7. "I have given unto them the words which Thou gavest Me" (John 17:8).

The "higher" critics, therefore, who say that David did not write Psalm 110 really "make God a liar."

But this is not our point here, though it would be unwise to pass it by.

The "Word" as a whole, Christ speaks of in His last prayer to the Father as "THY WORDS"; and the matter, and the words of which it is made up, are the words given Him, by the Father, to speak.

Whether "sayings" or "words," a revelation, in writing, is impossible apart from words; hence the importance of studying, not merely the Word as a whole, but the actual words in which it is given to us.

When, of course, we speak of the "words" it must be borne in mind that we mean Hebrew and Greek words; for in these, the original languages, have the words been given to us.

We cannot hold the Spirit of God responsible for the way in which individual men have chosen to translate the original words in their respective languages.

It was truly said by Archbishop Whately that "the Bible consists of the Old Testament in Hebrew and the New Testament in Greek; and a translation of them is only an Interpretation according to the best judgment of the translator."

Each, doubtless, has done the best he could, and has brought to bear upon the work his highest powers.

But, unless he has been guided by principles such as those which we have laid down in the first part of this work, his best efforts will be of little avail for us; for he will have given us only his own judgment and his own views.

Those views are, very largely, traditional. He comes to the work of Bible study with his views already more or less fixed. These have been derived from what he has first, and already, received from a man like himself. He may perhaps be more widely read in what others before him have said, but still he is more or less tied and bound by traditional views.

It is surprising, when we really come to examine ourselves closely in this matter, how much of what we already believe has been "received by tradition from our fathers." How little has actually been derived from our own direct personal study of the Word of God itself. We believe what we have received from man; and we do our best to get it confirmed by the Bible. When we are unable to get the confirmation we are in search of, then we find what we call a "difficulty." But the difficulty is not in the Word of God itself; it is in our own minds. The real difficulty is in giving up our own views because we fail to make the Bible conform to them. It does not, at first, occur to our minds that we may have to abandon some of our views if we would get rid of the difficulty.

Even where there is no difficulty, and our view is indeed in accord with the Word of God, we shall find it better to study the Word of truth afresh, and learn it again direct from the Scriptures.

This is what we must do if we would really profit by the Word so as to enjoy it. It is better for the truth to hold us, than for us to hold the truth. The two things are very different.

Hence the importance of our great subject, how to study the "WORDS which the Holy Ghost teacheth" (1 Cor 2:13).

As to the original words we must consider them further on. Though, in one sense, that consideration should logically come first, yet, as we are writing for English readers, we may well defer the Hebrew and Greek words to our section on "The Usage of Greek Words" (Canon III), and "The Place of Various Readings" (Canon XII), in which we shall put our English readers in possession of all that is essential for them to know.

Our concern now is with the words in the English versions: and our object is to see how far they accord with the words in the original, without a specific knowledge of that original. That is to say, how far an English reader may, by observing certain principles, which we propose to lay down, find out for himself the meaning of the original, and discover the mind of God, who is revealing Himself therein.

Our task is not easy, because often, while we are discussing one particular principle, the passage in question may require the application of several of these principles, or Canons, in order to our full and proper understanding of it.

We would therefore lay down our first great principle that the meaning of words is to be gathered from the scope of a passage, and not the interpretation of a passage from the words.

How to Enjoy the Bible

E. W. Bullinger

1916

Canon I

The Meaning of Words is to be Gathered from the Scope of the Passage; and not the Scope from the Words.

1. "Private Interpretation."— passage which furnishes a good illustration is 2 Peter 1:20: "No prophecy of the Scripture is of any private interpretation."

These words, taken by themselves, would present no difficulty to a Roman Catholic, because they appear to agree with the tradition he has received. But they present a grave difficulty to a Protestant who has been taught, and who believes, that God's word is for all.

"Hear, O heavens, and

Give ear, O earth,

For Jehovah hath spoken."

This word from Isaiah 1:2 sums up the ground of our belief; and this is why this text was printed by the Reformers on the title-page of the early editions of our English Bibles.

The question which here presents itself is: How is this apparent difficulty to be solved.

We are studying the "Words," and we desire to know what these two words "private," and "interpretation" mean.

Our first principle now comes in to help us: and it affirms that the meaning of these words must be gathered from the scope of the passage in which we find them. The application of our first Canon to this particular passage is intended only as an illustration of the way in which it may be used to elucidate other passages.

When we speak of the "Scope" we mean—what it is all about; the one subject which is being treated of, or written about. This will always furnish a key to the meaning of the words employed.

This is not quite the same as "The Importance of the Context," which forms the subject of our third Great Principle or Canon, because the Context has to do with the interpretation and sense of a passage as distinct from the actual meaning of its separate words.

On examination of this particular passage (2 Peter 1:20) in which our words occur,we find that the verse forms part of a larger context the Scope or subject of which is not what Scripture means, but whence it came.

This is evident from the most cursory reading of the whole passage. There is not one word about the meaning, but a great deal about the origin of prophecy; not a word about its interpretation, but about its source.

That this is the scope is quite apparent from the mere surface of the passage; and it is borne out by the Structure, which is the subject of the second great principle we wish to lay down (see Canon II).

This is sufficient to put us on the right track to find out the meaning of the words "private" and "interpretation." And our business, therefore, is to see if they can have a meaning more in harmony with the general scope of the passage.

As to the word rendered "private" we find that it is ιδιος (idios) and that it occurs 114 times. Out of these 114 times we find that it is nearly always rendered one's own; "his own sheep," "his own servants," "his own house," "his own country," etc.; but not once is it rendered "private," except in this passage. This shows us that the rendering "private" is sufficiently abnormal to be suspected; and that it would be more consistent to render it one's own (or lit., of its own).

As to the word rendered "interpretation" we shall find that it occurs nowhere else; neither in the New Testament, nor in the Septuagint. It is επιλυσις (epilusis). We have no guide to its meaning as we had with the word "private." As this noun occurs nowhere else we must go to the verb επιλυω (epiluo), which is made up of the preposition επι (epi), upon, and λυω (luo), to loosen. We find Xenophon using it of letting dogs loose upon the ground to chase a hare. Another Greek writer uses it of breaking open a letter bearing upon a certain subject. So that its usage is perfectly clear so far. In the New Testament this verb occurs only twice (Mark 4:34 and Acts 19:39). From Mark 4:34 it is evident that it will bear the AV rendering expound* but it will also bear a larger meaning. He spake publicly "with many such parables," but "when they were alone," He broke open the casket which hid His real meaning; He unfolded the treasures that were therein; He let them loose as it were and displayed them before the eyes of His disciples.

> * Just as private will bear the meaning of one's own: inasmuch as what is one's own is private; and what is private is one's own.

In Acts 19:39 the Town Clerk said "If ye enquire anything concerning other matters, it shall be made known (or shown) in a lawful assembly."

Any of these meanings will do here in 2 Peter 1:20, 21, and it will be seen how they harmonise with the one matter which is the subject, or scope, of the whole passage.

"Getting to know, this, first:—that not any prophecy of Scripture springs* from its own unfolding,

[Why?]

For, not by the will of man was prophecy at any time brought forth—

[How then did it come?]

But being borne along by holy spirit,** men spake from God."

* γινομαι (ginomai), to begin, come into being, begin to be, become, arise, happen.

** πνευμα αγιον (pneuma hagion), Divine power from on high.

Thus, the words are brought into harmony with the scope, or subject of the whole passage; and we see how they refer to the origin and source of the prophetic Word, and not to its meaning or interpretation.

2. "The Spirits in Prison."—1 Peter 3:19 is another passage which has been wholly misinterpreted and misunderstood, because it has been taken, not only apart from the Context, but apart from the larger question, viz., the scope or subject of the whole chapter.

This verse does not stand alone. It is not an illuminated text we hang on a wall; but is made up of words which God has placed in immediate connection with other words, on which they depend for their right understanding.

The question we have to ask ourselves, as to the whole chapter, is this: What is it about? What is the great subject which is being treated of?

The smaller passage itself commences at verse 18 with the word "FOR." "For Christ Himself also suffered, the just for the unjust." Verse 19 is therefore part of a reason which is being given to explain or illustrate something which has been already said. It is not a new and independent subject which is being introduced.

We must ask therefore, What is this something which has been said, and has to be thus illustrated, and explained?

It requires only care and common sense to see, what the Translators themselves saw, when they put at the head of the chapter "exhorting all men to unity and love, and to suffer persecution." This is right so far as it goes, but it is not all. On reading the whole passage we do indeed see that it is an exhortation to suffer persecution, and especially if the suffering and the persecution be for "well-doing." "It is better, if the will of God be so, that ye suffer for well doing than for evil doing." This is the scope. This is what it is all about. This is verse 17; and then, verse 18 goes on to give us the reason why it is "better"; "For." What follows, must be interpreted by the sense of this scope. It is to show us why it is BETTER to "suffer for well-doing."

Now, verse 19 about "the spirits in prison" is usually taken by itself apart from the scope as referring to people who have died, and as teaching that after death they have "a second chance."

But our simple question is, In what way would this be a reason for, or proof of the fact that it is "better to suffer for well doing than for evil doing"?

If these were dead men, they must have been evil doers, or there would be no reason for their needing this "second chance." It would, therefore, be an excuse for evil doing, seeing that they have this hope to lean upon.

We can see at once, that this common interpretation must be wrong, as it is inconsequent and illogical. It has no connection with or relation to what has gone before; and takes no account of the word "For" which introduces this statement.

We have, therefore, still to look for a reason, why "it is better to suffer for well doing, than for evil doing."

The reason given is that Christ suffered for well-doing. All he did was "just." He "suffered for the unjust," to bring us to God. That was "better." But "He was put to death in the flesh." What then? Where does the "better" come in? What happened after that? Ah! He had a glorious resurrection. He was "made a quickening spirit" (1 Cor 15:45). "He was put to death indeed as to the flesh." He was "quickened" (or made alive again) as to spirit.*

* All the Critical Greek Texts omit the article here.

What does made alive mean? What can it mean but resurrection? How can anyone who has died be made alive again except by being raised from the dead?*

* As in Revelation 20:5, where the rest of the dead lived again, only in resurrection after the thousand years.

It is the very expression used in 1 Corinthians 15:45. "It is sown a natural (Greek, psychical or soulical) body; it is raised a spiritual body." And so also it standeth written, the first man Adam "became, or, came to be, a living soul";* "the last Adam was made to be a quickening spirit." How? The verses that follow go on to explain that this was in resurrection.

* The Greek has the Preposition εις (eis) in both clauses. Its use in this connection is Hebrew idiom, and expresses the object in view. Man was made for, or as, or with a view to his being a living soul. See Acts 13:22, "he raised up unto them David to be their king," i.e., as their king. So Acts 7:21, "for her son"; Acts 13:47, "to be a light," i. e., as, or for, a light; 19:27, "to be despised"; Greek, to be "reckoned for naught." Compare Romans 2:26, for circumcision; 9:8, for the seed.

But here, in 1 Peter 3 there is more than resurrection. It was that which made it "better" for Christ to have suffered for well-doing. He had a glorious triumph as well. He went in His resurrection body (εν ω, en ho, by, or, in which) and made proclamation* of it to "the in-prison- spirits."

* The word is κηρυσσω (kerusso), to herald, i.e., to proclaim as a κηρυξ (kerux), a herald, not ευαγγελιζω (euangelizo), to preach the Gospel.

What and who can these be? To answer this question we have to go a little further afield. But not far. The same Peter tells us over leaf, in 2 Peter 2:4, ⌜of "the angels that sinned," who are now⌝[90] cast down to Tartarus and there "delivered into chains of darkness to be reserved unto judgment." And when we read further in Jude 6 (a remoter context) of the same historical fact—the sinning and imprisonment of these angels; and when we remember that angels are spirits, and are so called in Hebrews 1:7 and 14, then we are at no loss to understand that the triumph of Christ was so great that, in His resurrection body, He went and made proclamation of it; and it reached to the limits of creation; even the angels now in prison for their sin.

Any one can see that verses 20 and 21 are a parenthetical clause, and that the Relative "which" at the beginning of verse 20 introduces a digression about these angels, in order to tell us what their sin was (viz., "disobedience"), and when their sin was* (viz., "in the days of Noah"). And having come round to "the resurrection of Jesus Christ" (at the end of the digression), to the point where we started in verse 18, we are led on now to the end of the Triumph, beyond resurrection; ever to ascension and exaltation and glory, "angels and authorities and powers having been made subject unto Him" (v 22).

* Not when this proclamation of Christ was.

Here was triumph indeed. Here we see the reason of the "For" in verse 18. Yes! It is indeed "better to suffer for well-doing than for evil-doing." It was "better" for Christ, the just; and, it will be better for us. We also shall have a resurrection. If we are judged (according to the will of men) and put to death in the flesh, it is only that we might live again in resurrection (according to the will of God) in our spiritual bodies, as Christ did. This is the argument in 1 Peter 4:6. It is in view of this blessed hope that the Gospel was preached to them that are now dead. This is why it is preached to us; to show us why it is "better to suffer for well-doing."

If we ask, why these "in-prison spirits" should have this proclamation made to them, we have only to follow up the clue already given in the nearer and remoter contexts.

They had their part in the great design of the enemy against the human race. The nature of their sin is clear from Jude 6: they "kept not their first estate, but left their own habitation." The time of their disobedience is given here, in 1 Peter 3:20: "in the days of Noah." And the state of the earth in those days we have in Genesis 6: "The earth also was corrupt before God, and the earth was filled with violence" (v 11). The great promise and prophecy had gone forth in Genesis 3:15, that "the seed of the woman" should come into the world, and should finally crush the head of the Old Serpent.[91]

Satan's object therefore was to frustrate this counsel of God.

Having as yet no clue as to the line by which "the seed of the woman" should come into the world, his first effort was to corrupt the whole human race, so that the whole might be destroyed. This he all but accomplished. "The sons of God," the line of Seth, in whose days "began men to call upon the name of the LORD" (Gen 4:26), "saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen 6:2); even as Eve "saw" and "took" (Gen 3:6). So the line which called upon the name of Jehovah was mingled with the line of Cain, which "went out from the presence of the LORD" (Gen 4:16); and the Nephilim of those days, "mighty men...men of renown" (Gen 6:4), filled the earth with violence. Adam was "a son of God" (Luke 3:38), being the direct creation of God; and by the New nature in us we are made "sons of God," because that is God's own new-creation work (Eph 2:10; 2 Cor 5:17; Rom 8:14-17). The angels also are called "sons of God" in the Book of Job (Job 1:6, 38:7); but in Genesis 6 they are not in view. "After his kind" is the law of all that

God created (Gen 1:11-25); and the angels of God "neither marry, nor are given in marriage" (Matt 22:30).[92]

We know from Genesis 6 how nearly that great plot succeeded; how the whole earth was corrupted* (Gen 6:11,12).

> * שָׁחַת (shachath), to ruin, lay in ruins, to make good for nothing. Hence שַׁחַת (shachath), a sepulchre, corruption.

All, except Noah's family, were carried away by it. Noah was "a just man and perfect in his generations," tamim, i.e., "without blemish," as the word for "perfect" here is generally rendered elsewhere: upright in his walk, as Job was "perfect and upright" (Job 1:1); for "Noah walked with God" (Gen 6:9). All the rest had to be destroyed by the Flood; but the angels who sinned are "reserved," in "chains" and "in prison" (1 Peter 3:19; 2 Peter 2:4; Jude 6), for their judgment at a yet future day.[93]

The aim of Satan was to corrupt, and so secure the destruction of the whole human race. And his plot would have succeeded but for the direct interposition of Divine judgment.

"The seed of the woman" ultimately came into the world. The Word of God was fulfilled; and now, though His heel had been bruised, and He suffered and died, yet God raised Him from the dead, the token that Satan's head shall in due time be crushed.

This glorious triumph had to be heralded forth. Those who had taken part in that awful plot had to learn that the designs of Satan, their lord and master, had failed. This was the reason why Christ, having risen from the dead, went and proclaimed His glorious triumph.

This is why it is "better to suffer for well-doing than for evil-doing. FOR Christ also suffered" [for well doing], "the just for the unjust." And, it was "better" for Him; for He has triumphed gloriously: and it is "better" for us also; for we are thereby saved eternally.

Not merely saved through* the judgment (as the digression shows); not saved by means of material water; but by the "suffering" of that perfect sacrifice, which has made the comers thereunto "perfect as pertaining to the conscience" (Heb 9:9, 10:1), and given them "the answer of a good conscience toward God" (1 Peter 3:21).

> * This is the force of διασωζω (diasozo). See its only occurrences: Matthew 14:36; Luke 7:3; Acts 23:24, 27:43,44, 28:1,4; and here 1 Peter 3:20.

Thus we see how the scope (or one great subject) of the whole passage determines for us the sense in which we are to understand the words which are employed in it; and we see also how this is the only sense which gives cogency and consistency to the whole argument.

Moreover the scope of this passage is in harmony with the scope of the whole Epistle.* We see and are shown throughout how it is "better to suffer for well doing than for evil doing."

> * See the Structure, under Canon II, pages 191-194.

In 1:7 the trial of our faith is to be found unto praise and honour and glory at the appearing of Jesus Christ.

In 1:11 the subject of prophecy was that Christ's sufferings were to be followed by glory.

In 1:13 we are, in our trials, to "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ."

In 1:19-21, when Christ's sufferings were over, and the "precious blood" was shed, God "raised Him from the dead and gave Him glory."

In 2:20 they are asked, "What glory is it if when ye be buffeted for your faults ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God."

In 2:21-24 Christ's example is given to prove this. He suffered for well-doing, and when he died he committed His spirit* unto Him who judgeth righteously (2:23; comp. Luke 23:46). And all this was done in order that we, having died to sins, might live again** unto righteousness, in newness of life here, and of resurrection life which the righteous Judge shall give us in that day (2 Tim 4:8).

> * "himself" is in italics both in AV and RV. RV margin suggests "his cause"; but Luke 23:46 shows us what it was He committed to the Father—as connected with the glorious resurrection—which was His reward in consequence.
>
> ** ζαω (zao), to live, especially in resurrection life, real or typical. John 5:25, 11:25; Rev 1:18, 20:4.

In 4:6, though they might be judged indeed according to the will of men, in the flesh; they might live again in resurrection life according to the will of God, in their spiritual bodies.

In 4:13 they are to rejoice that inasmuch as they were partakers of Christ's sufferings, they would be glad also with exceeding joy when Christ's glory should be revealed.

In 4:19 if they suffered, and this suffering was according to the will of God, they were to commit themselves (in well-doing) to God as to a faithful creator, who was thus able to re-create them in resurrection.

In 5:1 Peter himself was a witness of this great truth, for he had been a witness of Christ's sufferings, and would be a partaker of His glory also when it shall be revealed.

Finally, in 5:10, they are reminded that though they may "suffer awhile," yet, the God of all grace has called them unto eternal glory.

There can be no question, therefore, as to what is the scope of the Epistle as a whole; neither can there be any doubt as to the scope of the particular passage (3:18-22), where the resurrection, ascension, and glorification of Christ after His sufferings, proved that it was "better to suffer for well-doing than for evil-dong." A triumph it was. And, a triumph so great, that He went and proclaimed it to the in-prison spirits in Tartarus to show them that all this triumph was ⌜in spite of the Satanic design against the race in the days of Noah, in

which they had⌉[94] so great a share, so great a guilt, and so great a condemnation. This is the triumph of Colossians 2:14, 15.

3. Testament and Covenant.—Hebrews 9:15-23 affords* another example, showing how the scope of a passage will furnish us with the meaning of the word διαθηκη (diatheke), covenant.

> * See Canon II, pp. 194-197, our reason for giving these verses as the context or scope.

In the AV it is consistently, but, as we shall see, wrongly rendered by our word "testament." The RV is certainly inconsistent, for in verse 15 it twice renders it "covenant," and in verses 16 and 17 it twice renders it "testament"; while in verses 18 and 20 it twice again has the word "covenant" (one of the two being put in italics; as the word "testament" is similarly supplied in italics).

All this confusion speaks loudly to us, and tells us that there is something, here, that needs explanation. The note also given by the Revisers tells us that they were perfectly aware of their inconsistency: for against each of the occurrences of the word in question they say in the margin:

> "The Greek word here used signifies both covenant and testament."

This statement may be true of Greek classical authors, but this passage is in God's Word.* Greek writers knew nothing of God's covenants with Noah and Abraham, and Israel and David. Here, it is entirely a question of what is the subject or scope of the passage. What is it all about? This is the question we have to ask. And if we look at the whole passage from verse 15 to verse 23, we see at once that the one great subject is a contrast between the NEW Covenant (v 15), and the OLD Covenant (vv 19-22).

> * διαθηκη (diatheke) ⌈occurs about 280 times in the Septuagint⌉[95], and is used always of a covenant. This must be its meaning throughout the NT. The late Dr. Hatch, in his Essays in Biblical Greek (Oxford Press, 1889), says, "The attempt to give it in certain passages its classical meaning of 'testament' is not only at variance with its use in Hellenistic Greek, but is probably also the survival of a mistake: in ignorance of the philology of later and vulgar Latin, it was formerly supposed that 'testamentum,' by which the word is rendered in the early Latin versions as well as in the Vulgate, meant 'testament' or 'will'; whereas, in fact, it meant also, if not exclusively, 'covenant.'"

This should settle the question for us, once for all. We have no right within the compass of a few verses to change the subject of our own arbitrary will. It is a serious matter so to do, and it leads to grave consequences. Here, it quite changes the scope, and affects the translation of the whole passage.

(1) In verse 17 επι νεκροις (epi nekrois) is rendered in the AV "after men are dead," and in the RV "where there hath been a death." But the Revisers' note against this, in the margin, is "Greek over the dead." This shows that, having changed the subject they are forced to do violence to the translation, and to abandon the plain meaning of the Greek. The marginal note is a confession of this.

(2) In other ways both Versions are compelled to adapt their translation of the words to suit the new subject which they have introduced.

ο διαθεμενος (ho diathemenos) means the appointed; and here, the appointed sacrifice, by which all covenants must be made. That this is its sense here is shown, not by its form, but by the scope of the passage and by the usage of the word diatheke given above.[96]

The word diathemenos is the participle of διατιθημι (diatithemi), to appoint (see Luke 22:29; Acts 3:25; Heb 8:10 and 10:16; the only places where the verb occurs); and it is specially used of making a covenant (Heb 8:10 and 10:16).

We have said enough to enable us now to give the words their true meaning and force according to the scope; and we are not compelled to adapt them to a different subject.

The scope of Hebrews 9:15-23 is the same as that of Exodus 24:5-8, which describes the old covenant-making.

"For where a covenant [is made, the] death of the appointed [sacrifice] is necessary to be brought in: for, a covenant [is] confirmed [only] over dead [victims or sacrifices]; since it hath no force while the appointed [sacrifice] is living."

The change of the scope in the AV and RV necessitates the bringing in of the word "men"—about which there is not even a hint in the Greek. All is about covenants and sacrifices.

This will be seen when we look at this passage again, where we shall see its scope made more clear by its structure. (See pp. 194-197.)

We see sufficient here to illustrate our first Canon: that the scope of the passage must determine the meaning of the several words employed in it.

4. Another example of a different character is found in Genesis 24:63: "And Isaac went out to meditate in the field at the eventide."

This is a case in which the context must give us the meaning of the word שׂוּחַ (suach), which is rendered "meditate," "or, to pray," in the margin.

That translators are perplexed is clear. The RV has "meditate," the Syriac has "to take a walk." Gesenius suggests to go to and fro in the field (to muster the flocks)! We get the rendering "meditate" from the Vulgate's "ad meditandum."

But even granting that the word "meditate" would serve, is there any thing to show us what sort of a meditation it was likely to be?

It is clear that chapter 24, long as it is, is only a digression introduced in order to give us the mission of Eliezer, to seek a wife for Isaac.

The last event, immediately before that mission was the burial of Sarah, Isaac's mother (Gen 23:19).

The next thing we read of Isaac is his going forth in the field to meditate. This is followed immediately by his reception of Rebekah: "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death" (24:67).

Is there nothing in this context to show us what is the meaning of the word rendered "meditate"?

Yes; but here the Lexicon and the Concordance can help us only a little. The word occurs nowhere else, and the lexicons own that its meaning is uncertain. Words of like sound are used of being bowed down: Psalm 44:25 (26), "Our soul is bowed down to the dust"; Lamentations 3:20, "my soul...is humbled in me" (margin "Hebrew bowed").* But it is the context that must decide.[97]

> * Compare also Psalm 6:6, "I am bowed down with my groaning"; 1 Samuel 1:15, a sorrowful spirit; Proverbs 23:29, "Who hath melancholy" (not "babbling"!); RV has "complaining."

Why was Isaac "comforted after his mother's death"? Comfort is for those who mourn. Isaac was therefore still mourning the death of his mother; and he went out into the field to be alone, and to give vent to his grief.

He did not go out either to pray or to think out some problem; but to seek in solitude comfort and relief.

5. "The Lord's Day."—Revelation 1:10—Here, the whole scope of the passage in which we find these words is concerning judgment. The nine verses which precede lead up to it, and the whole subsequent subject of the book has to do with the coming of the Lord in judgment.

This can have no more to do with a day of the week than with a day of the month; but it does have to do with "the Day of the Lord."

That this meaning of the expression is not only in agreement with the scope of the book, but with all the known facts of the case, can be tested and proved (see pages 147).

How to Enjoy the Bible

E. W. Bullinger

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Canon II

The Scope of a Passage may best be Discovered by its Structure

i. Introductory: The History and Importance of the Subject.

Every Word of God is pure; and His words, like all His works, are perfect. Perfect in order, perfect in truth, perfect in the use of number, perfect in structure.

"The works of Jehovah are great: sought out of all them that have pleasure therein" (Psa 111:2).

Those who seek out His works find wondrous treasures; and see perfection, whether revealed by the telescope or the microscope. Neither of these exhaust those wonders. Both are only relative, and limited by human powers of sight.

It is the same with that most wonderful of all His works— WORD. Use what powers of human intellect we may, we find that we know only "in part" (1 Cor 13:9). Pursue any line of truth as far as our human minds can go, and we come to a wall of adamant, which we can neither mount over, pierce through, nor pass round; we return baffled, but solemnized by the fact that we know "in part."

We shall not be surprised therefore to find literary perfection as well as spiritual perfection. For there is perfection of literary form, as well as perfection of spiritual truth.

The correspondence between parallel lines must always have been visible even on the surface to any one who carefully observed the Scriptures even as literary compositions.

Josephus, Philo Judaeus, Origen, Eusebius, Jerome, Isidore, among the Ancients, professed to have discovered metres in the Hebrew original. They were followed by others among modern scholars, some of whom agreed with them, while others refuted them.

In spite of Bishop Lowth's Larger and Shorter Confutations, which showed that all efforts to discover the rhymes and metres which characterize common poetry must be fruitless, some few writers have persevered in such attempts even to the present day.

"Bishop Lowth was the first to put the whole subject on a better and surer foundation; reducing the chaos of medieval writings to something like order. His works were based on one or two who had preceded him, and had laid the foundations on which he built with such effect that he came to be universally recognised and appealed to as the ultimate and classical authority in these matters."

But, as we have said, Bishop Lowth built on the foundations laid by others.*

> * Don Isaac ben Judah Abravanel (1437-1508), a celebrated Spanish-Jewish statesman, philosopher, theologian, and commentator. His commentaries anticipate much of what has been advanced as new by modern theologians (Kitto, Enc. Bibl article by CDG).[98]

Abravanel, a learned Jew of the fifteenth century, and Azariah de Rossi* in the sixteenth century, were the first to demonstrate and illustrate the phenomena exhibited in the parallel lines of Holy Scripture.

* Azariah Min Ha-Adonim, as the Jews call him, was born in Mantua, 1513.

Azariah de Rossi published, in 1574-5, in Mantua, his celebrated work which he called מְאוֹר עֵינַיִם (Meor Enayim), or The Light of the Eyes. It was a remarkable work and almost an encyclopedia of biblical literature in itself. Several of its chapters have been translated and published separately, in Latin and English. One chapter (60) was sufficient to kindle Bishop Lowth's enthusiasm; and he translated it in his Preliminary Dissertation to his last great work, his translation of Isaiah ⌜(London, 1778)⌝[99]. But, before this, Lowth had already used De Rossi's wonderful work to such purpose that in 1753 he published his Proelections on the Sacred Poetry of the Hebrews. This caused quite a sensation in the biblical world, and soon became of European fame.

Meanwhile Christian Schoettgen (born 1687) had published in 1733-42 his Horoe Hebraicoe et Talmudicoe (2 vols. 4to), at Dresden and Leipzig; Bishop Lowth does not appear to have known of this work, for it anticipates him, and under the heading "Exergasia Sacra" it lays down the very doctrine which it remained for Lowth to improve and elucidate. Schoettgen lays down ten canons, and he illustrates each with three examples.

Bishop Jebb (born 1775 at Drogheda) published his Sacred Literature in London, 1820: and, until Thomas Boys began to write in 1824, Jebb's work had remained the last word on the subject. It was a review of Lowth's work and "an application of the principles so reviewed" to the illustration of the New Testament.

But both these works of Bishops Lowth and Jebb were almost entirely confined to the verbal correspondences in parallel lines; and never proceeded beyond short stanzas; and, even then, did not rise beyond what Lowth called "parallelism" and Jebb called "Sacred Composition."

It was reserved for Thomas Boys to raise the whole subject on to a higher level altogether, and to lift it out of the literary parallelism between words and lines; and to develop it into the correspondence between the subject-matter and truth of the Divine Word.

In 1824 Thomas Boys soon followed up Bishop Jebb by publishing his Tactica Sacra, and in 1827-30 his Key to the Book of Psalms.*

* This was only a description of his principles of Correspondence, which he applied to some sixteen Psalms. It was the privilege of Dr. Bullinger to edit Thomas Boys's manuscript; and, from pencilled notes in Boys's Interleaved Hebrew Bible (Boothroyd's Edition with Commentary), to complete and publish, in 1890, the whole of the Psalms with a Preface, and Memoir by his friend the Rev. Sydney Thelwall (who had been a personal friend of Boys), then Vicar of Westleigh, North Devon. An Introduction and Appendix were added by Dr. Bullinger as editor. This work was called A Key to the Book of Psalms to preserve a continuity with Boys's own title.

While the successive works of Bishops Lowth and Jebb were enthusiastically and generally received, yet the works of Thomas Boys not only had to fight their way through much opposition, but are now practically unknown to Biblical students. Whether it is because they afford such a wonderful evidence of the supernatural and miraculous in the Bible, and such a proof of the Divine Authorship of the Word of God, that they are therefore the special object of attack by the enemies of that Word (both Satanic and human) He alone knows. But so it is.

Bishop Jebb, however, we are thankful to say, in the Second Edition of his Sacred Literature (1831), does recognize Boys's work in a note on page 74. He says, "Since the publication of Sacred Literature, this peculiarity of composition has been largely and happily illustrated, in his Tactica Sacra, by the Rev. Thomas Boys."

In 1851 Richard Baillie Roe made a great effort to revive the subject by publishing An Analytical Arrangement of the Holy Scriptures according to the principles developed under the name of Parallelism in the writings of Bishop Lowth, Bishop Jebb, and the Rev. Thomas Boys.

This appears to have shared the same fate as all the others. Roe's book gives us too much as well as too little. It gives too much of dry analysis, and too little of the end for which it is made. Moreover, it is not improved by departing from Boys's simplicity; and serves only to complicate the subject by adding much that is arbitrary in arrangement. It may be said of Roe's method, that what is true is not new; and what is new is no improvement.

The facts being as thus stated, it shows that the subject has either not yet been grasped nor understood by Bible students; or, that it makes too much for the Inspiration and Divine Origin and Authority of the Word of God; and that there are spiritual powers, working with the human, whose one great object is to make the Word of God of none effect (Eph 6:12 and 17).

And yet, we may say that, no more powerful weapon has yet been placed in our hands outside that Word, which is "the Spirit's sword." It affords a wondrous proof of Inspiration; it gives us a clearer and more comprehensive view of the scope of the Scriptures, than the most learned and elaborate commentaries can ever hope to do; and it is capable of even turning the scale in doubtful, doctrinal, and critical questions.

By its means the student is led to views and truths, and reflections which, without it, would never have occurred to him. And it is not too much to say that until the Correspondences of the Biblical Structure are duly recognized we shall never get a correct translation or a true interpretation of many passages which are to this day dark and confused in both our Versions, the RV as well as in the AV.

Preaching on another subject, Bishop Lowth truthfully and feelingly observed that "It pleased God, in His unsearchable wisdom, to suffer the progress of the Reformation to be

stopped mid- way; and the effects of it to be greatly weakened by many unhappy divisions among the reformed."

The same may be said of the Law of Correspondence in the Structure of the Word of God, so wonderfully discovered and developed; and yet, needing to-day almost to be rediscovered, and certainly to be developed in its application to the whole Word of truth.

Parts of the world, remaining yet unexplored, are eagerly sought out without stint of labour or money. Would that the same zeal could be seen applied in the interest of this great subject.

ii. The Principles Governing the Structure of Scripture

Having said thus much on the History and Importance of the Structure of Scripture, it is necessary that we should present an account and description of it in some kind of order more or less complete.

We do not propose to wade through all the Divisions and Subdivisions which have been suggested or laid down in connection with Parallelism as it relates to Lines. Our general object is to understand the Word of truth; and our special object is to consider how we may, by its means, arrive at the scope or subject of a particular passage.

The laws which govern this Parallelism of lines we will re-state as briefly as may be consistent with clearness. The main principles are as follows:—

Parallel Lines are:—

(1) COGNATE* or GRADATIONAL, where the same thought is expressed in different or progressive terms:—

> "Seek ye Jehovah, while He may be found; Call ye upon Him, while He is near.— Isaiah 55:6

> * This is Bishop Jebb's improvement of Bishop Lowth's word "synonymous," as including different as well as practically equivalent terms.

(2) ANTITHETIC or OPPOSITE, where the terms or subjects are set in contrast:—

> "Faithful are the wounds of a friend;
>
> But deceitful are the kisses of an enemy."— Proverbs 27:6

(3) SYNTHETIC, or CONSTRUCTIVE, where the terms or subjects correspond in a similar form of construction, either as equivalent or opposite. (As in Psalm 19:7-10; Isaiah 44:26-28.) It discriminates and differentiates between the thoughts, as well as the words; building up truth by layers, as it were, placing one on the other.

> "O the happiness of that man,

Who hath not walked in the counsel of the ungodly; And hath not stood in the way of sinners;

And hath not sat in the seat of the scornful."—Psalm 1:1

(4) INTROVERTED, where, whatever be the number of lines, the first line is parallel with the last; the second with the penultimate (or next to the last); the third with the antepenultimate (or next but one to the last); and so throughout, until we come to the two corresponding lines in the middle.

This was the discovery of Bishop Jebb; and could not be seen until a larger number of consecutive lines were examined.

"Make the heart of this people fat,

And make their ears heavy,

And shut their eyes:

Lest they see with their eyes,

And hear with their ears

And understand with their heart."—Isaiah 6:10

Here, the correspondence is manifest.

It was, however, as we have said, reserved for Thomas Boys to lift the whole study out of the sphere of words and lines; and see the Law of Correspondence between subjects and subject- matter. Instead of occupying us with lines he bade us look at what he designated members. These members consisted of verses, and whole paragraphs. And the larger paragraphs were soon seen to have their own peculiar structure* or expansions.

* The reader will find further elucidation on this subject in Figures of Speech, by the same author and publisher.

This brings us to the consideration of what we have called the Structure of Scripture.

Most of our readers will be acquainted with the practice of marking their Bibles by ruling lines connecting the same word or words as they recur on the same or the adjoining page. The words recur, because the subject recurs; and the Law of Correspondences not only explains the practice of such Bible markings, but shows why it can be done.

The principles and phenomena of the Laws of Correspondence are exceedingly simple, however perplexing they may appear to the eye at first sight. A little attention will soon make all clear to the mind as well as to the eye.

There are practically only two ways in which the subject is repeated:—

1. By Alternation.
2. By Introversion.

1. Alternation.

This is where two (or more) subjects are repeated alternately.

(a) We call it Simple Alternation where there are only two subjects each of which is repeated in alternate lines. Thus:—

A. _____

B. _____

A. _____

B. _____

Here, the letters are used quite arbitrarily, and merely for the convenience of reference. Thus, the subject in the passage marked with an Italic letter (A) is the same as the subject in the passage marked with the corresponding Roman letter (A); while the B subject is the same as the B subject, the similar Roman and Italic letters indicating their similar, opposite and contrasted, or common subject.

(b) Where the two subjects are repeated more than once we call it Repeated Alternation, and indicate it thus:—

A1. _____

B1. _____

A2. _____

B2. _____

A3. _____

B3. _____

And so on: all the members marked A corresponding in subject; and the members marked B corresponding in like manner. There is no limit to this repetition.

(c) Where there are more than two subjects alternating then we call it Extended Alternation; and there will be as many pairs, or sets of members, as there are subjects (unless, of course, these are repeated, when it would be a Repeated Extended Alternation):—

A. _____

B. _____

C. _____

A. _____

B. _____

C. _____

2. Introversion.

This is where the subjects are repeated, not in alternation, but in introversion; i.e. from opposite ends. In this case there will be as many subjects as there are pairs of introverted members. Suppose we have an example of four subjects. This will give us eight members, in which the 1st will correspond with the 8th; the 2nd with the 7th; the 3rd with the 6th; and the 4th with the 5th. Thus:—

A. _____

B. _____

C. _____

D. _____

D. _____

C. _____

B. _____

A. _____

Now, with these few simple facts and phenomena, it is possible to have a very great variety. For they are practically unlimited, and can be combined in so many ways, and in such varying numbers, that there seems no end to the variety. But, all conform to the above simple laws, in which there is no exception.

iii. Examples of Each Principle.

We will give an example of each kind: premising (1) that 1- indicates the first part of a verse, -1 the latter part, and -1- a middle part; (2) that all the larger members have their own special Structures, in which the Correspondences of each may be expanded and exhibited.

We give the examples from the Psalms because they are not encumbered with the human chapter divisions.

Simple Alternation.

Psalm 19

A. 1-4-. The Heavens.

B. -4, 6. In them (בָּהֶם) "The Sun."

A. 7-10. The Scriptures

B. 11-14. In them (בָּהֶם) "Thy Servant."

Repeated Alternation.

Psalm 145

A1. 1, 2. Praise promised. From me, to Jehovah Himself.

B1. 3. Praise offered.

A2. 4-7. Praise promised. From others and me for Jehovah's works.

B2. 8, 9. Praise offered.

A3. 10-12. Praise promised. From others, and His works, for Jehovah's kingdom.

B3. 13-20. Praise offered.

A4. 21. Praise promised from me and others, to Jehovah Himself.

Introversion and Extended Alternation Combined.

Psalm 105

History. Patriarchs.

A. 1-7. Exhortation to praise.

B. 8-12. Basis of praise. Covenant in promise.

C a. 13. Their journeyings.

b. 14, 15. Their prosperings.

c. 16. Their affliction

d. 17- 22. Mission of deliverance (שָׁלַח). Joseph.

History. The nation.

C a. 23. Their journeyings.

b. 24. Their prosperings.

c. 25. Their affliction.

d. 26- 41. Mission of deliverance (שָׁלַח). Moses and Aaron.

B. 42-45-. Basis of praise. Covenant performed.

A. -45. Exhortation to praise.

In order to discover the structure of a particular passage it is necessary that we begin to read the portion of Scripture very carefully, and note the subject. We mark it A.

We read on until the subject changes, and we note and indent it thus B.

So far there can be no difficulty. But when we come to the next change we may find either a third subject, in which case we must further indent it and mark it C., or, we shall find the first subject again (as in Psalm 19 above). If it be the latter, then we know that we are going to find an alternation (and this, either simple as in Psalm 19 above, or repeated as in Psalm 145 above), and we must mark it A. and put it beneath the A. If it is a repetition of the second subject, then we know that it is going to be an Introversion, and must mark it B. and place it under the B.

Let us take, as a working example, "The Prophecy of Zacharias," in Luke 1:68-79; this being a passage of Scripture complete in itself, and not a human or arbitrary division.

We read verse 68 with the object of finding and noting its subjects:—"Blessed be the Lord God of Israel; for he hath visited and redeemed his people." Here, the subject may be either "Visited" or "Redeemed." So we give the place of honour to the former of these two words, and write it down, thus:—

A. 68. Visitation.

We then read the next verse, "And hath raised up a horn of salvation for us in the house of his servant David." Here there can be no doubt that the subject is Salvation. This we must mark "B," and set it down, indented, thus:

B. 69. Salvation.

So far all is clear. But we know not, as yet, what the subject of the third member is to be. If it is Visitation we must set it down under "A" and mark it with an italic "A." Then we read slowly on:—"As he spake by the mouth of his holy prophets, which have been since the world began." It is manifest that we have, as yet, no repetition of either of the subjects in "A" or "B." If it had been that of "A," it would be a Simple or Repeated Alternation. If it had been that of "B," we should know that it was going to be an Introversion. But, it is a fresh subject, which is clearly, "Prophets." So we must mark it "C," and write it down, indenting it still more, thus:

C. 70. Prophets.

Even now, there is nothing to tell us what the Structure is going to be. So far as we can see, it may be an Extended Alternation by the repetition of "A," "B," and "C"; or it may be an Introversion to be marked "C," "B," and "A." So we must read on:—"That we should be saved from our enemies, and from the hand of all that hate us." Here, we still have no Repetition: but we find a new subject, which is clearly "Enemies." So we must mark it "D," and write down (still further indenting it) thus:

D. 71. Enemies.

If the subject is a Repetition of any of the above subjects, we know that we are going to have an Alternation of some kind, or an Introversion. So we must still read on:—"To perform the mercy promised to our fathers, and to remember his holy covenant." Here, there can be no doubt that we have again a new subject, and that it must be Covenant. So we put it down, as before, and still further indent it, thus:

E. 72. The Covenant.

We can now be sure that we are going to have either a very Extended Alternation or an Introversion. So we must still read on, closely scanning every word, in order to get the clue. We find it in the next verse (v 73):—"The oath which he sware to our father Abraham."

Here, at length, we get one of our subjects repeated, as we were bound to do before long. It is the subject of "E," where the word "Covenant" is repeated in the synonymous word "Oath," thus indicating the sureness and certainty of the Covenant. We must mark this "E," and write it down under the "E," thus:

E. 73. The Oath.

All we have to do now is to read on, and we soon discover that we have an Introversion, of great beauty, which we may now easily complete and set out, as follows:

Introversion.

The song of Zacharias (Luke 1:68-79).

A. 68. Visitation.

B. 69. Salvation.

C. 70. Prophets.

D. 71. Enemies.

E. 72. The Covenant.

E. 73. The Oath.

D. 74, 75. Enemies.

C. 76. Prophet.

B. 77. Salvation.

A. 78, 79. Visitation.

By practice and observation we shall soon surmount the initial difficulties; and in course of time the study and formation of structures will become increasingly easy and happy work.

iv. The Advantages and Importance of the Structures will be Seen.

(a) In telling us what a particular passage of Scripture is all about. In other words, what is the Scope or the Subject of the passage we are studying.

(b) This will give us the key to the meaning which we are to put upon the words which are employed (as we saw under Canon I).

(c) In a case of doubt, the subject which is clearly stated in one of the members will inform us as to what it must be in the corresponding member, where it may not be so clearly stated.

(d) As the sense generally reads on from one member to its corresponding member, it will practically place the intervening member or members in a parenthesis. We shall therefore have to read on from "A" to "A" and from "B" to "B," etc. in order to get connected sense, instead of apparent confusion. This may be seen from any of the above examples, especially Psalm 105. But we may append another beautiful example:

Hebrews 1, 2.

A. 1:1-2-. God speaking.

B. 1:-2-14. The Son. God. Better than Angels.

A. 2:1-4. God speaking.

B. 2:5-18. The Son. Man. Lower than Angels.

Here, 2:1 ("A") reads on from 1:2- ("A"), and 2:5 ("B") reads on from 1:14 ("B").

(e) Corroborative evidence is sometimes thus obtained for the support or otherwise of a various reading.

v. Illustrations of these Advantages.

But the chief importance of this branch of our subject lies in the fact that the Structure gives us the Scope, and the Scope will give us the key to the meaning of the words.

It will be interesting if we now apply the principle involved in this our Second Canon to our First Canon, and to the same passages there considered. We shall thus see how the Structure of the passages which furnished the several illustrations under Canon I does indeed give us their Scope: which, in turn, gives us the meanings of the words in 2 Peter 1:20, 21 and 1 Peter 3:18- 20.

1. "Private interpretation" (2 Peter 1:20,21). As the Epistles come to us as a whole, without division into chapters, we must not be guided by these human divisions at all in looking for the Structure; neither may we arbitrarily take a few verses, and say: these form a member by themselves. We must show that these verses in question stand in their own special place and have their own proper correspondences in the Epistle as a whole. In looking, therefore, for the structure of 2 Peter 1:20 we must first find the Structure of the whole Epistle, and see where this particular verse comes in; so that we may know of what subject it forms part; and with what other member it has its correspondence.

The 2nd Epistle of Peter as a whole.

(Combined Introversion and Extended Alternation.)

A. 1:1-4. Epistolary. Introduction. Grace and knowledge to be increased. Christ, "God and Saviour."

B. 1:5-11. Exhortations and Reasons.

C. a. 1:12-15. Peter.

b. 1:16-21. Apostles and prophets.

c. 2. The wicked, etc.

C. a. 3:1. Peter.

b. 3:2. Prophets and apostles.

c. 3:3-13. The wicked, etc.

B. 3:14-17. Exhortations and reasons.

A. 3:18. Epistolary. Conclusion. Grace and knowledge to be increased. Christ, "Lord and Saviour."

We thus see that 1:20 forms part of a larger member (marked "b") which has for its subject "Apostles and prophets."

This one member (b, 1:16-21) is capable of a wonderful expansion, from which we see that it consists of two distinct parts: Apostolic witness (vv 16-18); and, the Prophetic word (vv 19-21).

These two, on careful examination, are seen to have a similar construction: Alternately negative and positive.

2 Peter 1:16-21

(Simple Alternation Combined with Introversion.)

The Apostolic Witness (vv 16-18).

b.D.d. 1:16. What it was NOT. "Not cunningly devised (or self-originated) Myths."

e. 1:-16. What it WAS. A vision of the power and coming of Christ (comp. Matt 16:28 and 7:1-5).

E. 1:17, 18. How it CAME. Voice came (φερω) from the excellent glory. Voice came (φερω) from heaven. "Heard" and "made known."

The Prophetic Word (vv 19-21).

e. 1:19. What it IS. A light to be well-heeded till the Day of Christ's coming shall dawn; and He, the Day Star, shall arise.

d. 1:20. What it is NOT. Not of its own revealment. Not self-originating.

E. 1:21. How it CAME. Not brought (φερω) by the Will of Man; but brought (φερω) by pneuma hagion, or "power from on high." "heard," and "spoken."

From this we see the obvious contrast standing out very clearly between the self-originated myths that came by "the will of man"; and the Divine and heavenly visions and revelations sent and received, and seen and heard from God in heaven.

This revelation is further seen to concern Christ's Coming. In "e" it is the Vision of it, as fore-shown in the Transfiguration: in "e" it is the grand reality of it, of which the Transfiguration was only a typical Vision. The former was believed on the Apostolic Witness: the latter was to be believed on the testimony of the Prophetic Word.

Further, the great subject, as to How the Apostolic Witness and the Prophetic Word came is strongly emphasized by the repetition of the same verb φερω (phero), to bring or bear. We

have it twice in each of the two corresponding members (E and E), showing us how the human Witness and the Divine Word were both brought to us from heaven; and did not originate from any man or men on earth, as did the cunningly-devised myths.

It is this fact which stamps the Apostasy of the present day. Those who profess to be in the Apostolic succession turn away their ears from the prophetic Word; and, while they declare that many of its records are myths, are themselves "turned unto" the myths* of man's devising.

* So the Greek word rendered "Fables" in 2 Timothy 4:4.

We may add, in order to complete this passage, the following Expansions, verbatim:—

The Expansion of D (2 Peter 1:19,20).

The Prophetic Word.

(Introversion—Six Members)

D.f. And we have more sure, the prophetic word (written prophecy);

g. to which ye do well to take heed,

h. as to a light shining in a dark place,

h. until the day dawn, and the day star arise,

g. in your hearts;

D.f. this knowing first, that no prophecy of scripture came of its own disclosure.

Here, we observe, that the subject of "f" and "f" is the Prophecy. In "f" it is spoken of as a whole; in "f" in part, a particular prophecy. In "g" and "g" we have Exhortation as to our duty with regard to it. In "g" we are exhorted to take heed to it; and in "g" how we are to take heed—viz., in our hearts. Lastly, in "h" and "h" we have the Prophetic Word again. In "h" its character (a light in a dark place); and in "h" its duration and object (until the day dawn, etc.). Then in verse 21 we have the reason given.

The Expansion of E (2 Peter 1:21).

The Reason.

(Introversion)

E.i. For not by the will of man

k. was prophecy, at any time, borne in,

k. ⌜but by holy spirit, borne along,⌝[100]

E.i. spake the holy men of God.

Here again we have in "i" and "i" man's relation to the Prophetic Word; in "i" negative, in "i" positive. While in "k" and "k" we have its origin; in "k" negative, and in "k" positive.

The above two Structures may be now explained by the following Key:

The Key to D and E.

The Prophetic Word. (2 Peter 1:19,20)

(Introversion)

D.f. The prophetic word as a whole.

g. Exhortation (general) to take heed to it.

h. Its character: a light in a dark place.

h. Its duration: until the Day dawn.

g. Exhortation (particular): to take heed to it in our hearts.

D.f. Prophecy in particular.

The Reason. (2 Peter 1:21)

(Introversion)

E.i. Man's part in it. (Negative)

k. How it did not come. (Negative)

k. How it did come. (Positive)

E.i. Man's part in it. (Positive)

Thus the scope, or great subject, of 2 Peter 1:16-21 is gathered from its structure; and it is seen to be, not what Scripture means, but whence it came: and it is concerned not with the interpretation of Scripture, but with its origin, as already shown above (pp. 168-170).

2. "The spirits in prison" (1 Peter 3:18-22). To understand this expression the Structure is necessary to give us the scope of 1 Peter 3.

Verse 19 does not stand by itself, but forms part of a larger member; and that member has its own Scope, or subject, which will give us the meaning of the expression—"The in-prison spirits."

This member is not to be arbitrarily delimited, but must be found from

The Structure of 1 Peter as a whole.

(Combined Introversion and Extended Alternation.)

A. 1:1, 2. Epistolary.

B. 1:3-12. Introduction. Giving out the great subject. "The End." Glory, after suffering for a season (ολιγον, oligon).

C.a. 1:13-2:10. General Exhortations in view of "the End" (1:13). Grace to be brought at Revelation of Jesus Christ.

b. 2:11-4:6. Particular Exhortations as to "sufferings" to be followed by "glory" (2:20, 3:17-22).

C.a. 4:7-19. General Exhortations in view of "the End." Joy to be brought at Revelation of Christ's glory.

b. 5:1-9. Particular Exhortations as to "sufferings" to be followed by "glory" (5:1).

B. 5:10, 11. Conclusion. Embodying the great subject. "The End." Glory after suffering awhile (ολιγον, oligon).

A. 5:12-14. Epistolary.

From this structure it is perfectly clear that the Scope and subject of the whole Epistle is only one. This Scope is given in the words of 3:17.

"It is better to suffer for well doing than for evil doing."

This truth is enforced and illustrated and emphasized again and again throughout the Epistle.

The verses which follow (3:17-4:6)* are added as the reason, which is given in proof of this statement of the Scope of this Epistle. The word "FOR" introduces it, and thus tells us that we have arrived at the very kernel of the whole Epistle. Not some passage which we are to explain as best we can and as though we wished it were not there: but which we are to embrace as all- important, and as though it were indispensable, as it is, to the subject of the Epistle.

* We cannot break off at end of chapter 3 for chapter 4 begins "Forasmuch then," which shows that it follows in close continuation of chapter 3.

But here again we must go back; for though we see that these verses (3:17-4:6) occur in the member "b," yet we see also that they form only a part of that member.

It is necessary for us, therefore, to go back, and see whether it is really an integral part, and whether the break in the whole member (2:11-4:6) really does occur at 3:17.

Expansion of "b" (1 Peter 2:11-4:6).

(Extended Alternation.)

b.D. 2:11. Exhortations (Personal).

E. 2:12. Calumnies: and how to refute them.

F. 2:13-3:7. Submission to man for the Lord's sake: "The will of God" (2:15). Reason: "For" (2:21), and Example of Christ in His sufferings.

b.D. 3:8-15. Exhortations (General).

E. 3:16. Calumnies: and how to refute them.

F. 3:17-4:6. Submission to man for the Lord's sake: "The will of God" (3:17). Reason: "For" (3:18), and Example of Christ in His glorification.

The Correspondence of these members, each to each, is exceedingly exact and minute. From this we see that the last member F does actually commence with 3:17, the "For" corresponding exactly with the "For" in 2:21: each "for" introducing the example of Christ.

Now we are, at length, in a position to examine the further delimitation of this member F (3:17- 4:6): which is as follows:—

The Reasons for Submission to the Will of God

(1 Peter 3:17-4:6).

(Simple Alternation Combined with Introversion.)

F.G.c. 3:17. Reason for our suffering here, in the flesh, "if the will of God be so."

d. 3:18-. Reason for Christ's suffering here as to His flesh, "put to death."

H. 3:-18-22. Christ's glory which followed. (Resurrection, Triumph, Glory, and Dominion).

d. 4:1-. Reason for Christ's suffering here, in the flesh.

F.G.c. -1-5. Our suffering here in the flesh, at the "will of man," by "the will of God."

H. 4:6. Reason for our glory which shall follow. Though judged in the flesh according to the "will of man," we shall live again in resurrection according to the "will of God" (compare v 19).

Here we see the beautiful contrast between our suffering and Christ's; our glory and Christ's. This leads us up, naturally, to Christ's example, which follows verses 18-22, with which we are now concerned.

We see, from the above Structure, that these particular verses are located in the member "H," the subject of which is the Example of Christ in His glorification, corresponding with His example in 2:21, which was Christ in His suffering.

In H (3:18-22) the two examples are combined in order to connect the sufferings with the glory; and to show that Christ's glorious triumph which followed was the reason why it is better to suffer here, and now. (Compare 3:-18, with 4:-6.)

This is the triumph referred to in Colossians 2:14, 15, where, having "spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

The Triumph of Christ (H, 1 Peter 3:18-22).

(Introversion and Extended Alternation.)

H.J.e. 3:-18. The Resurrection of Christ.

f. 19. Result. πορευθεις (poreutheis), having gone (to Tartarus, 2 Peter 2:4) He made proclamation of His Triumph to the in-prison spirits or angels.

g. 20-. The insubjection of spirits in the days of Noah (Gen 6; 2 Peter 2:4; Jude 6).

K. -20. Noah saved then. Ark the type. Material water the means.

K. 21-. We saved now. Baptism the Antitype. Spiritual water the means.

H.J.e. -21. The Resurrection of Jesus Christ.

f. 22-. Result. πορευθεις (poreutheis), having gone into heaven, is on the right hand of God.

g. -22. The subjection of angels, authorities, and powers.

Here we come to the direct proof that verses 18-22 have for their subject the "glory" of Christ, which followed on His "sufferings," forming the reason why "it is better to suffer for well-doing than for evil-doing."

We see also the importance of the Structure in giving us the interpretation: for the "spirits" in verse 20 are shown to be "angels" in verse 22: the insubjection of the former being set in contrast with the latter.

Thus we have another example of our second great principle that the scope, or subject, of a passage is to be sought for in its Structure.

We have also some evidence as to the Divine origin of Scripture. For, these Structures are altogether beyond the power of "unlearned and ignorant men" such as Peter was (Acts 4:13), and are the best possible proofs we can have of Divine Inspiration.

3. "Testament" and Covenant (Heb 9:15-23).—This will furnish us with an illustration of what we have already said on this passage above (pages 175-176)

There we have shown how the meaning of certain words in this passage is determined by its Scope. Now we have to show how the scope, and, therefore, the interpretation of the passage is determined by its Structure.

It is more profitable to show this in the case of passages we have already dealt with above, than to seek for other examples which would only divert our thoughts instead of concentrating them on the further elucidation of passages already in our minds.

When we say that Hebrews 9:15-23 forms a distinct member by itself, the burden of proof devolves upon us; for, we may not make this arbitrary statement: we must show that it is so in fact, and that it has its own separate place in

The Epistle to the Hebrews as a whole.

(Introversion and Simple Alternation.)

A. 1, 2. Doctrinal Introduction.

B. 3:1-4:13. The Mission of Christ.

C. 4:14-16. General Application. ("Having therefore") Boldness.

B. 5:1-10:18. The Priesthood of Christ.

C. 10:19-12:29. Particular Application. ("Having therefore") Boldness.

A. 13. Practical Conclusion.

We are now in a position to see where our particular passage (9:15-23) comes in.

It is in the member marked B (5:1-10:18) that we find it.

We have to see, next, what particular part of that member it occupies, before we can discover its Scope.

Having thus given the Structure of the Epistle to the Hebrews as a whole, we are now in a position to see where the particular passage which we are considering comes in.

We have before remarked that we cannot be guided in this matter by the chapter-breaks, which are entirely and only of human authority, which is no authority at all.

In the case of an Epistle, we are compelled therefore to begin with the Epistle as a whole before we can discover the position of a particular passage or verse.

The Structure of this member B, is based on the same model on which the Epistle itself, as a whole, is framed; and it is as follows:

The Priesthood of Christ.

(B, Heb 5:1-10:18).

(Introversion, combined with Simple Alternation.)

B.a. 5:1-4. The nature of Priesthood in General. πας γαρ (pas gar) "for every..."

b. 5:5-10. Christ called by God after the order of Melchisedec.

c. 5:11-6:20. Digression, concerning Melchisedec as the Type.

b. 7. Christ called by God after the order of Melchisedec.

c. 8:1, 2. Summation, concerning Christ as the Antitype.

B.a. 8:3-10:18. The Efficacy of Christ's Priesthood in particular πας γαρ (pas gar) "for every..."

Now we see that the verses we are seeking (Heb 9:15-23) form part of a larger member, viz., Hebrews 8:3-10:18, and that, in the above expansion, it is the member marked "a," which is the last member of the above Structure; and further, we see that its subject is the Efficacy and Superiority of Christ's Sacrifice as compared with the Priesthood of Aaron under the Law.

All we have to do now is to get the Scope of this member (a, 8:3-10:18) by observing its own special Structure.

We have said above that all these larger members have their own peculiar construction; but we must not be tempted nor turned aside from our main purpose; we must confine our attention, in each case, to the particular members involved in our search: and continue this until we narrow the whole question down to the passage we are examining, and are able to locate the verses (9:15-23) and thus discover their scope.

We are now in a position to do this by expanding the member "a," above, which we shall find to be as follows:—

The Efficacy and Superiority of Christ's Priesthood.

(a, Heb 8:3-10:18).

(Extended Alternation.)

a.d. 8:3-6. Christ's Priesthood. "A more excellent ministry," "a better covenant" on "better promises."

e. 8:7-13. The Old and New Covenants compared and contrasted.

f. 9:1-5. The Earthly Sanctuary a copy of the Heavenly Pattern.

g. 9:6-10. The Offerings.

a.d. 9:11-14. Christ's Priesthood. "A greater and more perfect Tabernacle." "His own blood."

e. 9:15-23. The Old and New Covenants compared and contrasted.

f. 9:24. The Heavenly Sanctuary the pattern of the Earthly Copy.

g. 9:25-10:18. The Offerings.

Here we see that our special member which we are tracking out is found in that marked "e," 9:15-23. Thus, at length, we learn that its subject is The Old and New Covenants Compared and Contrasted.

This settles its Scope for us. All that remains for us to do now is to confirm it by discovering its own Structure and seeing whether this be really the case.

To see the full force of this it will be well to look also at the member with which it stands in Correspondence, viz., "e," 8:7-13, which is an Introversion. It also follows the model of the Epistle as a whole.

The Old and New Covenants Compared and Contrasted.

(e, Heb 8:7-13)

(Introversion and Simple Alternation.)

e.h. 7,8. The First Covenant Faulty.

i. 9. The New Covenant (Negative). Not the same in the making and material.

k. 10. The New Covenant (Positive). Spiritual.

i. 11. The New Covenant (Negative). Not the same in its result and effect.

k. 12. The New Covenant (Positive). Spiritual.

e.h. 13. The First Covenant Evanescent.

Now we are in a position to look at the member with which we are specially concerned, and again we notice that the Structure follows the model of the Epistle as a whole:—

The Old and New Covenants Compared and Contrasted.

(e, Heb 9:15-23)

(Introversion and Simple Alternation.)

e.l. 9:15. The Old Covenant related only to "the promise of the eternal inheritance."

m. 16. Death necessary for its making.

n. 17. Reason for this necessity.

m. 18. Blood necessary for its consecration.

n. 19-23-. Reason for this necessity.

e.l. -23. The New Covenant related to "the heavenly things themselves."

It is impossible to miss the great subject of these verses. It forbids us to ignore its importance, which is so essential to the whole argument.

To arbitrarily change this subject is to entirely miss its scope, and to be driven to force a meaning into the words and expressions which are quite foreign to their Biblical usage.

4. "Absent from the Body."—2 Corinthians 5 will furnish us with another illustration of the importance of the Structure in determining the Scope. And we have seen, under Canon I, the necessity of the Scope to give us the meaning of the word, and to show us how indispensable it is for a right understanding of the whole.

The Structure will show us how much we lose by the break between the fourth and fifth chapters of the second Epistle to the Corinthians. Chapter 5 commences as though it began an entirely fresh subject, whereas it begins with the word "FOR," which shows that it is the conclusion of what had been begun towards the end of chapter 4. That subject is Resurrection as our blessed hope in view of the perishing of our outward man day by day. As a comforting conclusion it is added, "FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens." This is one of the "things unseen," and which are "eternal"; at which, and for which, we are to "look."

Where the real literary and logical breaks occur can be discovered only from the Structure.

As a matter of fact, 2 Corinthians 5 forms part of a member which runs from 2 Corinthians 3:1- 6:10; but we must not make such an arbitrary statement without producing the evidence, so that others may judge for themselves as to its accuracy.

To prove this we must first give

The Structure of 2 Corinthians as a whole.

A. 1:1, 2. Salutation.

B.a. 1:3-11. Thanksgiving.

b. 1:12. Paul's Ministry.

C. 1:13-2:13. Epistolary.

B.a. 2:14-17. Thanksgiving.

b. 3:1-6:10. Paul's Ministry.

C. 6:11-13:10. Epistolary.

A. 13:11-14. Salutations.

Without going into the exquisite beauties of C and C, we note that the small portion in which the expression "Absent from the body" occurs is the member marked b (3:1-6:10). We must dissect and expand this member, which will be seen to be as follows:

The Character of Paul's Ministry.

(b, 2 Cor 3:1-6:10)

b.c. 3:1-3. Commendation (Positive).

d. 3:4, 5. Trust in God. God's Sufficiency.

e. 3:6-18. The Ministry of the New Covenant.

f. 4:1-5:11. Support under Afflictions.

b.c. 5:12, 13. Commendation (Negative).

d. 5:14-18-. Love of Christ. All of God.

e. 5:-18-6:2. The Ministry of Reconciliation.

f. 6:3-10. Approval under Afflictions.

We are thus narrowing down the issue, which is now seen to lie in the member marked "f" (4:1- 5:11).

The subject of this member is Support under afflictions; and its Structure is a repeated alternation, as follows:

Support under Afflictions.

(2 Cor 4:1-5:11)

f.g1. 4:1-6 Confidence (Negative). "We faint not."

h1. 4:7-15. Grounds. "Earthen vessels." The working of death in them (4:12), with pledge of Resurrection (4:14).

f.g2. 4:16-. Confidence (Negative). "We faint not."

h2. 4:-16-5:5. Grounds. "Earthly house." The working of afflictions (4:17), and the working of God, in Resurrection (5:5).

f.g3. 5:6-11. Confidence (Positive). "We are confident."

We need not purse these expansion further, though we might well do so.

We can see very clearly now, that the wonderful ground of support of Paul and Timothy in their afflictions was the consideration of the "unseen" things, as outweighing the "things seen"; so that though the "earthen vessels" of their bodies were dissolved there was the "excellency of the power" of God which would be put forth in Resurrection.

It is thus seen how the break between chapters 4 and 5 destroys the connection: in fact, breaks in two the one member, "h2" (4:-16-5:5), which has only one subject, viz., Resurrection, as the ground of the confidence, and the reason for not fainting in their labours of ministry.

We might have included this under the head of rightly dividing the Word of truth as to its literary form, as shown by the division into chapters (pages 47-51). We might also have included it under the heading of the importance of the Scope of a passage (Canon I). We might have included it under the heading of the importance of the Context (see Canon III). It belongs to all three; but considering that the Structure is necessary to the crowning proof, we have given this illustration here.

It is little less than a crime for anyone to pick out certain words and frame them into a sentence, not only disregarding the Scope and the context, but ignoring the other words in the verse, and quote the words "absent from the body present with the Lord" with the view of dispensing with the hope of Resurrection (which is the subject of the whole passage), as though it were unnecessary; and as though "presence with the Lord" is obtainable without it!

Apart from the doctrine involved, and apart from the teaching of Tradition (true or false), it is a literary fraud thus to treat the words which the Holy Ghost teacheth.

We see therefore, for it must be clear to us, that the Scope of a passage is the key to its words; and that the Structure of a passage is the key to its Scope.

This will show us the importance of our second Canon.

How great must be our loss if we fail to use this key to the wonderful words of God.

Like all His works they bear the minutest searching out.

All the works of God are perfect. And the microscope and telescope can both be used to examine them; though neither of them can ever exhaust the wonders of God's works. In both directions an increase of the power of the lens will reveal new beauties and fresh marvels.

The Word of God, being one of His works, must have the same phenomena: and nothing exhibits these phenomena like the Study of its Literary Structure.

To us, God's Word is the greatest and most important of all His works. If we understand all His other works (which no one does or can) and yet know not His Word, our knowledge will not carry us beyond the grave.

But we must not lose sight of the great underlying lesson, and the great outcome of the whole of this subject, which is this: If the external form be so perfect, what must the inward truth be: if the setting be so valuable, how valuable must be the jewel: if the literary order be Divine, how solemn must be the warnings, how important the truth, how faithful the promises, how sure the words of which the Word is made up.

Since these words were first written the study of the Structure of Scripture has been taken up by many hands, and the student will find it treated at length in works which did not then exist: as N. W. Lund, Chiasmus in the New Testament (1942); J. W. Welch (editor), Chiasmus in Antiquity (1981); and D. A. Dorsey, The Literary Structure of the Old Testament (1999). The Structures of the whole Bible, so far as they were then made out, were set out in The Companion Bible (1909-1922), the work in which the author spent the last years of his life.

It has also been found needful to lay down certain tests, by which a true Structure may be known from a fancied one: that the corresponding members agree in their words, or plainly in their subject; that nothing be forced, or passed over, to make them agree; and that the centre bear the weight which the Structure gives it. We welcome these tests; for a true Structure has nothing to fear from them, and the Structures of the Word, rightly discerned, will bear the minutest searching out.[101]

How to Enjoy the Bible

E. W. Bullinger

1916

Canon III

The Biblical Usage of Words is Essential to their Correct Interpretation.

Next to the Scope of a passage in determining the meaning of words must be placed the Biblical usage of words, as distinct from the meanings put upon them by lexicons, dictionaries, and commentaries.

These are too often based on etymology merely, or on the meaning put upon words by tradition; or on their usage at some time other than the time at which they were written or spoken.

The usage of words is prior in time, as well as in importance, to all dictionaries.

Indeed, in all languages, the dictionary has to be compiled directly from such usage, and is, in fact, only a record of it, so far as it can be gathered.

Hence the value of such a work is in direct proportion to the number of examples which it gives of usage by different writers recognized as standard authorities.

In the case of many words, changes of usage can be traced through different periods of time.

Words in a living language are like coins which are in constant use; and, as coins not only differ in value between different countries, but change their own values at different periods in the same countries; so it is with words; there is a constant change in value when measured by their purchasing power.

The greatest possible care, therefore, is required in dealing with "words," especially when they are the "words which the Holy Ghost teacheth."

It is necessary that we should get not only the exact equivalent in changing words from one language to another, as we do in changing coins; but that we should know the relative value of the same words (or coins) in the same country at different periods of its history.

Over and above this, we read in Psalm 12:6:

a. The words of Jehovah are pure words,

b. As silver tried in a furnace:

a. [Words] of the earth,

b. Purified seven times.

The Holy Spirit has used words pertaining to this world. He has not spoken with "the tongues of angels" (1 Cor 13:1), but with "the tongues of men." In using men's words, and words pertaining to this world, He has used them in all perfection.

The Hebrew Old Testament we must regard as consisting only of Divinely chosen and inspired words, as we have no literature that goes behind it.

With the Greek of the New Testament the case is different, for there is the whole of Greek classical literature behind it.

It is intensely interesting to notice that while there are 97,921 words used by the classical Greek writers,* the Holy Spirit has chosen and used only 5,857 in the Greek New Testament.**[r] (So the lexicons of that day reckoned them. The standard lexicon of classical Greek is now that of Liddell, Scott, and Jones (ninth edition, 1940), which is larger still; while the vocabulary of the New Testament, in the Greek text now commonly printed, is reckoned at about 5,400 words.)[r][102]

* This is the number of words treated in Liddell and Scott's Standard Greek Lexicon, 8th Edition, 1901. (It consists of 1774 pages.)

** This is the number of words treated in Thayer's (Grimm's Wilke's) Greek-English Lexicon to the New Testament.

So that there are 92,064 Greek words which the Holy Spirit has never used at all.

That is to say, out of all the Greek words used in Greek Classical Literature the Holy Spirit has used only one in sixteen, or six per cent!

Those He has used, He has, in many cases, used in a higher sense.

Some He has used in a different sense.

While others, again. He has coined Himself.*

* These should, of course, be deducted from the 5,857 mentioned above.

It is unnecessary for us to consider those words He has never used at all.

There are five distinct divisions under which this subject of usage of words may be profitably considered:

i. Where English words have gone out of use altogether.

ii. Where the usage of English words has been changed.

iii. Where the usage of Greek words had become changed:

- a. By God;
- b. By man

iv. Where different, but concurrent usages of Greek words should be observed in the English.

v. Where a uniform usage of Greek words should not be departed from in the English; English words obsolete.

i. Where English Words have Gone out of Use Altogether.

In the English language certain words and expressions which were common in the seventeenth century have gone out of use altogether, and require explanation before they

can be correctly interpreted.

The following are examples of words and expressions which have become obsolete:—

All to brake (Judges 9:53) is the Anglo-Saxon tobrecan, which meant to smash. "All to brake," therefore, was used in the sense of to completely smash or break.

Away with (Isa 1:13), meant to tolerate.

Come at, meant to come near (Num 6:6).

Do to wit (2 Cor 8:1), meant make to know, to certify.

For to do, meant in order to do (Deut 4:1).

Full well (Mark 7:9), meant with full knowledge.

Go to (James 4:13), meant come now.

Trow (Luke 17:9), meant to suppose or imagine.

Wist (Luke 2:49; Mark 14:40), is the past tense of the Anglo-Saxon wit, to know. Unwittingly (Josh 20:3), meant unknowingly.

Very (Gen 27:21; Prov 17:9; John 7:26, 8:4), meant true, real.

These are only examples. There are many other such words for the Bible student to search out.

ii. Where the Use of English Words has Become Changed.

Another class of words, which have not themselves become obsolete, but of which the usage has become entirely changed during the centuries, requires careful discrimination.

We are familiar with some of these changes, notably in the word

Prevent, which originally meant to precede or go before, but now means to hinder. The importance of this is seen in such a passage as 1 Thessalonians 4:15, "We shall not precede those who are fallen asleep." So RV. (See also Job 3:12; Psa 17:13 (marg), 59:10, 79:8, 88:13, 95:2 (marg), 119:148; Amos 9:10.)

It is a strange commentary on fallen human nature to see words thus changing their usage; for this change is ⌜almost always in one direction; it is nearly always a change for the worse. We seldom find a word acquiring a higher meaning! It is nearly always down,⌝[103] down, like fallen and falling man himself, who thus drags down with him the meanings of the words he uses.

How, for example, did the change in the usage of this word "prevent" come about? And why? It was because whenever one man got before another, it was generally for his own

advantage, and to the hindrance, hurt, and loss of the other; hence the word came to have this new and lower meaning.

Other words may be studied with advantage, e.g., boor, pagan, brat, imp, bombast, oversight, wretch, vagabond, craft, inquisition, impose, meddle, impertinent, garble, equivocation.*

> * The same may be seen in the word apology, which was used of a defence, as in Jewel's Apology (i.e., Defence) of the Reformation. But, because man's defences of himself are usually so poor, the word has come to mean a mere excuse.

Our word censure was used simply of judgment, which might be favourable or otherwise; but, inasmuch as such judgments have generally proved to be unfavourable, the word is used, to-day, only of blame.

Our word story was originally short for history, but because so many histories and stories are what they are, the word has come to mean that which is not true.

Knave was originally a boy, especially a servant boy; but his character has served the purpose of changing the usage of the word to describe what he so often proved himself to be. In Scotland a knave-bairn was a boy-child. Wyckliffe rendered ⌜Exodus 1:16⌝[104], "If it be a knave child, sle ye him." While Paul calls himself "a knave of Jesus Christ."

Cunning meant merely knowing; but because knowing people generally know too much, or use their knowledge to a bad purpose, it has come to have its present usage.

Subtle meant finely-woven; hence, fine, accurate, clever.

Villain meant a servant of a villa, or of a country or farm-house. The house has kept its good meaning, but the man has lost it.

⌜Parasite meant, in Greek, one who eats beside another, a fellow-guest at the sacred feasts;⌝[105] but it is a word which has sunk low indeed, seeing that in Shakespeare's time he was able to write:

"'Most smiling, smooth, detested parasites.
Courteous destroyers, affable wolves, meek bears,
You fools of fortune."

Yet in Greece, where it originated, parasite was once a highly respectable word. The original parasites were 'all honourable men; in repute alike for their learning and integrity.' They held positions of trust in Church and State, for which they had salaries and a table furnished them by the State. This latter fact led to their name, and ultimately to the downfall of the word. For long, however, the profession of parasite was an honourable one, and so great was the public confidence in them that a sacred granary, the Parasitium, containing corn for the service of the gods, was placed in

their charge. Mural inscriptions recording the services of the parasites were placed in the temples, and some of them obtained the civic crown of gold. Presently, however, the word began to be used for those who fed at the expense of others. The hungry tribe sank yet lower in public estimation, and became the toadies and sycophants at great men's tables."—The Globe (London, Eng.), April 23, 1907.

Inn, again, is another example of a word which has seen better days. It is "now applied only to low places and the better sort of public-house in which travellers are entertained; it formerly signified a great house, mansion, or family palace." Yet, in London, it still retains some signs of its former grandeur in Lincoln's Inn, formerly the residence of the Earls of Lincoln, and Gray's Inn, once the mansion of the noble family of Gray. Clement's Inn takes its name from Clement, the Dane on whose burial place a church was subsequently built. Thavie's Inn was built by John Thavie in 1347. Clifford's Inn was denominated from Robert de Clifford, 1309; and Furnival's Inn, from Sir William Furnival, 1388.

But in this section we are dealing with English words where the fall is not so great, but where the old meaning has gone out.

To take in, was the act of hospitality (Matt 25:35), but it stands on the border line, and is used of what it more often is than is not, viz., to deceive.

Adventure, meant to go (Acts 19:31; Deut 28:56).

Artillery, meant any instruments made by art; hence, weapons of any kind (1 Sam 20:40).

Assay, meant to attempt, to try (Job 4:2).

By and by, meant immediately. This change is very important in the interpretation of Luke 21:9.

Charity, meant love; not from the Greek χαρις (charis), but from the old French charitet, which meant dearness. This dearness of affection has resolved itself into the mercenary act of giving money, which has passed into our word charity, which no longer, therefore, represents the Greek word charis.

Beeves, was the plural of beef, the Norman-French for an ox (Num 31:33).

Bonnet, was used of a man's head-dress (Exo 28:40), but to-day it is used only of a woman's (except in Scotland).

Carriages (Acts 21:15), was used of what was carried. To-day it is used of that which carries.

Clouted, meant patched (Josh 9:5).

To ear, meant to plow (1 Sam 8:12; Isa 30:24). And earing meant plowing (Gen 45:6; Exo 34:21); and eared meant plowed (Deut 21:4).

Earnest, meant a pledge, but of the same kind (2 Cor 1:22; Eph 1:14). A pledge might be of a different kind, and hence in that case it would not be an earnest. An earnest is to show that one is, as we say, "in earnest," or serious.

Fast was used in the sense of near, or close by (Ruth 2:8).

Libertine, was used originally of a class of freedmen among the Romans; but even in those days it came to be used (as now) of the licentious use of this liberty (Acts 6:9).

⌜Lusty, meant vigorous (Judg 3:29). Lust meant desire (John 8:44; 2 Tim 4:3; 1 John 2:16);⌝[106] but to-day it is used of one particular kind of desire.

Naughty, meant worth nought, worthless (Prov 6:12, 17:4; Jer 24:2). Now it is used to gloss over any evil, or evil of some special kind.

Nephew, was used of a grandson (Judg 12:14; Job 18:19; Isa 14:22; 1 Tim 5:4).

Occupy, was used of carrying on any business or trade. This usage is still preserved in the noun occupation (Luke 19:13).

Penny, was used of any piece of money (Matt 20:2). Even silver money was called a penny. This usage is still preserved in our expression "to turn a penny." The word originally meant a little pledge or token, then any coin. Then it was used of a day's wage (Matt 20:2). In Luke 10:35 of two days' wage. Now, usage confines it to one particular coin, ⌜then the twelfth part of a shilling.⌝[107] But that is not the usage in the New Testament.

Presently, meant immediately (1 Sam 2:16; Prov 12:16; Matt 21:19, 26:53; Phil 2:23).

Publican, was the Latin publicanus, or tax-gatherer (Matt 9:10, &c.). To-day it is used only of a vintner.

Quick, is the Anglo-Saxon cwic, alive, as opposite to being dead (Lev 13:10,24; Num 16:30; Psa 55:15, 124:3; Isa 11:3; Acts 10:42; 2 Tim 4:1; Heb 4:12; 1 Peter 4:5). To-day we use it in the sense of lively, as the opposite to slow.

Quicken, means to make alive (Psa 71:20, 80:18, 119:25,37,40,88,107,149,154,156,159, 143:11; Rom 8:11).

Quickened, means made alive (Psa 119:50,93; 1 Cor 15:36; Eph 2:1,5; 1 Peter 3:18).

Quickeneth, means maketh alive (John 5:21, 6:63; Rom 4:17; 2 Cor 3:6 (marg); 1 Tim 6:13).

Quickening, means making alive (1 Cor 15:45).

Simple, meant one fold, without guile, open artless. But because such an one says and does what more worldly-wise people would conceal, he is considered foolish. Hence the changed

usage of the word. (See Psa 19:7, 116:6, 119:130; Prov 1:4,22,32, 7:7, 8:5, 9:4,13, 14:15,18, 21:11, 22:3; Eze 45:20; Rom 16:18,19).

Simplicity, has a similarly changed usage (see 2 Sam 15:11; Prov 1:22; Rom 12:8; 2 Cor 1:12, 11:3).

Sottish, meant dull, heavy, stupid (Jer 4:22), but because people are made so by intoxicants, it is used of dullness so caused.

Vagabond, meant a wanderer (Gen 4:12,14; Acts 19:13). Our modern usage testifies to the character of most wanderers.

Silly, is the Anglo-Saxon for inoffensive, harmless; but because persons who are such are regarded as an easy prey for designing persons, the word has come to be used of those who are easily duped. (See Job 5:2; Hosea 7:11; 2 Tim 3:6).

To these may be added a few which the reader of the Authorized Version meets with on almost every page:— Let, meant to hinder (Rom 1:13; 2 Thess 2:7). Conversation, meant manner of life (Phil 1:27; 1 Peter 1:15). Suffer, meant to allow (Matt 19:14). Meat, meant food of any kind (Gen 1:29). Corn, meant grain of any kind, as wheat or barley (Gen 41:57; Mark 2:23). Communicate, meant to share, or give a share (Gal 6:6; Heb 13:16).[108]

It will be seen from these examples how important it is that we should have due regard to these changes of usage in our own English language.

As we have exactly the same phenomena in the Greek (as in all living* languages) it will be necessary to consider this under our next heading.

> * This is why Latin is used in all scientific terminology, because, being a dead language, the meaning of its words is fixed, and cannot now be changed by flux of time, or by use.

iii. Where the Usage of Greek Words had become Changed.

Greek being a living language, its words (like coins) became changed in usage.* Some words were thus changed by the Holy Spirit, and were purified as silver is purified in a furnace; and used in a higher, a better, nobler and a different sense from that in which man had ever used them.

> * Similar changes are taking place to-day: χρονος (chronos), which, in Ancient Greek, meant time, is used in Modern Greek of a year; and καιρος (kairos), which meant season, is now used of weather!

We will consider first the

(1) Changes of usage made by God, the Holy Spirit—

αρετη (arete). Man used this only of manhood or manly prowess, but the Holy Spirit uses it in the far higher sense of Divine glory and of what God could praise. The only occurrences in the NT: Philippians 4:8; 1 Peter 2:9; 2 Peter 1:3, 5.

ηθος (ethos) was used only of the haunt of an animal, but it came to have the moral meaning of custom, or character (1 Cor 15:33).

αγγελος (angelos) was the Greek word for any messenger, also for a messenger of the gods. But the Holy Spirit takes it up, and purifies it, by using it as a messenger from God, and "the Angel of the LORD."

χορηγεω (choregeo) meant simply to supply or furnish a chorus. But the Spirit uses it of the Divine supply of all his people's needs (1 Peter 4:11).

εκκλησια (ecclesia) was used, by the Greeks, only of a town's meeting of its citizens (Acts 19:39). But the Spirit uses it of the assemblies of God's elect.*

* See above.

παρακλητος (parakletos) was used only of a legal assistant or helper. But ⌜Christ uses it of the gift of holy spirit, the "Comforter" within us⌝[109] that we may not sin (John 14:16,26, 15:26, 16:7). And the Spirit uses it of Christ as the Advocate with the Father if we do sin (1 John 2:1).

σκανδαλον (scandalon) was used only of a snare to catch animals; but in the New Testament it is used in a moral and spiritual sense of that which causes anyone to stumble or fall (Matt 11:6); a sense in which the Greeks never used it.*

* The noun is always translated offence in AV, except Romans 11:9; 1 Corinthians 1:23 and Revelation 2:14, where it is "stumbling-block"; Romans 14:13, where it is "occasion to fall." The Verb σκανδαλιζω (scandalizo) is always rendered offend.

But there are other

(2) Changes of usage, made by man.

The Greek language was in use some four centuries before Christ, and had a wonderful literature. But, in the course of time the laws which operate to affect and change the usage of words wrought the same inevitable changes in many Greek words.

For this reason classical Greek usages are no infallible guide to the usage of Biblical Greek.

The vast moral and spiritual nature of the subject-matter of the New Testament necessitated of itself many changes, quite apart from those which were produced by the changes of time.

The Septuagint Version (of the Hebrew Old Testament into Greek) marks many of these changes. But within the last few years the evidence from this source of information has been vastly increased by the multitude of papyri which have been discovered, and dug up, in Egypt. These are daily increasing in number, and are being bought up for deposit and study in the principal libraries of Europe. Some students are engaged in their discovery, others in their translation, while others (like ourselves) are at work in applying them to the language of the Greek New Testament. All these are rendering great service to God's Word by making their discoveries public.*

* Notably Professor Deissmann, of Heidelberg; ⌜Professor Flinders Petrie, of University College, London,⌝[110] and others.

These papyri consist of documents of all kinds; exactly what would be found centuries hence in a house, buried suddenly to-day in sand, or put away in tombs. There are business-letters, love- letters, contracts, estimates, certificates, agreements, accounts, bills of sale, mortgages, school- exercises, receipts, bribes, charms, litanies, tales, magical literature, pawn tickets, and every sort of literary production.

All these are of inestimable value in enabling us to arrive at a true knowledge of many Greek words of which our translators, and, indeed, the Revisers, did not possess; having merely the help of lexicons, which gave the usage of words only in classical Greek.

It is impossible for us, in a small work like this, to give anything like even a general view of so vast a subject. We can only indicate the existence and nature of such a field of study, and give a few examples by way of illustration of its usefulness in connection with this our third Division, which concerns the changes of usage in Greek words brought about by man, but used by the Holy Spirit.

Since these words were written the gathering has gone on. The papyri were set in order, word by word, in The Vocabulary of the Greek Testament, by J. H. Moulton and G. Milligan (1914-1929); and their evidence is now built into the standard Greek-English Lexicon of the New Testament (that of Bauer, Danker, Arndt, and Gingrich, third edition, 2000), and may be searched freely in the collections now laid open on the internet. Further study has qualified a few of the meanings given below (as of πρακτωρ, χαραγμα, and υποστασις); and the reader should weigh each, as we would have him weigh every word, by the usage of the New Testament itself.[111]

We must take them at random, and cannot even attempt to observe alphabetical or other order.

The word ζωοποιεω (zoopoieo), was used in classical Greek as meaning to produce live offspring; but the usage became in NT Greek to make alive again, either of spiritual or of resurrection life (John 5:21, 6:63; Rom 4:17, 8:11; 1 Cor 15:22,36,45; 2 Cor 3:6; Gal 3:21; 1 Tim 6:13; 1 Peter 3:18).

παροικος (paroikos), which meant neighbour, had come to mean sojourner (Acts 7:6,29; Eph 2:19 (foreigner); 1 Peter 2:11 (strangers)).

πρακτωρ (praktor), which is literally a doer of anything, came to mean the man who did the most objectionable thing, viz., the tax-collector. But the papyri show us that it came to have a still lower meaning. The tax collector was the one who put them into prison; hence, it came to be used of the jailor! The word occurs twice (Luke 12:58), and should not be rendered "officer," but jailor.

πηρα (pera), is rendered "scrip" in the AV, and "wallet" in the RV, but commentators are quite undecided as to whether it means a "portmanteau" or a "bread-bag"; though the latter seems superfluous after the word "bread."

The following are the passages:—

Matthew 10:10, "Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses: nor scrip (RV 'wallet') for your journey, neither two coats, neither shoes, nor yet staves."

Mark 6:8, "And commanded them that they should take nothing for their journey, save a staff only: no scrip (RV 'wallet'), no bread, no money in their purse."

Luke 9:3 (compare 10:4 and 22:35,36), "Take nothing for your journey, neither staves, nor scrip, (RV 'wallet'), neither bread, neither money, neither have two coats apiece."

But a special meaning is made known to us by an ancient stone monument. A Greek inscription of the Roman period has been discovered at Kefr-Hauar in Syria, in which a "slave" of the "Syrian goddess" speaks of the begging expeditions he has undertaken for the "Lady." This heathen apostle— who speaks of himself as "sent by the Lady"—tells with triumph how each of his journeys brought in seventy bags. Here he uses this word πηρα. It means, not bags filled with provisions and taken on the journey, but a beggar's collecting bag. This is evidently the meaning in the passages cited above: and when we connect it with the context in St. Matthew, we learn the Lord meant that they were not to earn money, and they were also not to beg. The nature of the Lord's commission is at once seen from what is involved in this interpretation of the word πηρα (pera). In the days of early Christianity the mendicant priest of the ancestral goddess wanders through the Syrian land; from village to village the string of sumpter animals lengthens, bearing his pious booty to the shrine, and the Lady will not be unmindful of her slave. In the same land, and in the same age, was One who had not where to lay His head, and He sent out His apostles with the words:

"Freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses: no wallet (or beggar's collecting bag) for your journey."

He who sent them had "all power" to provide for their supply

πρεσβυτερος (presbuteros), which meant one older in years, is, in the papyri always used of official position, civil as well as religious (just as we use our word "alderman"). This is its usage in the New Testament.

αναγινωσκω (anaginosko), meant to persuade; then, to know well, gather exact knowledge; then, to read. But later usage extended this reading to reading aloud with comments, with a view to persuade. This is its meaning in the New Testament. (See Matt 24:15; Mark 13:14; Luke 4:16; Col 4:16; 1 Thess 5:27; Rev 1:3, etc.)

αποστοματιζω (apostomatizo), meant to dictate to a pupil what he was to write or recite. But its later usage was to examine by questioning on what had been taught. This is its usage in Luke 11:53: "They began to urgently press him and question him about many things" [as though he were their pupil]. They were not seeking for information, but for grounds of accusation.

γραφω (grapho), to write, is always used in the papyri of legal, official, and documentary writing. The perfect γεγραπται (gegraptai), it standeth written, always implies an appeal to authoritative, incontestable authority, definite and regulative.

In this we see the position held by Holy Scripture over oral tradition. In this, too, we may see a reference to the certainty and nature of the revelation of the Mystery (or secret) in the γραφων προφητικων (graphon prophetikon), prophetic writings, of Romans 16:26 (compare Eph 2:20, 4:11, and 2 Peter 1:20, etc.). We may also see in this a reason for Paul's desire to have "the parchments" which he asked Timothy to bring with him (2 Tim 4:13): for, Bible truth is based on documentary evidence, and not on oral tradition.

απεχω (apecho), to have from, to receive or be [distant] from. But the papyri show that it was the common form of giving a receipt in full. This is its usage in Matthew 6:2, 5, 16; Luke 6:24, and Philemon 15, which shows that when the scribes prayed they did it to be seen of men; men had seen them; they had got their receipt, therefore, in full; and there was nothing more for them to receive: no real answer to their prayers to be expected. The rendering "reward" (AV and RV) conveys no sense.

βεβαιωσις (bebaiosis), confirmation. In the papyri it is the guarantee of the seller to the buyer as to the validity of the sale (Phil 1:7; Heb 6:16, where it is rendered "confirmation").

το δοκιμιον (to dokimion), the trial or trying. In the papyri this is always used as an adjective, meaning genuine, tested, and is found especially on pawn-tickets and marriage-contracts in the sense of certified. This is its usage in the NT, which had come to denote the result of trial, and had been changed from the act or process of trial. Hence 1 Peter 1:7 means "your tried or genuine faith"; and James 1:3, "your tried or tested faith enables you to be patient."

δικαιος (dikaios), just, or righteous, is used in the papyri of that which comes up to the required standard expected or looked for. It is used of a horse, of cattle, of a cubit; as it is used in the Septuagint (Prov 11:1) of "a just weight."

This is its New Testament usage, showing that God's righteousness, when it is bestowed, brings its recipient up to the standard which God Himself requires and looks for. The saved sinner is therefore by it "made meet for the inheritance of the saints in light" (Col 1:12), and hence can be declared "complete in Christ."

ιλαστηριον (hilasterion) comes to us through the Septuagint; where, in Exodus 25:17 (Heb 16), "thou shalt make a כַּפֹּרֶת (kapporeth), cover, of pure gold." This word kapporeth

(cover) is rendered ιλαστηριον επιθεμα (hilasterion epithema), propitiatory cover, because the cover, on which the blood was sprinkled, was the means of propitiation.

The word in Hebrews 9:5 must retain this usage, and be rendered "the cherubim of glory shadowing the propitiatory [cover]." By the figure, Metonymy, the result (propitiation) is put for the means by which it was obtained (the cover of the ark on which the blood was sprinkled). That was what the cherubim shadowed, not the propitiation itself.

So that the word can be taken in this sense here; as it must be in the other passage where it occurs, Romans 3:25: "Whom God hath set forth as His propitiatory gift."

In the papyri and on inscriptions and monuments this word is used in the sense of votive or propitiatory gift.

So here, Christ was God's propitiatory gift, the gift of Divine love. Not man's gift to God; but God's gift to man.

The rendering of hilasterion by "mercy-seat" is quite wrong. The RV puts in the margin, "Greek the propitiatory"; but, not seeing the Figure of Speech, nor knowing of the usage of the word in the papyri, the Revisers did not add the noun, "cover," after the adjective "propitiatory"; and with the AV rendered "propitiatory" in Romans 3:25 as a noun, "propitiation."

The saints of God in Rome would hardly know the technical "mercy-seat," but they would know the common usage of the word at the time as being a propitiatory gift.*

* In 1 John 2:2, 4:10 it is the noun ιλασμος (hilasmos), propitiation.

ευεργετης (euergetes), meant a well-doer, but our Lord uses it in Luke 22:25 in the particular and almost technical sense which recent discoveries have revealed. The word had been restricted from the extended sense of well-doing to the limited and special sense of a well-doing on behalf of the public, which deserved the public recognition of one as being a BENEFACTOR.

The discoveries of inscriptions and coins, added to the literary evidence already available, establishes this special usage of the word in our Lord's days.

πληθος (plethos), is generally rendered multitude. In the papyri it has a technical usage applying to associates in a community or congregation. This appears to be the usage in Luke 1:10, 19:37; Acts 2:6, 4:32, 6:2, 5, 15:12, 30, 19:9, 21:22.

μικρος (mikros), small, little. In the papyri this word is used in the sense of junior in contrast with μεγας (megas), great, which is used as senior. This is clearly the sense in Mark 15:40; and it is a question whether it is not also in Matthew 11:11, 18:6, 10, 14; Acts 8:10, 26:22.

κυριακος (kuriakos), the Lord's, is used in the papyri of what is imperial, and especially pertaining to the κυριος (kurios), the Lord, as Ruler.

χειρογραφον (cheirographon), hand-writing. In the papyri this is the technical term for a bond or certificate of debt. Many have been found; some of them are scored through and thus cancelled. This is the sense in Colossians 2:14, where only it is found.

αδολος (adolos), occurs only in 1 Peter 2:2 and is rendered sincere. In the papyri the usage is in the sense of unadulterated, referring to food.

σφραγιζω (sphragizo), to seal. In the papyri it is used of delivering property into the possession of the receiver. To seal a thing to a person was used of delivering and securing that thing to him, sealing being the last thing done prior to such delivery. Thus we read "Seal the wheat and the barley," i.e., seal [the sacks containing] the wheat and the barley [and deliver them].

This is the usage in Romans 15:28; Ephesians 4:30.

χαραγμα (charagma), a mark. In the papyri this word ⌜(1) is commonly used of a mark connected with the emperor; and (2) it commonly contains⌝[112] his name or effigy, and the year of his reign. (3) It was necessary for buying and selling. (4) It was technically known as charagma.

It is found on all sorts of documents, even on "a bill of sale." In Acts 17:29 it is rendered "graven." Elsewhere it is used only of the "mark" of the Beast (Rev 13:16,17, 14:9,11, 15:2, 16:2, 19:20, 20:4). He will be the Overlord in that day!

αναπεμπω (anapempo), to send up. This word is used in the papyri of sending up to a superior authority. This is the usage in Luke 23:7, 11, 15 and Acts 25:21.*

> * Here all the Critical Greek Texts prefer this word to the simple πεμπω (pempo), to send by an escort.

It is also used of sending up with pomp and dignity.

βιαζομαι (biazomai), to use force or press with violence. Commentators tell us that it occurs only twice in the New Testament, and that it must, in the former of the two passages, be taken as a Passive. The former passage is Matthew 11:12, "the kingdom of heaven suffereth violence." The latter is Luke 16:16, "every man presseth into it."

But the meaning of the word, and the interpretation of both passages is settled for us by an inscription found in a temple near Sunium,* built not earlier than the imperial period which commenced in BC 24.

> * Sunium is a promontory at the SE extremity of Attica, Greece, now known as Cape Colonna. It contains to-day the ruins of a temple measuring 44 by 98 feet. Twelve columns are still standing.

It was founded by Xanthus the Lycian as a sanctuary.

In this inscription certain ceremonial purifications are prescribed as a condition of entrance into the temple; and it goes on to say that no one may sacrifice in the temple without permission from its founder. Then the regulation continues:—

εαν δε τις βιασηται

"But if any one forces [his way in]

απροσδεκτος η θυσια παρα του θεου his offering is not pleasing to the god."

This settles the usage of the word in the two passages:

Matthew 11:12, "But from the days of John the Baptist until now the kingdom of heaven forces itself [on the people], and the pushful seize on it."

Luke 16:16, "Since that time (John's) the kingdom of God is announced [as good news] and every one forces [his way] into it."

Thus, both passages harmonize; the usage in both is the same; and, both accord with the usage which obtained in the New Testament period.

κατακριμα (katakrima), is an important word, occurring only three times in the New Testament.

Romans 5:16, "The judgment was by one offence unto condemnation."

Verse 18, "As by one offence [judgment came] unto all men for condemnation."

Romans 8:1, "There is therefore now no condemnation to them that are in Christ Jesus."

In deeds of sale found among the papyri this word is found in its legal usage. It is used of a burden on land, such as debts, taxes of all kinds, arrears, and all payments of every kind. All are mentioned, but the effect of the legal document is to declare that the land sold is free from all burdens of every kind. Note the bearing of this in such passages as Romans 8:1.

υποστασις (hupostasis), rendered "substance" in Hebrews 11:1, is used in the papyri in the sense of title-deeds. This shows that believing what God has said and promised, is our title-deed for which He has caused us to hope.

iv. Where Different but Concurrent Usages of Words Should be Observed in the English.

Quite apart from age or clime there are many Greek words which the Holy Spirit Himself uses in different connections, and with varying meanings. These can be easily seen, observed, and classified; and our English renderings can and must be made to conform to them.

Unlike our last division (No. iii. above) this is work for the English reader, who is at no disadvantage with the Greek scholar, provided he uses our Lexicon and Concordance to the

English and Greek New Testament. It is designed for English readers; and, though the Greek words are given, the truth can be gained without looking at them; for they are numbered, and the reference is to the meaning given under that number.

The use of that book will enable the student to find out, at a glance, under the English word, the Greek word which is so translated. The index will tell him whether the word is translated otherwise elsewhere; and, if so, under what renderings he can find them. At this stage he will be able to use more readily the Englishman's Greek Concordance and easily make out a list of all the occurrences of the word in question.

The English reader has now still greater helps than these. Interlinear Bibles, and concordances keyed to the numbers of Strong's Exhaustive Concordance (1890), set the Greek or Hebrew word beside every English one; and free tools such as STEP Bible (from Tyndale House, Cambridge) and the Blue Letter Bible will gather, in a moment, every occurrence of a word, which the student was once obliged to collect by hand. But no tool can do the reading for him. He must still turn to every passage, and note how the word is used.[113]

It is here that his real study of this branch of our subject will begin. For now he must turn to every passage, and note how the Holy Spirit uses the word; and when he has all the data before him he will soon discover whether the usage is uniform; or whether there is more than one sense in which the word is employed.

This part of the study requires a spiritual understanding (1 John 5:20; 1 Cor 2:14), common sense, and strength of mind to follow the leading of God's Word in spite of all that has been imbibed and "received from the fathers by tradition."

When difficulty is experienced in receiving the truth of God, it is because we try at the same time to hold on to tradition, and try to combine the two. But the moment we let tradition go all will become easy. It is not the simple truth that is difficult, but it is the endeavour to hold on to the traditional belief as well as the simple truth. Let one of the two beliefs go, and either will be easy; it is the effort to hold both that creates the real difficulty.

Let us illustrate this by looking at the word.

1. "Parousia."—παρουσια (parousia).— This word furnishes us with an excellent and useful example, showing the necessity of discriminating between its different usages.

Many take it as a proper noun, and speak of "The Parousia" as though it always refers to one separate and distinct act, viz., the coming of the Lord as revealed in 1 Thessalonians 4.

The next step is that, when they find that this same word is used of the coming of Christ in Matthew 24, "immediately after the Tribulation of those days," there is no alternative but to interpret 1 Thessalonians 4 as being after the Tribulation.

Thus, trouble and confusion is created; and the loss of the blessed hope and waiting for God's Son from heaven is shrouded in darkness.

But all is made clear, the moment we discriminate between the various usages of the word parousia. There is no dispute about the meaning of the word. All are agreed that its only meaning is presence; and when translated coming it always denotes the actual presence of the person who thus comes.

From our Greek and English Lexicon and Concordance we find that παρουσια (parousia) occurs twenty-four times; and that it is rendered twice presence, and twenty-two times coming.

Our object, now, is to find out how the Holy Spirit uses it; and whether the teaching of some is correct, who tell us that it refers always to the coming of Christ for his Saints before the Tribulation, and not the coming of Christ with His saints, after the Tribulation.

No one can help us in making this discovery; neither do we need any help beyond collecting all the data, and looking closely at every passage, and noting the different usages.

Having got our complete lists of twenty-four Texts, we read each (with its context, of course), and we find that:—

(a) Six times it is used of the presence of INDIVIDUALS, and that it is always their personal, bodily presence.

1 Corinthians 16:17, Stephanus.

2 Corinthians 7:6, 7, Titus.

2 Corinthians 10:10, and Philippians 1:26; 2:12, Paul.

(b) Six times it is used of Christ's presence in the air, when He comes forth thither to meet His raptured saints, before the Great Tribulation (1 Thess 2:19, 3:13, 4:15, 5:23; 2 Thess 2:1 and 1 John 2:28). We note that all but one of these six are in the Epistles to the Thessalonians.

(c) Eleven times it is used of Christ's presence on earth, when with His Church He comes unto the earth, in the Day of the Lord, "Immediately after the Tribulation of those days" (Matt 24:3,27,37,39; 1 Cor 15:23; 2 Thess 2:8; James 5:7,8; 2 Peter 1:16, 3:4,12).

(d) Once it is used of the presence of "that lawless one," who shall be destroyed by the glorious advent of Christ (2 Thess 2:9).

Here are all the usages; and we see, at once, that it is not correct to speak of "The Parousia" as though it related only to Christ; or to His coming as being one single act; or to one part only of that coming.

We note that there is one chapter (2 Thess 2) where the word is used of three distinct acts of being present:—

There is the presence of Christ in the air before the Tribulation (2 Thess 2:1) and our gathering together unto Him there;

There is the presence of the Lawless one on the earth during the Tribulation (2 Thess 2:9);

And there is the presence of the Lord on the earth, in all His glory, by which the Lawless one will be destroyed. This will be after the Tribulation (2 Thess 2:8).

If we are not careful to distinguish these various usages of the word parousia, we shall only create confusion in the Word, and trouble in our own minds. We shall find ourselves taking a passage which speaks of the Lord's presence on earth after the Tribulation, and interpreting it of His presence in the air before the Tribulation; and, if we thus take the word parousia as being used of the latter, then we shall interpret 1 Thessalonians 4 by Matthew 24, and not only take the Church through the Tribulation, but we shall defer the realization of the Rapture of 1 Thessalonians 4 until after the Tribulation, and take all the blessedness out of it. We shall give a flat contradiction to 1 Thessalonians 5:4, which categorically assures us that "the Day of the Lord shall not overtake us as a thief"; and plunge ourselves into that very "darkness" which the same word declares that we are "not in."

2. Pneuma, spirit.—The word πνευμα (pneuma), spirit, is a word of the greatest importance.

When we have made out our complete list (as before we made of Parousia) we find that there is practically little or no difference as to its translation; for it is rendered spirit every time, except John 3:8, where it is rendered wind; Revelation 13:15, where it is rendered "life" (marg. breath); Matthew 27:50 and John 19:30, where it is rendered ghost.⌜ (save that, when joined with the word "holy," it is rendered "Ghost" throughout the AV, in the expression "Holy Ghost"; and in 1 Corinthians 14:12, "spiritual gifts")⌝[114]

In this case, though there are different usages, they are all confined to interpretation and not to translation.

We need not say more on this word here, for in our work, The Giver and His Gifts, or, the Holy Spirit and His Work, we have given a complete list of all the occurrences of the word pneuma; and have set out, in an exhaustive manner, all the data.

Fourteen different usages are given, and classified lists are appended, from which the reader can gather for himself all that can be learnt from those lists.

It is used of (1) God, (2) Christ, ⌜(3) God, as the Holy Spirit, the Giver,⌝[115] (4) the Operations of the Spirit, (5) the New Nature, (6) Psychologically, (7) of Character, (8) by Metonymy for what is not of the body, (9) by Synecdoche for one's self, (10) Adverbially, (11) of Angels, (12) of Demons, (13) of the Resurrection Body, (14) in combination with the word "holy," without the article.

The usages of this word are so important that it requires a separate volume for their full treatment.

One great fact may be noted here, viz., that the expression πνευμα αγιον (pneuma hagion), holy spirit, occurs fifty times (out of 388), and it always refers to the gifts and operations of the Holy Spirit, and never to the Holy Spirit, the Giver.⌜ The Giver is God Himself: for "God is a Spirit" (John 4:24), and He is holy; it is God who "giveth not the Spirit by measure" (John 3:34), and God who "hath given us of his Spirit" (1 John 4:13).⌝[116]

The evidence is simple and clear. In Luke 24:49 the Lord Jesus calls "the promise of my Father" (for which the apostles were to tarry in Jerusalem), "power from on high."

In Acts 1:5 He calls this same promise "pneuma hagion."

Therefore pneuma hagion is "power from on high."

This proves that pneuma hagion is what is given, and not the Giver.

If further proof is needed, then it is furnished by that crucial passage, Acts 2:4, "And they were all filled with pneuma hagion, and began to speak with other tongues as THE SPIRIT gave them utterance."

Here the Giver and His gifts are quite distinct. ⌜What was given was pneuma hagion, "power from on high"; and the speaking with other tongues was its first manifestation.⌝[117] The Giver, who "gave," was "The Spirit."

Nothing could be clearer than this.

Unfortunately the AV and RV have, in all these fifty occurrences of pneuma hagion, arbitrarily inserted the article, and used capital letters for "Holy Spirit," so that the English reader is entirely misled, and is compelled to understand that it is the Person who is meant; while he is kept quite uninformed of the fact that it means His gifts and operations.

The subject is so important, and the information so difficult to be obtained, that it will be necessary for us to give a list of the fifty passages. They will repay abundantly any pains that may be taken in their careful study. The reader should take his or her Bible, and mark in the margin every one of these

Fifty occurrences of pneuma hagion: Matt 1:18,20, 3:11; Mark 1:8; Luke 1:15,35,41,67, 2:25, 3:16, 4:1 (first), 11:13; John 1:33 (second), 20:22; Acts 1:2,5,8, 2:4 (first),33,38, 4:8,(25),31, 6:3,5, 7:55, 8:15,17,(18),19, 9:17, 10:38,45, 11:16,24, 13:9,52, 19:2 (twice),6; Rom 5:5, 9:1, 14:17, 15:19; 1 Cor 2:13, 6:19, 12:3 (second); 2 Cor 6:6; 1 Thess 1:5,6; 2 Tim 1:14; Titus 3:5; Heb 2:4, 6:4; 1 Peter 1:12; ⌜2 Peter 1:21;⌝[118] Jude 21.

Some of the above passages are very important, and will be found most instructive if studied in the following order: Acts 6:3; Luke 11:13; John 20:22; Acts 8:15, 17, 19, 20.

3. Church.—We have already considered this word under "Dispensation Truth and Teaching. But there is something further to be learnt from the usage of the word εκκλησια (ecclesia), of which it is generally the translation.

This rendering is unfortunate, considering the fact that our English word "church" has also, itself, several usages.

It is important therefore that we should carefully adjust the two usages, and rightly adjust and appropriate the one to the other.

The Greek word ecclesia means a convocation of persons called out. Hence, an assembly of persons so called out.

It 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, a smaller company, 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; 1 Kings 8:65; 1 Chron 29:1; Acts 7:38); (4) any assembly of worshippers as a congregation (Psa 22:22,25; Matt 16:18, 18:17; 1 Cor 14:19,35; Gal 1:13; Heb 2:12); (5) of separate assemblies in different localities (Acts 5:11, 8:3; 1 Cor 4:17, etc.); (6) of the Guild or Company of Ephesian Craftsmen (Acts 19:32) as distinct from the population of Ephesus; (7) of a Town's meeting (Acts 19:39).

Then there is the special Pauline usage, which was quite different from any of the above. Other assemblies consisted of called out ones from Jews, or from Gentiles (as in Acts 19); but this new Body is called out from both and yet consists of neither (Gal 3:28, 6:15). This calling out is the Secret (or Mystery) which was hidden in God, and never revealed to men until the administration of it was committed to the Apostle Paul.⌜ (Eph 3:2-3); it being "now revealed unto his holy apostles and prophets by the Spirit" (Eph 3:5)⌝[119]*

* See Part I, Chapter III (pp 137-140).

The usage of the English word "church" is just as varied. It is used (1) of any congregation, (2) of a particular church (as Rome or England), (3) of the Ministry of a church, (4) of the Building in which the congregation assembles, (5) of Church as distinct from Chapel, (6) it is used of the Church as distinct from the world, and (7) it is used in the Pauline sense, of the Body of Christ.

This shows us the extreme care with which we should note the usage of words.

4. "Elements" or "Rudiments."—The Greek word στοιχεια (stoicheia) has at least two different usages, one material, and the other moral.

It is used of what is material in 2 Peter 3:10, 12; of the material elements of which creation, or this world, is made up.

In the other five passages it is used of the moral and religious ordinances which make up the outward acts of religion, with all its rites and ceremonies.

Four times it is used in the Epistles which are addressed to churches; twice in Galatians and twice in Colossians, these two being the Epistles which are written to correct errors in doctrine. Galatians corrects errors in connection with the doctrine as taught in the Epistle to the Romans concerning justification, Colossians being written to correct errors in doctrine as taught in the Epistle to the Ephesians concerning the Mystery.

In these, the outward ordinances of Religion are contrasted with the spiritual truths of Christianity (as distinct from Religion).

The AV renderings show the confusion of thought in the mind of the Translators. In Galatians 4:3 and 9 they render it "elements" in the text, and "rudiments" in the margin.

In Colossians 2:8 and 20 they render it "rudiments" in the text, and "elements" in the margin.

The RV agrees with the AV translation in Colossians; and in all four passages renders the word "rudiments" in the text, and "elements" in the margin.

The usage of the word in the Church Epistles is seen to be peculiar to them, and this fact must be borne in mind in the interpretation of these four passages.

5. Saints.—The word αγιος (hagios), holy, is when in the plural αγιοι (hagioi) always translated saints.

Of course it means the same, holy, i.e., or, holy ones, except that it is left to be inferred from the context who the holy ones are who are so designated.

A brief examination of the usages of the plural, hagioi, will show us that they are four in number.

Of course, ordinary readers, who are, as a fact, more familiar with the New Testament usage; and, as a matter of selfishness, more prone, as well as accustomed, to interpret everything of the church! will have neither the inclination to study its usage, nor the willingness to part with the meaning which they have appropriated to themselves.

This is sufficient to show us the necessity of studying the usage of this word "saints."

(1) It is used of Angels (Deut 33:2).

> "Jehovah came from Sinai,
>
> And rose up from Seir unto them;
>
> He shined forth from mount Paran,
>
> And He came with ten thousands of holy [ones]: From His right hand went a fiery law for them."

Here, it is evident that the word "angels" should be supplied after the word holy, thus "holy [angels]" for these celestial beings are meant. This is proved by a reference to Psalm 68:17; where, in a reference to the same Divine descent at Sinai, the word "angels" is used instead of "holy ones," as another name for them.

(2) It is used of Israel in the very next verse (Deut 33:3).

> "Yea, He loved the People; All His holy ones are in Thy hand."

Here the word is used of the People of Israel. For the preceding words are—"This is the blessing wherewith Moses the man of God blessed the children of Israel before his death."

It is a blessing which is yet to receive its full consummation when the Lord shall have come again, and the People of Israel shall know Him to be their Divine Redeemer, their King, and their God.

(3) It is used also of individuals and other godly Israelites, as in Psalm 16:3, 34:9, 89:5, 7, 106:16; Hosea 11:12.*

> * The English word "saints" represents quite a different Hebrew word in 1 Samuel 2:9; 2 Chronicles 6:41; Psalm 30:4, 31:23, 37:28, 50:5, 52:9, 85:8, 97:10, 116:15, 132:9, 16, 145:10, 148:14. Here the Hebrew word is חָסִיד (chasid), pious, Godly.

(4) It is used in the Church Epistles specially of the members of the one Spiritual Body, whose holiness is that of Christ; and whose saintship therefore, though enjoyed on earth, is higher than that of any other created beings, being merged in their higher title, "the sons of God."

This is its usage in the commencement of the Epistles, as in Romans 1:7; 1 Corinthians 1:2, etc.

With this key, Bible students will have no difficulty in determining what the usage of the word is in any particular passage; for the Context alone is the all-sufficient guide as to what it must be.

We need not go through all the passages where the word "saints" occurs; this would be doing the work which it should be our readers' pleasure and profit to carry out.

One or two passages may be doubtful; in which case it may be well to come to no conclusion, but to wait for further light.

A few other passages will receive a new interpretation and lead to a change in our traditional views.

With Matthew 25:31 before us we shall find that several passages which we have been in the habit of referring to the Church of God, really refer to angelic beings.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt 25:31).

Here we have the word "angels" associated with the word "holy" (pl.), which leaves us in no doubt.

In harmony with this passage we must take 1 Thessalonians 3:13. "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his holy [angels]."

On the other hand, in 2 Thessalonians 1:10 the word "saints" is used synonymously of "all them that believe," and in contrast with "the mighty angels" of verse 7, because "At the revelation of the Lord Jesus from heaven" (v 7), those who have been troubled now will be at "rest."

This revelation in judgment (v 10) will take place "when He shall have come to be glorified amid His saints on earth (Israel), and wondered at (in that day) amid all raptured believers."

In Jude 14 the word "saints" clearly refers to angels; "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all."

In Revelation 15:3 the word "saints" should be "ages" according to the RV, or "nations" according to the RV margin. The Structure (Introversion) requires "nations."⌜ The Greek text now commonly printed (Nestle-Aland, twenty-eighth edition, 2012) reads "nations" in the text.⌝[120]

v. Where a Uniform Usage of Greek Words should not be Departed from in the English.

It is not always that Greek words have different usages. The vast majority have one uniform usage; and this must not be departed from in the English, and cannot be ignored without serious loss.

Even where it does not lead to a misunderstanding or a wrong interpretation of a passage, it creates great and unnecessary confusion.

1. Withhold, κατεχω (katecho). Who would imagine that "let" and "withhold" of the AV; and "restrain" of the RV in 2 Thessalonians 2:6, 7, are all the rendering of one and the same Greek word?

The word κατεχω (katecho) occurs nineteen times, and is rendered by thirteen different English words.

Who is to help us in coming to a true interpretation of this word, and of the passages in which it occurs?

There is no help outside the Word of God.

It is rendered hold fast three times, and hold three times, so that these are the most frequent renderings.

The only way of finding and testing the correct rendering is to look at every one of the passages and see if the one rendering hold fast can be consistently used. It will not follow that this word will be the very best according to our English idiom; and we need not make it the uniform rendering. We may use other words more in harmony with the genius of the English language so long as we keep the uniform sense hold fast in our mind:—

Matthew 21:38, "let us seize on his inheritance" (let us hold fast).

- Luke 4:42, "and stayed him, that he should not depart" (held him fast).
- Luke 8:15, "having heard the word keep it" (hold it fast).
- Luke 14:9, "with shame to take the lowest place" (to hold).
- John 5:4, "of whatsoever disease he had" (he was held).
- Acts 27:40, "and made towards shore" (held their course toward).
- Romans 1:18, "who hold the truth in unrighteousness"* (hold fast).
- Romans 7:6, "having died to that by which we were held" (so margin and RV).
- 1 Corinthians 7:30, "as though they possessed not" (held nothing fast).
- 1 Corinthians 11:2, and keep the ordinances" (hold them fast).
- 1 Corinthians 15:2, "if ye keep in memory what I preached" (hold fast).
- 2 Corinthians 6:10, "and yet possessing all things."**
- 1 Thessalonians 5:21, "prove all things, hold fast that which is good."***
- 2 Thessalonians 2:6, "ye know what withholdeth" (holds [him] fast).
- 2 Thessalonians 2:7, "only he who now letteth" (he who now holdest fast).****
- Philemon 13, "I would have retained" (held fast).
- Hebrews 3:6, "if we hold fast the confidence."
- Hebrews 3:14, "if we hold the beginning of our confidence" (hold fast).
- Hebrews 10:23, "let us hold fast the profession of our faith."

* This is done in cases where any may "hold the truth," and where the truth does not hold them. In that case such may continue to act unrighteously; e.g., when the proprietor of a journal, who holds the truth, allows an editor or writer to regularly teach what he knows to be error; and this for the sake of gain. That is holding the truth in unrighteousness; and, unfortunately such a thing is not unknown even in religious journalism.

** The context shows that this rendering could not be improved, though the idea is there.

*** Here the correct rendering occurs in one of the very Epistles where we have the wrong rendering, 2 Thessalonians 2:6, 7.

**** This is Satan, who holdeth fast to something. What it is may be suggested in Revelation 12:9-13:1, viz., to his position in the heavenlies; from whence when he is cast out, he stands upon the sand of the sea, and "the man of sin" is revealed in his appointed season.

Thus, we see, that hold fast is, and must be, the only correct rendering in 2 Thessalonians 2:6, 7. This gives us, therefore, the key to the true interpretation of that prophecy.

2. Temptation.—πειραζω (peirazo), tempt; πειρασμος (peirasmos), temptation.—These words are of frequent occurrence. The latter word occurs twenty-one times, and in all but one is rendered temptation.

But the usage of peirasmos in the Bible is always in the sense of trial: hence specially of trouble or tribulation, because it is that which really tries a man better than anything else.

Our English word "temptation" meant, originally, much the same: to stretch out, handle, try the strength of.

This is stated to be the object of trial (Deut 8:2).

In the Old Testament the word is used of the troubles themselves (Deut 7:19, 29:3. Compare Wisdom 3:5, 11:10; Sirach 2:1; Judith 8:24-27).

This is also clearly its use in Luke 8:13: "in time of trial or trouble [not temptation in the sense of enticement, as we now use the word almost exclusively] fall away." (So Matthew 13:21, and Mark 4:17.)

In Acts 20:19 Paul is evidently alluding to what he calls, in 2 Corinthians 11:26, the "perils by mine own countrymen."

In Hebrews 2:18; 1 Peter 1:6; Revelation 3:10 the meaning is the same.

From all this we see that in the Lord's Prayer the word should be trial or tribulation, viz., the Great Tribulation.

In Matthew 4:1; Mark 1:13, and Luke 4:2 the physical sufferings of our Lord are meant (compare Hebrews 4:15).

3. Poor, πενης (penes).—The words used for and rendered "poor," πενης (penes), πραυς (praus), πτωχος (ptochos), and ταπεινος (tapeinos), all mean oppressed.

Our Western idea of being poor has come to mean being without money, because the condition of the poor in modern times has lost the one great characteristic of the poor in past centuries, and of present times still, in the East.

But the Biblical usage of the word has not changed, though customs have.

In the Greek civilization the word had much the same meaning as that in which we use it to-day, because oppression was not then associated with poverty.

But the Bible deals with and describes Eastern conditions, and hence though in classical Greek πενης (penes) meant poor as opposed to rich, πτωχος (ptochos) meant destitute as opposed to affluent, and πραυς (praus) meant easy-tempered as opposed to violent, yet in the Bible these words are all used of the oppressed class of any country: the peasantry or

fellahin, who then, as now, lived quiet lives and were the victims of constant oppression, ill-treatment, and plunder at the hands of their autocratic rulers.

This is the meaning of the words poor and meek.

See Psalm 10:9, 37:14, "He lieth in wait to catch the poor"; or Psalm 35:10:

> "All my bones shall say, LORD, who is like unto Thee, Which deliverest the poor from him that is too strong for him, Yea, the poor and needy from him that spoileth him."

This is why God is represented so often as the deliverer of the poor, or oppressed (Psa 12:5, 34:6, 37:10,11, 40:17, 72:4,13, 76:9, 147:6).

In the New Testament this usage is the same.

4. Paradise, παραδεισος.— Paradise is an Oriental word, and was apparently first used by Xenophon to indicate the parks of the Persian kings. It originally meant an enclosed park, planted with trees, and stocked with game. In such paradises eastern monarchs were wont to take their pleasure in hunting.

But the Holy Spirit has exalted it, and used it in a sense higher than that in which man had ever used it. For "the Paradise of God" is the "garden" which God planted in Eden for man's blissful abode. And when the curse shall have been removed, the whole earth will be a paradise where God shall again dwell with man.

The Bible knows no other Paradise. The Greek word παραδεισος occurs in the Septuagint twenty-eight times. In nine it represents the Hebrew word "Eden"; and in nineteen places the Hebrew word גַּן (gan), garden. In English it is rendered Eden, Garden, Forest, Orchard.

The Hebrew word Eden occurs sixteen times; and Garden, is used of Eden, thirteen times in Genesis; and six times in other passages of "the Garden of God" (see Gen 2; Neh 2:8; Eccl 2:5; Song 4:13).

It is man who has changed the usage of the word from its only Biblical usage, and dragged it down and fastened on it the meaning given to it in Babylonian, Jewish, and Romish traditions.

5. "Sheol" and "Hades."—Here, again, the Biblical usage of these words is uniform, and we must refer our readers to our separate pamphlet on this subject, in which will be found every passage in the Bible where these words occur, with their renderings.

These renderings are so various that, they are not only confusing to the mind, but misleading as regards the truth.

The Hebrew Sheol is rendered thirty-one times the grave, thirty-one times hell, three times pit; sixty-five times in all. Four times the grave is put in the margin for hell, which increases the rendering the grave to thirty-five times and reduces the rendering hell to twenty-seven

times. The Greek Hades occurs eleven times, and is rendered ten times hell, and once grave (1 Cor 15:55).[121]

On the face of the matter, this gives the preference to the grave, not "A grave," for which there are other words: but "THE grave," for which there is no other word. Grave-dom, or the state of the dead as being in the dom-inion of the grave, is the idea associated with the word. Not the act of dying, but the state of the dead, the present condition of death.

The Old Testament Biblical usage must settle the meaning of the heathen (i.e., the Greek) usage of the word Hades, because the Holy Spirit uses it of His own Hebrew word Sheol in Acts 2:27 by quoting Psalm 16:10.

From these last two passages it is clear that Sheol or Hades is the place where "corruption" is seen (Acts 13:34-37); and from which Resurrection is the only exit (Rev 20:4,5). Those who are raised in the First Resurrection "live and reign with Christ a thousand years." Of those who are not raised then it is written they "LIVED NOT AGAIN until the thousand years were finished."

This is conclusive as to the Holy Spirit's own usage of these words.

6. "Mystery," μυστηριον (musterion).—This English word is a transliteration of the Greek word μυστηριον (mysterion), but its usage by us to-day in no sense corresponds with the meaning of the Greek word.

The Greeks used it of a secret, pure and simple; a secret which can be perfectly well understood when made known; whereas we use the word "mystery" of what cannot be understood at all; and is past comprehension even when it is revealed. Thus our usage of the word to-day is quite different from the Biblical usage.

We must be careful, therefore, not to read our present usage of the word into the past usage. Not so very long ago the word was used in its true sense. This was in legal language, when an apprentice was articled in order to learn the "mysteries" or secrets of a certain trade or business. This is the sense also in which we still use it when we speak of the Greek "mysteries," i.e., the secrets of that religion into which persons were initiated. This is the usage of the word in the Greek Testament, and in our transliteration of it.

No matter what the context may relate to, the usage of the word is uniformly secret.

(a) It is used in connection with the duration of Israel's blindness (Rom 11:25). That blindness itself was not a secret: for it was clearly foretold in Isaiah 6:9, 10. But the duration of that blindness was not revealed (Isa 6:11; Rom 11:25).

(b) It is used in connection with the rejection of the kingdom, the fact of its remaining in abeyance, and the duration of that abeyance. The Lord revealed this secret to the Apostles "in the house" (Matt 13:11,35), while it was still hidden from the people "out of the house." (Compare verses 1 and 36.)

In this revelation, the duration of this present interval between "the sufferings and the glory" was also kept secret (1 Peter 1:10,11).

Hence, the secrets which the Lord then revealed, concerned the kingdom only; and all that He said about it must be read on, leaping over this (as yet, to them, secret, and unknown) present interval: and taking up the kingdom again, as though such interval had no existence.

(c) It is used in connection with the counsels and purposes of the lawless one (2 Thess 2:7), which, though secret, were already beginning to work themselves out.

(d) It is used in connection with the word Ecclesia. There was nothing to show that that word was going to be used in a sense altogether different from any in which it had before been used.*

* See pp. 137-140; 219.

(e) It is used also, and specially of "the great secret" (1 Tim 3:16; Rom 16:25,26; Eph 3:1-11; Col 1:24-27).

This secret does not refer to the fact that Gentiles were to be blessed with Israel. That was never a secret, but was revealed to Abraham at the moment of his own call (Gen 12:3, 22:18, 26:4, etc. Compare Psa 72:17, 67:1,2, 18:49; Deut 32:43; Isa 11:10, 49:6; Luke 2:32).

Thus though the connections are different, the meaning and usage of the word are uniform; and the translation and usage of it in English should be uniform also.

7. "At hand," ενιστημι (enistemi).—The word occurs seven times, and though its usage is uniform, it is rendered in four different ways in English. One of them is of great importance, and most misleading. The word means to be present, and is so rendered in Romans 8:38; 1 Corinthians 3:22, 7:26; Galatians 1:4; Hebrews 9:9.

In 2 Timothy 3:1 it is "perilous times shall come": i.e., be present.

But in 2 Thessalonians 2:2 it is rendered "at hand," in connection with "the Day of the Lord" as being "now present" (RV).

The interpretation of the verse is thus shown to be that the Day of the Lord could not then have been present, inasmuch as the foretold Apostasy had not taken place, and the Man of Sin had not yet been revealed.

This being the case they were not to be troubled or disturbed in their mind.

On the other hand, however, if that had been the case, and the Day of the Lord had set in, there was every reason why they should have been troubled; for, the Apostle's word would in that case have failed; the revelation made in 1 Thessalonians 4 would not have been fulfilled; and the comfort would have been given in vain. That day would have overtaken

them as a thief, which he had assured them should not be the case (1 Thess 5:4). And they had not "gathered together" unto Christ in the air as He had promised them.

The rendering "at hand" makes the whole context of none effect.

Most versions made since have accepted this, and render 2 Thessalonians 2:2 "is now present," "has come," or "is already here."[122]

The English expression "at hand" occurs in twenty other places, but in not one of them is it the Greek word enistemi as in 2 Thessalonians 2:2.

8. "Depart," αναλυω (analuo).—The word rendered depart in Philippians 1:23 must be taken in the same sense as that in which it is used in the only other passage where it occurs; viz., Luke 12:36: "when he shall RETURN from the wedding." It does NOT mean to depart, in the sense of setting off from the place where one is, but to return to the place that one has left. The verb does not occur in the Greek translation of the Canonical books of the Old Testament, but it does occur in the Apocryphal books; which, though of no authority for the established of doctrine, are invaluable as to the use and meaning of words. ⌜In these books, this word commonly means to return,⌝[123] and is generally so translated.

This settles for us the uniform usage of the word rendered "depart" in Philippians 1:23, and shows that it must have the same rendering as it has in Luke 12:36.

It was the return of Christ and to be with Him for which the Apostle longed; and this longing pressed him out of the other alternatives of living or dying.

It was not his personal gain of which he was thinking, but the gain to the Gospel. The Scope of the whole passage is the Gospel. The argument is that, If his imprisonment had turned out for the "furtherance" and gain of the preaching of the Gospel, what might not the gain be by his death.

It ought to be added that there are no less than twenty-two Greek words rendered "depart" some one hundred and thirty times: but this one word αναλυω (analuo) occurs only twice, and in one of these it is rendered "depart" and in the other "return." If this is not convincing evidence as to what should be the correct rendering in Philippians 1:23, we know not what evidence is required.

We have the noun αναλυσις (analysis) in 2 Timothy 4:6, but it has the same meaning, returning or dissolution; i.e., the body returning to dust as it was, and the spirit returning to God who gave it.

9. "Leaven," ζυμη (zume).—The usage of this word is uniformly in a bad sense throughout Scripture.

(1) It must be put away at the Passover (Exo 12:15).

(2) It must not come into contact with any sacrifice (Exo 34:25; Lev 2:11, 10:12).

(3) It is likened to the corrupt doctrines of the Pharisees and of the Sadducees (Matt 16:6); and of Herod (Mark 8:15).

(4) The Corinthian Church was commanded to purge out corrupt persons (1 Cor 5:7) because "a little leaven leaveneth the whole lump" (v 6); and

(5) It is used of "malice and wickedness" (1 Cor 5:8).

In the face of this, How can anyone dare to use "leaven" in a sense totally opposite, and interpret it of that which is good in itself and in its workings and effects?

The supposed exceptions are—

(1) Leviticus 23:17. From verse 9-14. The wave-sheaf or first-fruits was to have no leaven. But in verse 17 the "Two wave loaves" offered fifty days after were to have leaven with them. This distinction was made because the "wave-sheaf" represented Christ the first-fruits in resurrection, without sin (1 Cor 15:23); while the two wave-loaves represented those who were endued with His gifts (fifty days later, Acts 2:1-4): but who had sin and corruption in them. This is why leaven was used in the two wave-loaves and not in the wave-sheaf.

(2) Amos 4:4, 5. But here the offering "a sacrifice of thanksgiving with leaven" is what is described as the multiplying of transgression.

(3) Matthew 13:33. The Parable of the Leaven hidden in three measures of meal. It is one of seven parables which all have to do with the "Kingdom," and therefore not with the Church. This we have already seen under our chapter on "Dispensational Truth and Teaching."

The Kingdom was proclaimed by John the Baptist, by Christ, and by Peter. But since it was finally rejected, it is in abeyance, and is not recognized as having any place in Scripture.

"We see not yet all things put under Him" (Heb 2:8), who is now "henceforth expecting till his enemies be made his footstool" (Heb 10:13).

Till that day, the Kingdom has no place on earth, and it must not be read into those Scriptures which concern the present position and portion of the "Church of God."

The Scriptures relating to the Kingdom must be confined to the Kingdom period which is before and after this present Church-Interval: they must be read on from its rejection in the Acts of the Apostles to the coming of the King; leaping over this present Dispensation as though it had no existence.

Only thus shall we understand the Seven Parables of Matthew 13.

The Kingdom was proclaimed by John the Baptist and Christ: The seed was sown. But from that moment the enemy (likened to the "fowls of the air") was on the watch, not only to catch it away, but to sow and mingle tares with the good seed. The tares appear, but nothing more is said about them "till the harvest": nothing is done till "the time of harvest." "The harvest is the end of the age": i.e., after the present Dispensation.

The mustard-tree, rooted in the earth, gives shelter for the same "fowls of the air" (Rev 18:2).

The leaven follows immediately to illustrate the inward corruption (as the mustard-tree shows the outward).

If the leaven be taken here in a good sense it would reverse the whole course and point and scope of the previous teaching; and this parable would be the very opposite of the others.

It cannot mean the preaching of the Gospel in this present Dispensation; for the woman hides it, but the Gospel is proclaimed openly.

The usage of the word "leaven" here must be taken in this sense; and thus, uniform with all the other passages where the word occurs.

How to Enjoy the Bible

E. W. Bullinger

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Canon IV

The Context is Always Essential to the Interpretation of Words.

i. The Importance of the Context Shown.

We have already seen something of this in the consideration of the Structure of the Word and the Words of God.

The order of the words is as perfect as the truth revealed by them, and contained in them.

This order is Divine: and it is nothing less than a crime for any human hand to subvert that order, either by ignoring it or changing it.

Beware of any teacher to whom the context is not manifestly essential. Beware of any teaching that is not based upon it.

Some passages of Scripture derive their chief importance from some remarkable words employed; others derive their chief importance from some wonderful truth revealed; while others derive their chief importance from the place where we find them. Every passage has its own importance in this last respect. When we find a passage in its own particular place, there is a Divine reason why it is there, and also why it is not in any other place.

It is essential to our understanding of the "words" to find out why they are where we find them. It is essential to our enjoyment of the words that we should discover not only what they mean, but why they are not in any other passage. If we would find the words and the Word of God to be a delight to us, instead of a perplexing jumble, we must have special regard to the Context.

If this be disregarded, then a word, a sentence, or a verse, may be taken out from its context and interpreted of something quite foreign to its original intent.

We have all heard the proverbial saying that "the Bible may be made to prove anything." Exactly so; but this, very often, is only when, and because, a verse is taken apart from its context: otherwise it could never be made to teach anything different from the context in which God has set it.

Every sentence and every verse has something going before it and something following after it. We call this the context. This is regarded as being essential even in the case of human writers. How often are complaints made by public speakers and writers that only a part of what they have said is quoted; whereas, if the whole had been given, or even the sentence that preceded or followed, quite a different complexion would have been given to the point referred to.

If this be so important where man is concerned, how essential it must be when we remember that, in the case we are considering, it is God's context and not man's.

How great must be the presumption if we disregard or disturb that context.

Yet this is constantly done in order to prop up some tradition.

Let us illustrate this by giving a few examples of error arising from a disregard of the context.

ii. Examples of Error Arising from a Disregard of the Context.

1. Isaiah 52:8, "They shall see eye to eye."

The context shows that this means the seeing of one another personally "face to face," and not the agreement with one another in opinion or judgment.

2. Habakkuk 2:2, "That he may run that readeth it."

> "Write the vision
>
> And make it plain upon tables, That he may run who readeth it."

The reason given in the next verse (v 3) shows that the verb רוּץ (rutz) is to be taken in its sense of hasten, or flee: viz., that he who reads of the coming troubles may flee from them.

It does not mean that he may be able to run while he reads it; but flee when he reads it.

3. Psalm 2:8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession."

How often have we heard these words quoted on missionary platforms and in pulpits, as though, by missionary efforts, the reign of Christ here spoken of as the one subject of the psalm is to be brought about.

But this is not to be the way in which that glorious reign is to be inaugurated. Many are the Scriptures which state this unmistakably. Judgment, not grace, is to be the means employed. "Worse and worse" is to be the character of the coming days, until they are like "the days of Noah," which will end up in the Great Tribulation. Then, without any interval or break of any kind, "IMMEDIATELY after the Tribulation of those days...then shall appear the sign of the Son of Man in heaven...and they shall see the Son of Man coming in the clouds of heaven" (Matt 24:29,30).

This exactly accords with Psalm 2 as is shown by the words that immediately follow verse 8:

> "Thou shalt break them with a rod of iron;
>
> Thou shalt dash them in pieces like a potter's vessel" (v 9).

But, these words of verse 9 are never quoted at missionary meetings, because it is all too plain that it is not such means as these that missionary societies use, or profess to use. Their agents proclaim the good news of "the grace of God." They are not sent out to break the "heathen." They are not commissioned to "dash them in pieces like a potter's vessel."

And so the context of this ninth verse is prudently left out! And the quotation always stops short at the end of the eighth verse!

This is very clever; but is it right? It is one way of "dividing the Word of truth." But, Is it "RIGHTLY dividing" it?

It is dividing it for a purpose; and that purpose is manifest. It is done in order to make the Scripture appear to give a Divine support to the tradition of men, that the work of the Church and the Gospel is to bring about the Millennium; and that, by their means the earth is to be "full of the knowledge of the LORD as the waters cover the sea" (Isa 11:9).

But here again the context forbids such an application, for verses 3 and 4 state that it is to be by righteous judgment that He will "SMITE the earth with the rod of his mouth, and with the breath of his lips shall he SLAY the wicked."

If the context, which is always essential, had been duly noted and considered, it would have been impossible for Psalm 2:8 ever to have been distorted, and have an interpretation given to it which is contrary to the whole teaching of the Word of truth.

4. Another example of error arising from disregard of the context is seen in Matthew 22:32:

> "God is not the God of the dead, but of the living."

Quoted thus, apart from the context, as an independent statement, the words are at once placed, by those who hear them, in the context of their own traditional belief; instead of in the context of God's Word, and in connection with the rest of the words of the Lord Jesus.

Misquoted as above by being taken thus, apart from their context, they are used to teach that the dead are not dead at all, but that they are alive. This is exactly what the Old Serpent said in Genesis 3:4 when he gave the lie to what God had said (Gen 2:17).

But, as in the two cases already cited, not only are the words thus perverted from their meaning, but the logical sequence of the whole context is suddenly broken off, and ends in a bathos. There is no conclusion to the Lord's words. He set out to prove the truth of resurrection, which, among other things, His opponents, the Sadducees, denied:

> "Then came the Sadducees which say that there is NO RESURRECTION" (v 23).

They propound a hypothetical case of the woman with the seven husbands, and ask therefore

> "IN THE RESURRECTION whose wife shall she be of the seven?" (v 28).

The Lord replies by saying:

> "Ye do err, not* knowing the Scriptures nor the power of God. For IN THE RESURRECTION they neither marry nor are given in marriage."
>
> * Greek, μη (me), not, used subjectively; i.e., not wishing to know the Scriptures.

He goes on to refer to Scripture:

> "But as TOUCHING THE RESURRECTION OF THE DEAD, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the god of the dead, but of the living."

Is it not clear that these words are used by the Lord in order to prove the fact and truth of resurrection? How could this argument prove that the dead would rise again if He meant that the dead are alive now?

Surely the logical conclusion is that, If God is "the God of the living," the dead Abraham, and the dead Isaac, and the dead Jacob must live again,* in resurrection, in order to have God's promise to them fulfilled. God had promised to each of these three patriarchs, that not only their seed, but that they themselves, should possess the land, and therefore, to do this, they must "live again."

> * Compare Revelation 20:5, "the rest of the dead lived not again until the thousand years were finished," which proves that they cannot be alive during the thousand years, while they remain "dead."

"TO THEE, and to thy seed"

was the promise made to Abraham (Gen 13:15), to Isaac (Gen 26:3), and to Jacob (Gen 28:13),

It is a matter of history that neither of them ever possessed the land (Heb 11:13), and never had more than a sepulchre there. That sepulchre they purchased and there they were buried (Gen 49:29-33); but it was not the promised gift.

How then can God's promise to these three patriarchs be fulfilled except by resurrection? The argument of the Lord proves, unmistakably, the necessity of resurrection if God is to fulfil His promise to them, and to be faithful to His word to Moses at the Bush.

Apart from the context the Lord's argument is shorn of its conclusion and robbed of its point; while God's promise is made to fall to the ground, and the hope of resurrection lost. And all this because a sentence is wrested from the context in which the Holy Spirit of God has placed it.

These are good examples of how a short sentence may be perverted by a violation of this canon.

It will be noticed how these examples point to the fact that it is only traditional beliefs that seem to require such a treatment of Scripture, and that this treatment is practically confined to them. This explains why so many of our examples are connected with these strongholds of tradition. Unable to find Scriptural support for the traditions of men, resort must perforce

be had to a few isolated passages which are thus forced apart from their Divine context for this special purpose.

5. "Observe and do."—Another example may be seen in Matthew 23:3, where the context clearly tells us whether the translation should be "observe and do" as a command, or "ye observe and do" as a statement.

In the Greek the second person plural Indicative Mood is exactly the same as the Imperative. There is nothing therefore to guide us, as to which Mood should be read, but the context. Now, the context of the immediate passage, and the context of the whole Gospel, leads us to expect that the Lord cannot possibly be thought of here as enjoining obedience to the teaching of the Scribes and Pharisees. On the contrary, He was always uttering the most solemn warnings against them and their teachings. We must, therefore, read them as being in the Indicative Mood; as stating a fact, and not as enjoining a precept. This is still more clear if we observe that the word translated "sit" is not in the Present Tense, but in the Past: "have taken their seat."

With these two notes we must translate the passage as follows:

> "The Scribes and Pharisees have seated themselves in Moses' seat: all things, therefore, whatsoever they bid you, ye observe and do: but do not ye according to their works."

The word "therefore" is very significant. It is because "they have taken their seat in Moses' seat" that ye observe and do whatever they bid you. But, the injunction is "Do them not." And then in verses 4-33 the most weighty reasons are given why they should not do them. How, then, can we go out of our way, gratuitously to create a difficulty, by taking the Mood as being the Imperative, and make the Lord command them to do the very things He was about to condemn?

The Chief Priests and Elders who had thus arrogated to themselves the authority of Moses, shortly after this used it to bid the people "that they should ask Barabbas and destroy Jesus" (Matt 27:20-23). Are we to suppose, for one moment, that in observing to do this bidding the people were acting in conformity with the Lord's words in 23:3? This consideration by itself is quite sufficient to condemn the "reading" riveted on the Greek by the Revisers' text; quite apart from the Critical evidence which can be adduced in favour of the Received Text.

There is another and overwhelming reason for this understanding of the Lord's words; and that is the concluding reason given why they are not to do the works which the Scribes and Pharisees commanded, "for they say and do not."

Can the argument be: Do the works (which they command) because they do them not?

Surely there is no sense in such an argument. But rather it is: "Do not ye the works [which they command], for they do not do them themselves"; which clearly shows how grievous

their heavy burdens were.

This is the continuation of the Lord's argument; and it is the only logical conclusion from His words as recorded in the context.

6. John 6:37, "Him that cometh unto me I will in no wise cast out." This verse is indeed divided; but wrongly, not rightly, divided by quoting only a part of it as though it were the whole.

How often do we hear the promise—"Him that cometh unto me I will in no wise cast out." But how seldom do we hear the first half, which is an integral part of the sentence. "All that the Father giveth me shall come to me: AND him that cometh unto me I will in no wise cast out."

The reason for the mangling of this verse is the same reason why, when the Lord stated the same truth in verse 65, "No man can come unto me, except it were given him of my Father; FROM THAT TIME many of his disciples went back, and walked no more with him."

Wherever this same truth is proclaimed to-day, the same result will follow; and this, in spite of all the talk about "the teaching of Jesus," which is only an excuse for attempting to get rid of the teaching of the Holy Ghost by Paul.

7. Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved."

This is an example of how a special and personal injunction is detached from its context, put forth, and used as a general and universal command.

The quotation generally stops here, because the words "thou and thy house" would show the special nature of the command. The context shows that it was given to one who was under deep conviction of sin. The jailor had seen himself in the presence of God. His one thought was that the prisoners had fled. His one act was that "he drew out his sword and would have killed himself": for he knew what his fate would be in the morning (Acts 12:19).

But there was One who knew what he thought, and the voice said, "We are all here." There was One who could see in that darkness what he was going to do, and the voice said, "Do thyself no harm." "THEN he called for a light, and sprang in, and came trembling and fell down," and asked, "What must I do to be saved?"

To all such in similar circumstances; to all who thus fall down and ask such a question, this is the right answer. But it is no command at all to those who are not under conviction of sin. Such have first to believe God as to their lost and ruined condition.

There are other passages, however, which are not so serious, where mistakes are made and errors are fallen into through partial quotations, where a part of a verse is used to upset the teaching of the other part, or of the immediate context.

8. Romans 8:28, "All things work together for good."

These words are often taken by themselves, as though they were an independent statement; a statement moreover which is contrary to fact.

Sometimes the words that follow are added, "to them that love God."

But very seldom do we hear the next sentence: "to them that are the called according to his purpose."

9. 1 Corinthians 3:17, "Him shall God destroy."

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

It is well for us first to note the fact that the words "defile" and "destroy" represent but one and the same word in the Greek. In both clauses the word is φθειρω (phtheiro), to spoil or corrupt. That this is the meaning may be seen from 1 Corinthians 15:33; 2 Corinthians 7:2, 11:3, etc.

But, the pronoun rendered "him" is τουτον (touton), this. To what noun does the pronoun "this" refer? The context alone can help us.

It cannot be "this" man, or "him" as in AV; because verse 15 distinctly states that "he himself shall be saved."

It can be, therefore, only "this" thing that the man builds on the one foundation as stated in verse 12. Whatever man's building-work may be—good, bad, or indifferent; "gold, silver, precious stones, wood, hay, stubble"; grand, imposing, insignificant, or mean, whatever it may be, it will be burnt up (vv 13-15).

> "Ye are God's building" (v 9). "Ye are the temple of God" (v 16). "Which temple ye are" (v 17).

That temple is God's building (Eph 2:21). It is "one body" (Eph 4:16). It is a spiritual unity (Eph 4:3,4).

If any man builds any other "temple," or makes any other "body," or creates any other "unity," it is corporate; and it "defiles God's building"; and "this" it is that God will destroy.

10. 2 Corinthians 5:8. "Absent from the body."

In this case a few words are taken out of their context and used as a motto or proverbial expression; and are quoted as conclusively settling a disputed question. We have already considered this illustration under Canon II (pages 197-199), where we showed the Scope of the Passage from its Structure. We wish to show now, how these words can be explained by simply heeding the context.

Again and again we hear:

> "Absent from the body, Present with the Lord"

quoted as though it asserted that the moment a believer is "absent from the body" he is "present with the Lord."

But this is what it does not say. Many will be surprised to hear that no such collocation of words occurs in Scripture: and that 2 Corinthians 5:8 reads

> "We are willing rather to be absent from the body, and to be present with the Lord,"

which is quite a different thing; because the whole context from 2 Corinthians 4:14 down to this verse, is wholly occupied with the subject of Resurrection, and a longing and desire not to die, or to be unclothed (v 4), but "to be clothed upon" with our heavenly and glorious resurrection body.

While we are in this body we are "absent from the Lord." That is why we so earnestly desire to be alive and remain till His coming, that we may be clothed upon with our house* which is from heaven.

> * The word here rendered "house" is οικητηριον (oiketerion), which is used of the spirit-body which we shall have in resurrection. The word occurs only here and in Jude 6, where it is rendered "habitation," and is used here of whatever that word may mean when used of angels or angelic beings in Jude 6. The word οικος (oikos) is used of our present human body or house (2 Cor 5:1). It is also used of our resurrection body in the same verse, but there it is specially distinguished as being "not made with hands." This shows that the meaning of oiketerion in verse 2, is a spirit-body, because it is not made with human hands, but "a building of God," "which is from heaven."

We ourselves are very willing to be thus "absent from the body"; nay, we are desirous of it, because, when we are, we shall then have our oiketerion in which we shall be "at home with the Lord."

We have precisely the same teaching in the word "SO" in 1 Thessalonians 4:17. "SO shall we ever be with the Lord." The Greek is ουτως (houtos), thus, in this manner; viz. by Resurrection, and Ascension; raised and "caught up to meet the Lord in the air, SO shall we ever be with the Lord."

It will be noticed again that it is tradition which thus requires such perverted misquotations. This is because the errors of tradition are produced by ignoring the context. We have another:

11. "To die is gain," (Phil 1:21), constantly cited as though it were a separate, independent, and dogmatic categorical statement of Divine truth; whereas it is nothing of the kind. It is not even a complete sentence. The verse says:

> "For to me to live is Christ, And to die is gain."

The very word "For" should be sufficient to show that the statement is not independent; but that it depends on what has been before said, and is added as a reason for it.

What has been said before? What is the context all about?

A very cursory reader will at once see that it is all about the "gain" of the Gospel. That is what the Apostle was so deeply concerned about. He was in prison, and yet he wanted them to "understand that the things which happened unto me have fallen out rather unto the furtherance of the Gospel." And he goes on to show that the one effect of his bonds on many of the brethren had been to make their confidence to increase, so that they were "much more bold to speak the Word without fear."

Paul rejoiced at this, notwithstanding that some did it of contention and others from love.

It made him bold also, and bold enough to say that he did not care what happened to himself; he did not mind whether he lived or died. Christ would be magnified in his body (v 20) in either case. "The furtherance of the Gospel" was the one thing he cared about; not his own personal "gain." He never thought of that. It ruins the whole scope of the chapter to introduce the thought, yea, the slanderous thought, and charge him with such selfishness, as though he were thinking only of his own personal gain. It is a gross injustice to the Apostle, as well as a perversion of his words, thus to bring against him a charge of which he was not only innocent, but which is foreign to the context.

It also mars and breaks up the logical sequence of the Context, considered merely as literary matter. The argument is this; If my bonds have resulted in the furtherance of the Gospel, what might not my death produce? Christ is preached through my bonds; so He may be magnified through my body, whether by my living or dying, "For to me to live will be Christ; and to die [will be His] gain." In either case He will be magnified. The gain will be His.

But though his death might result in Christ's gain, it might not be their gain; for to abide in the flesh would be more needful for those to whom he wrote.*

* See above, under Canon III, Section v. 8; the word "Depart."

12. Philippians 2:12. We have a similar example in the next chapter: "Work out your own salvation with fear and trembling."

These words are quoted as a general instruction applying to everyone universally. Whereas the preceding context shows that they are part of an exhortation for these Philippian saints to do this working in the Apostle's absence as they had always done in his presence.

Moreover the context which follows gives the reason why they should, and why they could, do this working out; "FOR it is God which worketh in you both to will and to do of his good pleasure."

What that work is, is added in verse 14. "Do all things without murmurings and disputings." That is how they would work out that salvation which they had in Christ, during the Apostle's absence.

We must not dismiss this negative branch of our subject without a reference to the two pernicious practices which may be termed Text-mangling on the one hand, and Text-garbling on the other.

13. Text-mangling is common on illuminated wall-texts, motto-cards, birth-day books, and almanacs.

The practice is to take a few words (for the space is often very limited) regardless of the context in which they may be found; regardless also of their proper interpretation. Hence, passages are often selected which may give false peace to those who stand in need of conviction of sin; or they may disturb the peace of those who need assurance; or they may remove others from the ground of grace to the ground of works. Sometimes also this practice causes the words of God to be treated as Shakespeare is often treated by advertisers, comic artists, and others, who are thus able to show at once their intimate knowledge of Shakespeare and their cleverness in twisting his words to an end and for a purpose which Shakespeare never dreamed of. This is done in order to attract attention by showing the absurdity of making Shakespeare recommend some "buttons," "pills," or "soap" of which he never heard.

This practice may be innocent and amusing when it is confined to a human author; but, when it is brought into use in dealing with the words of God, the practice cannot be too strongly reprobated as being an insult to God, and pernicious to man.

Just in this same way we might quote, or rather misquote, the words of Truth:

> "There is no God" (Psa 14:1).
>
> "Hang all the law and the prophets" (Matt 22:40). "Woe unto you lawyers" (Luke 11:52).

All these are true, if taken in connection with the context in which they stand; but not otherwise. Apart from their context these and others may form complete sentences, but they may make either nonsense or false sense.

We have actually seen the following short sentence as a wall-text:—

"Thou shalt not drink wine"

as though this was a general command demanding universal obedience.

But it is taken from the Minor Prophets, where it forms part of Divine threatening of judgment:

"Thou shalt eat, but not be satisfied;...

Thou shalt take hold, but shalt not deliver...

Thou shalt sow, but thou shalt not reap;

Thou shalt tread olives, but thou shalt not anoint thee with oil;

And sweet wine, but shalt not drink wine (Micah 6:15; compare Zeph 1:13).

Not only are these words thus wrested from their proper context and meaning; but, by so doing, they are set in flat contradiction to Amos 9:14, where exactly the opposite prophecy is given by way of blessing:

"They shall plant vineyards And drink the wine thereof."

On the other hand, there are texts which are of such universal and eternal application, and which so touch the conscience, that they could not fail to be of untold blessing to thousands, if they were chosen for this purpose.

How seldom, if ever, do we see such passages as these plainly printed and prominently exposed:

"The LORD seeth not as man seeth." (1 Sam 16:7).

or

"Man looketh on the outward appearance, but the LORD looketh on the heart." (1 Sam 16:7).

or

"Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD?" (1 Sam 15:22).

or

"To obey is better than sacrifice,

And to hearken, than the fat of rams." (1 Sam 15:22)

The governing principle in this matter should be that, what is put out for general observation should be in perfect harmony with, not wrenched from, its context, and universal and eternal in its application.

14. Text-garbling differs from Text-mangling in that a passage is not only taken out of the context in which God has set it, but it is placed in another context in which He has not set it. This, to say the least, is an act of the grossest impertinence.

There are some writers who are specially addicted to this habit, and string a number of texts together as though they occurred exactly in this order in God's Word. True, the references may be given with each verse; but unwary readers may not notice or heed this; hence they will read on from one to the other as though they are reading the words as God has given them.

There is one book, especially, in our mind, which does this, and leads many to do this "daily," every day of the year: but whether in each case it gives daily light is another matter.

If it comes to merely stringing texts together, this can easily be done; we could say:

"Judas went and hanged himself (Matt 27:5). Go and do thou likewise" (Luke 10:37).

This shows the absurdity to which such a principle can be reduced.

We do not deny, of course, that it is possible for a well-taught and well-read spiritually-minded student of the Word of truth to do this with effect. Great light may be thrown often on a passage by putting it alongside another, thus letting one Scripture be its own Divine comment on another. That is quite a different thing altogether from the ill-considered practice of dislocating a passage from its own context and putting it into another.

What we are speaking of is the habit of garbling Scripture by bringing texts together, regardless as to whether such displacement affects in any way the special interpretation which they have in their own respective contexts.

It may be that, with due regard to this point, the truth and teaching of each of two such passages may be enhanced. But the practice is one which requires much spiritual discernment, great care, long experience, special knowledge of the context, extensive knowledge of Scripture, and a recognition of the principle involved in the important distinction between interpretation and application, dealt with in Canon X.

iii. Examples of Truth and Teaching Resulting from a Due Regard to the Context.

We come now to another part of this subject, as to the context being essential.

What we have said above is negative and destructive rather than positive and constructive. We have shown some of the mistakes arising from a disregard of the context; and have seen some of the evils resulting from this dangerous practice.

We now have a happier branch of this subject, viz., we have to show some of the advantages of giving heed to the context; and the blessing, truth, and teaching resulting from a careful observation of the context, not only in the removal of difficulties, or in the explanation of so-called "discrepancies," but in the manifestation of the perfections of the Divine Word.

We shall divide this branch of our subject into two parts—

(a) The Nearer Context, and

(b) The Remoter Context.

From one point of view, the Word of truth, coming as it does, as a whole, from one and the same Divine Author, is its own context. That is to say, a particular passage is to be regarded not only in the relation it bears to its own nearer or remoter context; but, in the relation which it bears to the Word of God as a whole.

It may not be intended to teach science, chronology, or history, either Assyrian, Babylonian, Palestinian, or Egyptian, as such; but, everything that it records will be in perfect harmony

with whatever is true of any or all of these. Scientia means knowledge, and nothing in Scripture will be found to contradict what we really know, which is true science. Much that goes by the name of "science" is only hypothesis; and, in much more, supposition is so mixed up with knowledge that the result is vitiated.

All must be brought to the bar of the Divine Word. That Word as a whole is the context for its every part. All that is outside the two covers of the Word of God must be judged by what is within. We must not reverse this process and judge what is within by anything that may come to us from without.

With this understanding we will look at a few illustrations, which show how certain passages may receive light; how certain difficulties may be removed, how new beauties may be revealed by having regard to this, our fourth canon or principle, that the context is always essential.

Let us take, first, passages which are illuminated by

(a) The Nearer Context.

By this we mean what we may find and read on the same page, or opening; or at the most on the pages or in the chapters near to it.

[By the Remoter Context we mean that which is separated from it by some chapters at least; or even by other books of Scripture.]

1. In Genesis 35:2, we read Jacob's command, "Put away the strange gods [Hebrew, the gods of the stranger] that are among you, and be clean and change your garments."

This looks, at first sight, as though Jacob and his family had become idolaters. It is true, we read of the "teraphim" which Rachel had taken away when she fled with Jacob from her father's house (31:19); but it does not appear that they were for worship. More probably they were of silver or gold, and were taken as valuables in lieu of the balance of wages still owing by Laban to Jacob.

It is hardly credible that idolatry could have been common in Jacob's household as the command in Genesis 35:2 would seem to imply.

We have not far to look before we find the explanation. Only a few verses before (34:26-29) we read how the sons of Jacob had just captured the city of Shechem and taken their cattle, and "all their wealth, and all their little ones and their wives took they captive, and spoiled even all that was in the house."

Here then we have the explanation of these strangers and their strange gods. Here also we see why Jacob gave this command not only "unto his household," but "to all that were with him."

2. In 2 Kings 4:13 Elisha asks "a great woman" of Shunem (who had befriended him): "Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king or to the captain of the host?"

This sounds strange, when, from the previous history, we should hardly suppose that Elisha was on sufficiently good terms with Jehoram king of Israel to have any grounds for holding out such hopes to this woman. And yet he could not be trifling with her after all her care of him.

What then is the explanation? We find it in the immediate context. Chapter 3:16, 17 tells how he had just by a miraculous supply of water saved the armies of Israel and enabled them to defeat their enemy.

Elisha might well therefore presume that he had some ground on which he could appeal for a favour to the king; or at any rate to "the captain of the host."

3. In Daniel 5:30 we read, "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom."

In 6:1, we read, "It pleased Darius to set over the kingdom an hundred and twenty princes which should be over the whole kingdom."

In Esther 1:1-3, we read that Ahashuerus (a subsequent king of Persia) "reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces."

Here, if princes necessarily imply provinces, there appears to be a discrepancy as to which no explanation is vouchsafed by the historian: the fact being stated as well known and needing nothing beyond its statement.

However, in Daniel 8:4, the Nearer Context, we find that Daniel had a vision in the reign of Belshazzar, showing the nature and character of the impending change, and the rise of the Medo- Persian kingdom.

It is pictured as "a ram pushing westward, and northward, and southward; so that no beasts might stand before him" (Dan 8:1-4).

This can mean only that, in the early days of its existence, the Medo-Persian kingdom would extend its boundaries, and receive accessions of empire.

This is exactly what we find from Esther 1:1-3, where the one hundred and twenty provinces of Daniel 6:1 had increased to one hundred and twenty-seven in the subsequent reign of Ahashuerus.

4. Ephesians 3:15, "The whole family in heaven and earth." This is another illustration of quite a different character. But first we must ask what is the sense in which we are to take the word "family." It is an unfortunate rendering of the Greek πατρια (patria), and yet it is so difficult to suggest a better, that the only alternative is to try and understand it. Our

English word "family" takes its meaning from the lowest in the household; from famulus, the servant, and not from the father. The Latin familia was the household of servants. But the idea of patria is Hebrew, and is a group or class of families all claiming a common descent from one πατηρ (pater), or father. The twelve tribes were divided into patria, and these again into οικοι (oikoi), houses. Joseph was of the house and family of David. The word occurs only here, Luke 2:4 and Acts 3:25. It denotes a clan all descended from a common stock.

So much for the meaning of the word. Now for the meaning of the verse: "Of whom the whole family [RV every family] in heaven and earth is named."

This verse is always understood of "the Church of God"; and is taken to mean that one part of it is already in heaven, and the other part is on earth.

But this is not an illuminated wall-text, or a text from a birthday book, or from an almanac. It occurs in the middle of an Epistle which has something to say about the names, and about the naming of these families.

God has many families, in heaven and on earth, both in this world and in the world to come. But we, with our usual selfishness, can see only one Family; and that must, of course, be the Church, for that is the Family we belong to. Thus we bring everything round to ourselves; especially if there is blessing, mercy, or glory attached to it.

In Ephesians 1:21 we have the names of some of these "Families": "Principalities, Powers, Might, Dominions, Thrones, Angels and Archangels."

These belong to "heaven above" and to "the world to come." Two of them are again mentioned in Ephesians 3:10, viz., the "Principalities and Powers," to whom God is manifesting now His manifold wisdom by means of the Church, using it as His object-lesson. The Church must, therefore, be distinct from these families in heaven.

What these heavenly families may be we do not know. Others are mentioned in Romans 8:38; Colossians 1:16; 1 Peter 3:22,* but the Greek words employed reveal no more to us than the English words. For words that pertain only to "this world" cannot contain any information as to the "world to come."

> * From Ephesians 6:12 we gather that there are similar classes of spirit-being who are evil and fallen, opposing and conflicting with the good and unfallen (see Col 2:15).

Other "names that are named" are referred to in Ephesians 1:21.

And yet in spite of all this when the RV correctly renders πασα πατρια (pasa patria) every family (Eph 3:15) an outcry is made because Ephesians 3:15 has been heretofore wrongly limited and restricted to the Church; and that verse has been used as a proof that part of the Church is in heaven and part of it is on earth. On this unwarranted limitation the non-

Scriptural (not to say un-Scriptural) terms of "church militant" and "church triumphant" are based.

But the text reads, "Of [or, by] whom every family in the heavens and upon earth is named."

We know this only because we are here told of it. No further explanation is given. We have the key to the interpretation in the Nearer Context (Eph 1:21). We have "every family that is named" in 3:15, and "every name that is named" in 1:21. It seems very inconsistent to translate "every name" in 1:21, and "the whole family" in 3:15. But out of this inconsistency flows the error; and on this inconsistency is built up the figment of part of the Church being in heaven and part on earth. Those who believe in and teach an "Intermediate state" must get over this difficulty as best they can. For our own part we see no difficulty at all; but only a simple revelation as to unseen realities.

We have here in Ephesians 3:15 and 1:21 a universal truth; but those who limit it to the Church of God not only lose that great truth, but they get error in its stead.

Rightly divided, the families in heaven consist of Principalities, Powers, Might, Dominions, Thrones, Angels and Archangels, while the families on earth are Israel and the Church of God.

All the promises of God to the Church are made concerning heavenly things; all the promises made to Israel, the other earthly family, have to do with earth and earthly things.

Presently the Church will take its place in the heavens, and will be the chiefest of every family in heaven, while Israel will be the Family on Earth. The object in the Epistle to the Ephesians is to show how the risen Christ has been given and made the Head over all things to (or for) the Church. He is and will be the centre of all things in heaven and on earth, both to the Church and to Israel.

Join together what God has put asunder; fail to divide rightly or to recognize the distinction between these families; allow ourselves to be misled by tradition and deceived by partisan teachers that there is only one family (part of it in heaven and part on earth), and we shall not only lose some of the most wonderful truths of the Word of God, but we shall find ourselves in the mists and clouds of darkness and error.

Rightly divide the Word of truth, giving due heed to the Context, and there will be opened out to us whole vistas of separate truths, which will all converge and unite in magnifying the Word of God, and in glorifying the Christ of God.

(b) The Remoter Context.

By this we mean that the Word of God, being one whole, is its own Context, for every separate passage, quite apart from all that is outside its own covers; and each passage has to be read in reference to the whole book.

Each passage stands, not only in its own immediate Context, but it stands also in the Context of the Bible as a whole; and is to be read, and explained, and understood, and interpreted in the light of the rest of Scripture.

An inexplicable verse, or act, or fact may find its solution in some other part of Scripture. For all of it is God-breathed. All has one Author. The Bible is not a "Symposium" of many authors; for though there are many writers there is only one Author, the Holy Spirit of God.

He has used various mouths to speak and various pens to write; He has "spoken at sundry times, and in divers manners": but it is the same God who has spoken.

When we realize this great fact, we shall perceive the all-pervading presence of that one Author in all parts of the Word, which was written as holy men of old spake from God as they were moved by that same Spirit.

If any doubt the truth of this fact they will soon be convinced as they consider the Illustrations which we propose to give them.

1. Genesis 19 and 14. The cities and the city.—Look, for example, at Genesis 18, where Abraham pleaded with God for Sodom that the city might be spared in the day of His judgment.

God had told him that He would destroy the cities (v 20) Sodom and Gomorrah. Genesis 19 speaks of "the cities." But Abraham prayed only for "the city." No reason is given. And, for aught that is said in these two chapters, we might conclude that he was influenced solely by feelings of humanity. But on referring back to 14:12, we learn that his nephew Lot and his family dwelt in Sodom, and thus we see a special reason why Abraham should thus feel so acutely, and intercede so earnestly for deliverance of that city.

We may further learn that God has more than one way of answering prayer.

When we are in difficulty, danger, or trouble, we see a way out of it, and we ask God, very "definitely," to deliver us by that way.

All the time He has many ways of delivering us, each better than the one we can see.

No greater evil could happen to us than for God always to answer our prayer and grant our definite request.

Here, in this history, Abraham could see only one way of delivering his nephew Lot; so he prays that God would avert His judgment from Sodom and spare "the city."

God did not grant his request, but he delivered Lot out of the midst of the overthrow; and thus answered Abraham's prayer, though not in the way Abraham had asked.

2. In Genesis 24:24 Rebekah is said to be "the daughter of Bethuel the son of Milcah, which she bare unto Nahor."

From verse 15 we learn that Nahor was Abraham's brother. But there is nothing in all this chapter to explain to us how it was that a grand-daughter of Abraham's brother could be old enough to marry Isaac, Abraham's son; in other words, how Rebekah of the third generation could marry Isaac who was of the second generation.

We have to go back to Genesis 18:11, 12, quite a remote context, and there we read that Sarah, Abraham's wife, was "old and well stricken in years," before Isaac was born.

This quite accounts for what otherwise would be a difficulty. Dr. Blunt refers to such an example as this for quite a different purpose. In his work on Undesigned Coincidences he uses these and similar examples as an argument for the veracity of the Scriptures.

We refer to the same examples with quite a different object, viz., to show how, in a difficulty which we meet with in a particular passage, we find the solution in a remote Context, and often in a mere passing parenthetical statement.

3. Genesis 37. The Ishmaelites and Midianites.—In Genesis 37:25 Joseph's brethren "lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt."

In verse 28: "Then there passed by Midianites merchant-men: and they [Joseph's brethren] drew and lifted up Joseph out of the pit and sold Joseph to the Ishmaelites for twenty pieces of silver."

In verse 36: "And the Midianites sold him into Egypt unto Potiphar an officer of Pharaoh's."

In 39:1: Potiphar "bought him of the hands of the Ishmaelites which had brought him down thither."

Grave charges have been brought against the Text on account of these and other so-called "discrepancies" by the "Higher" Critics of the present day. But it will be found that most of these objections are contained in the writings of the French and English Atheists and Deists of the eighteenth century, though the cursory reader may be quite sure that no writer or editor would be so ignorant, or would be so careless, as to make such blunders, if blunders they are.

Moses and his readers knew the facts so well that there could be no possibility of the record being misunderstood.

It is rather an evidence of veracity and accuracy that the interchange of names should thus be made, without any attempt to explain it. A later editor would be sure to have noted the phenomenon presented in the Text, and have made some effort to correct or explain it.

It is in the remoter Context of Judges 8:24 that we learn from a parenthetical remark, connected with quite another subject, that the Midianites, whom Gideon had just defeated, "had golden earrings* because they were Ishmaelites."

* נֶזֶם (nezem), a ring, from נָזַם (nazam), to bore. Hence, any ring as worn in the ear or the nose. It appears to be a nose-ring in Genesis 24:47; Isaiah 3:21; Proverbs 11:22; Ezekiel 16:12; and an ear-ring in Genesis 35:4 and Exodus 32:2. In certain passages it is doubtful where the ring was worn, the part of the body not being named. See Judges 8:24, 25; Job 42:11; Proverbs 25:12; Hosea 2:13.

Thus it must have been a well-known fact as shown by this parenthetical remark that all Midianites were Ishmaelites, but all Ishmaelites were not Midianites.

But if we enquire further, and ask how this could be, we have to go to another context altogether, even to two Scriptures earlier than Genesis 37.

We find our first clue in Genesis 16:11, 12, where we learn that ISHMAEL was the son of Abram, by his wife Hagar: while from Genesis 25:2 we learn that MIDIAN and MEDAN were Abraham's sons by his wife Keturah. So that Ishmael and Midian were half-brothers, and doubtless shared the same countries and the same life. Hence, in Genesis 37 there was no need to add any explanation of this fact, because it would be a matter of common knowledge.

But we, approaching Genesis 37 from its own standpoint, are left to discover the fact; and we do so, from the remoter Context of Judges 8 (where a parenthetical remark solves the whole difficulty), and from Genesis 16:11, 12 and 25:2.

Thus, it is clear, from Genesis 37, that while the caravan at a distance was seen and known to be Ishmaelite, a closer inspection showed that there were Midianite merchant-men travelling with the company, and were known by wearing the same nose- or ear-rings, which we see from Judges 8 were the distinguishing badge of all Ishmaelites.

We could hardly find an example which more clearly shows the importance of the Canon we are considering, and affords evidence of the exceeding value of carefully studying and marking the Context, however remote it may be, for the purposes of interpretation.

4. Exodus 6:16-20. Moses' Parents.—Another Illustration is found in the case of the parents of Moses.

From Exodus 6:16, 18, 20 we learn that his father Amram was the grandson of Levi, and that he married Jochebed the daughter of Levi.

This looks as though there must have been a great disparity of age, belonging as they did to different generations.

But it is not until we look in the book of Numbers that we find there, in the remoter Context, the solution of the difficulty. There we read, in Numbers 26:59, that "the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt."

Thus, Jochebed of the first generation would be about the same age as Amram of the second.

Dr. Blunt cites this to show that, as the object of Numbers 26:59 was not to explain this matter, we have an undesigned coincidence which establishes the veracity of the Scriptures. We cite it to show the importance of always noting and heeding the context.

5. Numbers 16:1. The Sons of Kohath and Reuben.—In Numbers 16:1 we read of the rebellion of Korah, Dathan, and Abiram, the sons of Kohath and Reuben.

Nothing is said as to why these should have joined together in the conspiracy. But in the remoter Context of Numbers 3:29 we find that the tents of Kohath were pitched on the South side of the Tabernacle; and from Numbers 2:10 we find that the camp of Reuben was on the same (South) side also.

These statements are not made to explain how it was that Kohathites and Reubenites conspired together; but so it was, and so the difficulty is explained.

6. Numbers 16:27. The Sons of Korah.—Again, from this chapter, Numbers 16, it reads as though all shared the same judgment.

But, in the nearer Context we find the "sons" of Dathan and Abiram mentioned in verse 27. Korah himself and his "men" who conspired with him and his goods are mentioned also; but no mention is made of Korah's sons.

Then, in the remoter Context, ten chapters later, we read in 26:11, "notwithstanding the sons of Korah died not."

Doubtless, therefore, they obeyed the call of Moses and Aaron (16:24) and "gat up" out of the Tabernacle which these rebels had set up; and so were delivered.

These "sons of Korah," thus rescued as brands from the burning, monuments of the grace of God, were in later days conspicuous in the prominence given to them and their descendants in the worship of the Temple the "true Tabernacle" under David and Hezekiah.

7. Joshua 3:15. Jordan overflowing in time of harvest.—In Joshua 3:14-17 we have the crossing of the Jordan described, and the parenthetical remark that it was in "the time of harvest" (v 15).

In Joshua 4:19 we read that it was also on "the tenth day of the first month." This was the season of the Passover, and of barley harvest, seven weeks before the Feast of Weeks, when the wheat harvest was celebrated (Exo 23:14; Lev 23:15).

But, according to Exodus 9:31, this was also the time of the flax harvest.

How wonderful, then, and how simple is the truth of the narrative in Joshua 2:6, where we are told that Rahab hid Joshua's two spies beneath "the stalks of flax."

A witness from outside the Bible agrees. The farmer's calendar found at Gezer in 1908, one of the oldest Hebrew writings known, names the month of "the cutting of flax" next before the month of "the barley harvest."[124]

8. 1 Samuel 13:19. No smith found in Israel.—A brief statement in 1 Samuel 13:19 explains many circumstances when read in the light of remoter Contexts. There we read "there was no smith found throughout all the land of Israel," and the reason is given as the result of the rigorous law of the Philistines, who oppressed Israel at that time, and held them in subjection.

This explains how it was that Ehud "made him a dagger which had two edges"; and made it himself (Judg 3:16).

Shamgar had to use an ox-goad in his attack on the Philistines (Judg 3:31).

Samson "had nothing in his hand," no weapon, when he slew the lion (Judg 14:5,6).

There was not "a shield or spear seen among forty thousand in Israel" (Judg 5:8).

In the days of Israel's liberty we read of men that "drew the sword"; but in the days of their oppression we read of the sling and the stone (Judg 20:2,15; 1 Sam 17:40) and other ignoble weapons.

Dr. Blunt cites all these as arguments for the veracity of Scripture.

We use them for another purpose; to show the necessity of having due regard to the remoter Contexts of the Word of God in order to understand parenthetical remarks which are made, and left, without any explanation being given in the immediate context.

9. 1 Samuel 17:4. "Goliath of Gath."—In 1 Samuel 17:4 and 2 Samuel 21:18-22 "Gath" is spoken of and emphasized as the city of Goliath, and of his brother and sons. It is mentioned incidentally, as needing no explanation.

But the explanation is found in the remoter Context of Joshua 11:21, 22, where we read of the utter destruction of the Anakim (or giants); and it is added that "there was none of the Anakim left in the land of Israel: only in Gaza, in Gath, and in Ashdod there remained."

10. 1 Kings 17:9. "A little oil in a cruse."—In 1 Kings 17:9 Elijah is commanded to get him to Zarephath which belongeth to Zidon, and dwell there; where a widow woman was to sustain him.

He goes to Zarephath and meets the widow, who says: "As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse."

This Zarephath (in the New Testament called Sarepta) belonged to Zidon.

Now, from the remoter Context (Josh 19:24-28), we find that the district of Zidon fell to the lot of Asher; and if we turn to another context, still more remote (Deut 33:24), we learn that in the blessing of the Tribes by Moses it is written: "And of Asher he said:

> Let Asher be blessed with children, Let him be acceptable to his brethren, And let him dip his foot in oil."

If this last sentence means anything, it denotes an abundance of olive trees and of oil, as the special characteristic of Asher's blessing.

This is just what we find in 1 Kings 17:9, ⌜where, after the drought had dried up even the brook Cherith (17:7), there is still a little oil left;⌝[125] and that in the store of a widow who was probably only a small proprietor.

11. 2 Chronicles 17:1. "Jehoshaphat strengthened himself against Israel."—The histories of Jehoshaphat king of Judah, and of Jehoram his son, furnish us with several illustrations.

There is first the nearer context, 2 Chronicles 17:1, "And Jehoshaphat strengthened himself against Israel."

This is meant to exhibit the enormity of his sin when, in 18:1, he married his son Jehoram to ⌜Athaliah, the daughter of Ahab (2 Chron 21:6), the husband of Jezebel;⌝[126] who afterwards did for Judah what Jezebel had done for Israel.

12. 2 Chronicles 22:11, 12. Joash, Jehosheba and nurse hidden six years in the Temple.—The history of Jehoram goes on to tell us how he slew all his brethren (21:4); how the Arabians came and destroyed all his children, and left him "never a son, save Jehoahaz [or Ahaziah] the youngest of his sons" (21:17).

Then we are told that, when this Ahaziah died, his mother Athaliah "arose and destroyed all the seed royal of the house of Judah" (22:10).

We are told also how the infant Joash was rescued by Jehosheba, the wife of Jehoiada, the High Priest (22:11,12); and how she and the nurse and the child were hid in the house of God for six years.

We marvel how such a thing could be; for, for aught that is said there, the worship of the Temple was still going on, and the difficulty of hiding these three for so long a time looks as though the thing were impossible.

If we had no regard to the remoter Context we should see here an insuperable difficulty; but when we read the whole context we find that, like most of our other difficulties, they are made by ourselves!

It is not until we reach chapter 24 that we learn what had previously taken place.

Not until those six years had run their course, and Athaliah was slain, and Joash sat upon the throne of Judah, not until then does it come out (and even then, not at all for the purpose of solving our difficulty or removing our perplexity) that in the previous reign the house of God had been broken up, and all the vessels removed to the temple of Baal which had been established in Judah (24:7).

Not until Joash begins to reign are we told this, and even then it is only to explain why Joash set himself to repair it by preparing timber and stones and masons and carpenters for the

work (24:12-14), and not to explain why Jehosheba, Joash, and his nurse found the house of the LORD such a safe hiding-place. These large preparations made by Joash for the repairs show the extent of the breaches which had been made; and tell us how that ruined and deserted Temple was the safest place in the whole kingdom.

13. 2 Chronicles 21:10. The revolt of Libnah.—Another circumstance, mentioned quite parenthetically in 2 Chronicles 21:10, and without any apparent object, throws a flood of light on the whole history when we compare it with its remoter Context in the book of Joshua.

The revolt of Edom from under the hand of Jehoram king of Judah (2 Chron 21:8-10) is not recorded as fulfilling prophecy; but it did, as we shall see if we look at the still more remote Context of Genesis 27:40.

The parenthetical remark in 2 Chronicles 21:10 merely states the fact that at "the same time also did Libnah revolt from under his [Jehoram's] hand; because he had forsaken the LORD God of his fathers."

What is this remark thrown in here for? To tell us to look and see where and what Libnah was. We have to go back as far as Joshua 21:13, and there we find that Libnah was one of the cities of the Priests.

This tells us that when Jehoram and Athaliah broke up the Temple of God, and set up the house of Baal, the priests held aloof, and must have conspired to restore Joash to the throne as soon as the convenient time should come.

This explains why Jehoiada the High Priest had the chief part in the restoration of Joash and the execution of Athaliah, and the slaying of Mattan her priest of Baal (2 Chron 23:14-16).

This is why the priests took such a prominent part in collecting the money to repair and restore the House of the LORD (24:4-11).

So that these references to the remoter Context reveal all these truths, explain these difficulties, and throw a flood of light on the whole history.

14. 2 Kings 18:13, 14. The depletion of Hezekiah's Treasury.—In the history of Hezekiah we read (2 Kings 18:13-16) that his treasury had been depleted by the demands of the king of Assyria; for he had not only given him what was in his own house, but he was reduced to the necessity of stripping the gold from the doors of the Temple.

Yet in Isaiah 39:2 we find Hezekiah showing the emissaries of Babylon all "the house of his precious things, the silver, and the gold, and the spices," etc.

No attempt is made to explain how this could be after so short an interval; and that interval covered by his sickness, and the siege of Jerusalem.

But there is one short passage, 2 Chronicles 32:22, 23, introduced there quite independently of all else:

> "Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all the nations from henceforth."

In addition to these presents there must have been vast spoils after Sennacherib's army had been destroyed, if we may judge from another remote Context, in 2 Kings 7:15, where, when the Syrians fled, "all the way was full of garments and vessels which the Syrians had cast away in their haste."

15. Isaiah 62:4, 5. Thy land shall be called Hephzibah.—In Isaiah 62:2 we are told that in the day of Israel's future and coming glory both People and Land will be called by "a new name which the mouth of Jehovah shall name."

In verses 4, 5 we read of the giving of this new name:

> "Thou shalt no more be termed 'Forsaken'; neither shall thy land any more be termed 'Desolate': But thou shalt be called 'Hephzi-bah' (i.e., my delight is in her) And thy land 'Beulah' (i.e. married). For Jehovah delighteth in thee, And thy land shall be married. For as a young man marrieth (i.e., possesseth) a virgin, so shall thy sons marry (i.e., possess) thee: And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

Now, when we remember that Isaiah prophesied in the days of Hezekiah, we may well conclude that this prophecy synchronized with the marriage of Hezekiah with his wife Hephzibah (2 Kings 21:1).

As to when this took place we have no record; but we do know that at the time he was stricken unto death (in the fourteenth year of his reign) he had no son; nor was Manasseh born until three of those miraculously added fifteen years had run their course.

The marriage of Hezekiah therefore occupies an important, not to say a solemn, place in his history; and might well be thus used in connection with another solemn crisis in the miraculous future history of Israel.

16. Jeremiah 13:18. "Say...unto the Queen."—In Jeremiah 13:18 we read "Say unto the king and unto the Queen, Humble yourselves, sit down; for your principalities shall come down, even the crown of your glory."

There is nothing in the prophecy to enable us to identify either the king or the queen. But in the remoter Context of 2 Kings 24 we find that in the second of three invasions of

Nebuchadnezzar, "Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes and his officers; and the king of Babylon took him in the eighth year of his reign" (v 12); and in verse 15 we read:

> "And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon."

Dr. Blunt suggests that as Jehoiachin was only eighteen and had reigned only three months (v 8), the queen dowager held a position of some influence, which is sufficient to explain the reference of Jehovah to her by Jeremiah.

17. Mark 14:51, 52. The young man who fled from Gethsemane.—In Mark 14:51, 52, we read of the young man who followed Christ, and when they attempted to take him prisoner "he left the linen cloth and fled from them naked."

There is no indication here as to the identity of this young man.

But from the remoter Contexts we learn:

1. That the Lord was sleeping out at Bethany, each night during that last week (Luke 21:37, 22:39. Compare Matt 26:6). He would be staying there with Lazarus and Martha and Mary.

2. On this night they would be watching for the Lord's return. And seeing the lights in the garden below the mount, what more natural than that Lazarus should go down to see what the tumult was about.

3. We know from John 12:10 that "the chief priests consulted that they might put Lazarus also to death." We read of no one else whom they wished to take, or to kill. All His disciples seem to have been quite safe. The reason for the decision to put Lazarus to death is given in John 12:9-11.

4. The linen cloth betokens considerable wealth. This the family possessed, judging from Matthew 26:7, the purchase of the very precious ointment which excited the cupidity of Judas.

This garment must have been put on hastily and loosely, for it was left in the enemies' hands unceremoniously.

All these different contexts unite in helping us to identify this young man with Lazarus whom the Lord had raised from the dead.[r] Scripture itself does not name him; and the identification is offered as the evidence suggests it, not as a thing written.[1][127]

18. John 21:15. "Lovest thou me more than these?"—In John 21:15 there is nothing to show us whom or what the Lord referred to by the pronoun "these": "Lovest thou me more than these?"

But in the remoter Context of Matthew 26:31, 33 and Mark 14:27, 29, we have the words of Peter, to which the Lord, doubtless, referred: "All ye shall be offended because of me this night... Peter answered and said unto him, Though all shall be offended because of thee, yet will I never [i.e. in no wise] be offended."

From this it is clear that the pronoun "these" refers to Peter's fellow disciples; and the ellipsis must be supplied, not "Lovest thou me more than [thou lovest] these"; but, Lovest thou me more than these [love me].

19. Acts 2:16. "This is that."—Acts 2:16-21 is an illustration which affects the remoter Context as well as the nearer, because it is a quotation from Joel 2:28-32 (Hebrew text, 3:1-5). This fact makes all the difference.

"This is that which was spoken by the prophet Joel" (Acts 2:16). There is nothing in these words to tell us what is "this" and what is "that." The word "this" is emphatic; and the word "but," with which the new argument begins, sets what follows in contrast, not in correspondence. It does not begin with the word "For," but with the word "But." This points to the fact that the quotation is intended to show that their enemies' charge (that they were drunk) would not stand. So far from such signs and wonders proving they were drunk, Peter asks, What about the prophecy of Joel? He prophesied of similar scenes "in the last days."

Peter does not say that these were the last days, but:— "this is what Joel says" of those days. Will those scenes (he argues) lie open to the same charge of drunkenness? Certainly not! Then, how can these men be charged with drunkenness now, especially "seeing it is but the third hour of the day."

Peter is not expounding Joel. Nor is he saying that that prophecy was then fulfilled. He does not say "then was fulfilled"; or, "as it is written." He merely calls attention to what Joel said of a similar scene, which is to be fulfilled "in the last days."

That this is so is clear the moment we turn to the prophet Joel, and read what Jehovah there speaks by him.

To understand Joel's prophecy it is absolutely necessary for us to see exactly what is the subject of it. What Dispensation is he speaking about? Is it about the Christian Dispensation, or is it the Dispensation of Judgment which shall follow it? Is it all about the Jew? or about the Gentile? or, is it about the Church of God?

The Structure will give us the Scope. It is exceedingly simple:—

The Prophecy of Joel, as a whole.

A. 1:1-3. The Call to hear.

B. 1:4-12. The evil which had come upon the Land and the People.

A. 1:13-2:17. The Call to Repentance.

B. 2:18-3:21. The evil removed from the Land and the People.

We see, from this, what the prophecy of Joel is all about. It describes the fulfillment of the last clause of "the Song of Moses" in Deuteronomy 32 (see The Apocalypse), which finishes up with the solemn but gracious assurance in verse 43:

> "Rejoice, O ye nations, with His People:
>
> For He will avenge the blood of His servants, And will render vengeance to His adversaries, And will be merciful unto His Land and to His People."

So the member B (Joel 2:18) begins:—

> "Then will Jehovah be jealous for His Land; And pity His People."

"THIS," therefore, is "THAT." This is the scope, or the subject-matter, or context of Acts 2:16. It concerns Jehovah's "Land" and Jehovah's "People," and not "the Church of God." Peter addresses these "people": he says, "Ye men of Judea" (v 14), "Ye men of Israel" (v 22). He calls "the house of Israel" (v 36) to this very repentance to which Joel calls in view of "the last days." For national repentance is ever declared to be the condition of national blessing.

But the key to the correct understanding of Peter's quotation lies in the word "afterward" of Joel 2:28. After what? No one can tell us but Joel. We ourselves cannot tell apart from his prophecy.

We see that 2:28 is part of the member we have marked B (2:18-3:21), the subject of which is the evil (of B, 1:4-12) removed from the Land and the People.

The removal of this evil is elaborately set forth and described. The member B is no mere conglomeration or jumble of words and phrases. It has its own Structure as follows:—

Expansion of B. (Joel 2:18-3:21).

B.a1. 2:18, 19. Blessings bestowed. (Temporal)

b1. 2:20. Evil removed. (Judgment prophesied)

a2. 2:21-29. Blessing bestowed. (Temporal and Spiritual)

b2. 2:30, 31. Evil removed. (Accompanying Judgment signs)

a3. 2:32. Blessing bestowed. (Spiritual)

b3. 3:1-16-. Evil removed. (Fulfillment)*

a4. 3:-16-18. Blessings bestowed. (Spiritual and Temporal)

b4. 3:19. Evil removed. (Judgment executed)

a5. 3:20, 21. Blessing bestowed. (Spiritual)

* The expansion of b3 (3:1-16) is just as perfect and beautiful:—

b3.c1.d1. 3:1, 2-. Assemblage.

e1. -2-6. Judgment.

f1. 7, 8. Threatening.

b3.c2.d2. 9-12-. Assemblage.

e2. -12. Judgment.

f2. 13. Execution.

b3.c3.d3. 14-. Assemblage.

e3. -14. Judgment.

f3. 15, 16. Threatening.

These "Blessings bestowed" must be read on from one to the other; and the "Evil removed" must, in like manner, be connected; the members relating to the "Evil removed" being treated as parenthetical to the members which treat of "Blessing bestowed," and the "Blessing bestowed" members being treated as parenthetical to the "Evil removed" members.

From the above Structure we see that 2:28 is contained in the member marked "a2," and is not a separate member to be treated parenthetically; but it connects the Spiritual blessing with the temporal, and shows that it follows on from it.

This Spiritual blessing is introduced by the words:

"And it shall come to pass AFTERWARD that I will pour out my Spirit upon all flesh" (v 28).

After what?

After the Temporal blessings of

The former and latter rain (v 23).

The fulness of the threshing floors and of the wine and oil-presses (v 24).

- The plenty* and satisfaction (v 26).
- The entire and perpetual removal of shame (vv 26,27).
- When Jehovah shall be "in the midst of Israel" (v 27).

* Hebrew, "Eat to eat and be satisfied." The infinitive of the verb following its own finite, i.e., eat and eat is most expressive and emphatic.

It is "afterward"; after all these temporal blessings, that these Spiritual blessings shall be bestowed.

This is "afterward"; when the Spirit shall be poured out "upon all flesh."

The most cursory reader must see and know that the Spirit was NOT poured out upon all flesh in Acts 2, but only on those then present: that none of these wondrous and great signs had been shown: that deliverance was not manifested in Mount Zion and in Jerusalem; for the Land and the People were still in the power of the Romans.

This word "AFTERWARD" thus shows that the prophecy of Joel is not quoted in Acts 2 as though the whole of it were then fulfilled. And the charge of drunkenness falls to the ground; for what Joel foretold of that future day could no more be ascribed to wine than could this Pentecostal scene.[128]

Yet Peter does say, "This is that." Having declared that God had raised up Jesus and exalted Him, he says: "having received of the Father the promise of the holy spirit, he hath shed forth this, which ye now see and hear" (Acts 2:33). What they saw and heard was a real pouring out of that which Joel foretold: the first of it, given on the day of Pentecost, when the gift was poured out and the Church of God began (Acts 2:1-4; 1 Cor 12:13). But it was not all of it. The pouring out "upon all flesh," the wonders in heaven and in earth, and the deliverance in Mount Zion and in Jerusalem, remain for the day of which Joel speaks.[129]

There can be no mistake about Joel's word "afterward." The Holy Spirit by Peter interprets it as of "the last days." The Hebrew is not the simple אַחַר ('achar), after (Gen 5:4),* but it is this, compounded with כֵּן (ken), so, or thus (Gen 1:7), referring always to what follows. It is אַחֲרֵי־כֵן ('acharey-ken), after that (Gen 6:4, 7:14, 23:19, 41:30; 1 Sam 9:13, etc., etc.).

> * In these and all similar references to the meaning of a word in the Original we give the First Occurrence of it. See Canon V.

It is thus perfectly certain that "this is that" does not mean that the whole of Joel's prophecy was then fulfilled. His "afterward" still looks on to the yet future events which he prophesied, when the blessing shall be bestowed upon Israel's Land and Israel's People. But Peter, speaking by the Spirit, renders that "afterward" "in the last days" (Acts 2:17); and he sets what was then taking place at Jerusalem in that same line: the same gift, of the same character, from the same Giver; poured out then upon those who were gathered together, and to be poured out hereafter "upon all flesh."

Neither could the charge of drunkenness be brought against these present Pentecostal scenes, any more than against those yet future scenes connected with the blessings to be bestowed upon Israel, prophesied of by Joel, as what should take place "afterward": i.e., after all those temporal blessings have been bestowed on Israel's Land and on Israel's People.[130]

20. 1 Corinthians 11:10. "Power on her head."—"For this cause ought the woman to have power [see margin] on her head because of the angels."

"Power" is put by Metonymy for the vail which was the symbol of being under her husband's power.

For the reason of this injunction we have to go to the remoter Context of the Word as a whole. There we learn that the angels are witnesses of what is done among the saints: "we are made a spectacle unto the world, and to angels" (1 Cor 4:9); "unto the principalities and powers in heavenly places" is now made known "by the church the manifold wisdom of

God" (Eph 3:10); and Paul charges Timothy "before God, and the Lord Jesus Christ, and the elect angels" (1 Tim 5:21). The order of verse 3, "the head of the woman is the man," is to be kept in the sight of these heavenly witnesses.[131]

21. Galatians 3:15-17. The four hundred, and the four hundred and thirty years.—The subject of these verses is the "promise" or unconditional Covenant which God made with Abraham.

This was four hundred and thirty years before the giving of the Law (Exo 12:40).

When the four hundred years are mentioned they are reckoned from Abraham's "seed," ⌜which was Isaac, who was not born till twenty-five years later (Gen 12:4, 21:5); the four hundred years being reckoned from the time when the "seed" was first afflicted, when Isaac, being weaned, was mocked by Ishmael (Gen 21:8, 9; Gal 4:29), thirty years after the promise⌝[132] (Gen 15:13 [see Parentheses] and Acts 7:6).

22. Galatians 3:20. "God is one."—"Now a mediator is not a mediator of one, but God is one."

Verse 19, compared with the remoter Contexts of Acts 7:53; Deuteronomy 33:2; Psalm 68:17; Hebrews 2:2, shows that the Law was given by a mediator.

Now where there is a mediator there must be two parties to a covenant.

But in Genesis 15 there was only one party; and that was God. When Abraham was about to take part in making the Covenant according to the custom (Jer 34:18,19), God put him to sleep (Gen 15:12), and passed between the pieces Himself, alone (v 17). He was "one"; one party, alone in the "promise." That Covenant is not only prior to the Law as to time, but was superior to it because it was unconditional.

23. Hebrews 12:17. "No place of repentance."—"For ye know how, afterward, when he would have inherited the blessing, he was rejected: for he found no way to change his [father's] mind [see margin] though he sought it carefully with tears."

To what does the pronoun "it" refer? What was "it" that Esau sought so carefully?

The Context (and especially the remoter Context of Genesis 27:34,36,38) clearly shows that it was the "blessing" which he sought.

How to Enjoy the Bible

E. W. Bullinger

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Canon V

The First Occurrence of Words, Expressions, and Utterances are Generally Essential to their Interpretation.

This is a law we have long since noticed, and have never yet found it to fail. The first occurrence of a Word, or an Expression, or an Utterance is the key to its subsequent usage and meaning; or at least a guide as to the essential point connected with it.

We propose to consider this Law as illustrated in these three classes:—

i. Words.

ii. Expressions.

iii. Utterances.

i. Words.

1. Prophet.—The first occurrence of the word Prophet is in Genesis 20:7, and is used by God to Abimelech king of Gerar, of Abraham—

"Now therefore restore the man his wife; for he is a prophet and he shall pray for thee."

This first occurrence of the word shows that it is used in a very different sense from that in which we use it to-day.

Of course, even apart from this, our present usage is of no account in determining the Biblical usage.

We use it of one whose sole mission is to foretell future events.

But, here, it is used in connection with Abraham, who foretold nothing; and of whose prophecies, as such, we have neither mention, allusion, or record.

The only thing associated with the prophet, in Abraham, here, is prayer!

This first occurrence, therefore, speaks to us if we have ears to hear; and, being so contrary to our current usage, tells us to search further and see what it teaches us in connection with its other occurrences.

We soon learn from Exodus 7:1 that the same God calls Aaron, Moses' "prophet." This takes us a step further; and leads to another question: How could one man be another man's "prophet"? The answer is found in Exodus 4:16, where God, referring to the same matter, says of Aaron, to Moses, "He shall be thy spokesman."

Here, then, we learn that the essential interpretation of the word "prophet" is spokesman. So that the prophet was one who spoke FOR God, whether by way of Exhortation, Instruction,

Reproof, Warning, Correction, Reprobation, or Judgment. Foretelling was only a very small part of his duties.

There was "no prophet greater than John the Baptist" (Matt 11:9-11). He prophesied that Christ should baptize with pneuma hagion, but where are his prophecies, as we understand the word, to- day? Not one is recorded. But he was God's spokesman, prepared, equipped, and sent forth by God to prepare the way of the Messiah (Luke 1:13-17,76-79).

The prophet, therefore, was essentially God's spokesman; and his sole mission was to speak only those words which were given him to speak.

In this sense Moses was the great prophet typical of the Lord Jesus. Seven times in the closing words of Exodus we find the refrain associating Moses' words and deeds with his obedience, "as the Lord commanded Moses" (Exo 40:19,21,23,25,27,29,32).

Even so the Lord Jesus was "the prophet like unto Moses." Why? Not because of His foretelling future events, but because "He whom God sent speaketh the words of God" (John 3:34. Compare John 3:32, 7:16,26,28, 15:15, etc.).

For the same reason "prophets" were bestowed upon the Church at the beginning (Eph 4:11); "for [προς, pros] the perfecting of the Saints with a view to [εις, eis] the work of the ministry for [εις, eis] the building up of the body of Christ." (See pages 66.) This was the special object of the New Testament prophetic ministry (compare Ephesians 2:20; Romans 16:26, "prophetic writings," 2 Peter 1:19, "the prophetic* word").

* In both these passages the Greek has the adjective, not the noun.

The work of these prophets was specially connected with the making known the "Mystery" or the great secret, which had been "hid in God." (See p. 226)

It is a great mistake to suppose that Ephesians 2:20 refers to the Old Testament Prophets; and that the Church is built upon them! There is abundant evidence as to the New Testament order of Prophets; and that they were charged with quite a different mission, though they were God's spokesmen: Barnabas (Acts 4:36), Stephen (Acts 6:10,15), Agabus (Acts 11:28, 21:10), Silvanus, Silas, and Judas (Acts 15:32), Manaen and Lucius of Cyrene (Acts 13:1), Timothy (1 Tim 6:11; 2 Tim 3:17), the daughters of Philip (Acts 21:9), and others, unnamed (Acts 8:17, 10:44-46, 19:6).

The Exhortations addressed to and connected with the prophets are also special. "Despise not prophesyings" shows that the word "spirit" in the preceding clause refers to the spiritual gift of prophesying (1 Thess 5:20); and "Quench not the spirit" means, Do not stifle or suppress such spiritual gifts in others.

Examples of this prophetic power in action and teaching, etc., are seen in Acts 5:4, 13:2, 21:1-14; 1 Corinthians 14:24, 25; 1 Timothy 1:18, 4:1.

Thus, the first occurrence of the word "prophet" leads us into all this line of teaching, and shows us that the Preposition προ (pro), before, is not used with regard to time, but to manner; not to speaking beforehand, or telling-before, but telling forth.

Moreover, we may note there was no place for the ministry of prophets till the priests had failed in their mission, which was to teach the Word of God. When the priests became absorbed in their ritual, then God raised up prophets as His spokesmen. Hence a prophet was known as a "Man of God" (see below).

2. "Hallelujah."—This Hebrew word occurs twenty-eight times in the Bible: twenty-four times in the Psalms, where it is always translated "Praise ye the LORD"; and four times in the Apocalypse (Rev 19:1,3,4,6), where it is transliterated, according to the Greek spelling in the New Testament, "Alleluia."[133]

But our question now is to ask, Where is the first occurrence of this word? and by it to discover not merely the meaning of the word, but its significance and interpretation.

It is found first at the end of Psalm 104; and, its position there leaves us in no doubt as to its true interpretation. It is associated with praise for deliverance from, and for the destruction of, enemies—

> "Let sinners be consumed out of the earth, And let the wicked be no more. Bless Jehovah, O my soul,
>
> Hallelujah" (Psa 104:35).

Its first occurrence in the New Testament is in precisely the same connection (Rev 19:1,3):—

"HALLELUJAH,
Salvation, and glory and honour, and power
Unto the Lord our God.
For true and righteous are His judgments:
For He hath judged the great whore which did corrupt the earth with her fornication,
And hath avenged the blood of His servants at her hand.
And again they said HALLELUJAH."

The word is thus associated with the thought of judgment: not necessarily every time; for praise must be rendered for many things: but this is its first great theme.

This thought will not be repugnant to those who "rightly divide the Word of truth," and understand such "praise." Though it is out of harmony in this Dispensation of grace, it is quite in keeping with the past Dispensation of works and the coming Dispensation of Judgment. (See pages 111.)

3. "Selah."—The first occurrence of this word furnishes us with the key to its meaning.

All explanations of it which have been given, and have been derived from sources outside the Word of God, are worthless. They are only what men have thought; and have never risen above musical notation.

No meaning has hitherto been suggested that is worthy of the dignity of the Inspired Word; or that is connected with the truth, teaching, or subject-matter of the Scriptures.

Some have said that it always marks the end of a Strophe; others that it marks the beginning. Both are wrong, being only a part of the truth; and, as is so often the case in other departments of Bible study, when a part is put for the whole the result is error instead of truth.

The word Selah may be derived from one of two roots: either from סָלָה (salah), to pause, and, though this may well apply to the pausing of the heart and mind to dwell on the words of God, yet man seems unable to rise above the thought of the musical instruments pausing, while the voices go on. On the other hand, some derive it from סָלַל (salal), to lift up; but they limit this to lifting up the voices in song, and do not rise to the lifting up of the heart.

The word Selah occurs seventy-four times in the Old Testament: seventy-one times in the Book of Psalms and three times in the Prophecy of Habakkuk.

Of these it occurs several times in the middle of a verse; which is a proof that it need neither commence nor end a Paragraph or Strophe.

The key will be furnished by its first occurrence, in Psalm 3, where it occurs three times—

1. Between verses 2 and 3.
2. Between verses 4 and 5.
3. Between Psalms 3 and 4.

Here, it will be seen that the word is used as a connecting link, calling our attention to what has been said, and bidding us to associate it with what immediately follows.

This may be for various purposes:

1. It may be by way of contrast.
2. It may be by way of further explanation.
3. It may be to mark a cause, or an effect; or,
4. It may be at the end of a Psalm, in which case it connects the two Psalms and tells us that they relate to the same authorship, or have the same subject-matter.

In this first occurrence (Psa 3) we have three of these usages.

The first Selah (between verses 2 and 3) contrasts what the many said of David:

> "There is no help for him in God,"

with what David could say to the LORD:

> "But Thou, O Jehovah, art a shield for me."

Here the "many" are thus put into contrast with the one; and, while the many knew the Divine being only as "God" (the creator),* David knew Him as "Jehovah," his Covenant God, the God to Whom he stood in a covenant relation.**

> * The first occurrence of the word "God," in Genesis 1:1, shows that this is the essence of its meaning.
>
> ** This is shown by the first occurrence of Jehovah, in Genesis 2:4, at the commencement of the section (or Toledoth), "the generations of the heavens and the earth," when God (as Jehovah Elohim) comes into Covenant relation with Adam, whom He had created.

The second Selah (between verses 4 and 5) marks and connects the cause and effect. It is a practical exhibition of the truth afterwards revealed in Philippians 4:6, 7.

> "Let your requests be made known unto God, And
>
> God's peace...shall keep your heart and mind."

This is what David experienced, practically, in that terrible night, in his flight from Jerusalem:

> "I cried unto God with my voice, And He heard me out of His holy hill. Selah
>
> I laid me down and slept; I awaked: For Jehovah sustained me."

The third Selah (between the two Psalms 3 and 4) connects not merely the two verses (Psa 3:8 and 4:1), but the two Psalms, as such. It tells us that Psalm 4 relates to the same time, and to the same circumstances in David's life: and gives us further details as to what the cry and the prayer was that is referred to in Psalm 3.

Having thus got the key to the usage of the word Selah, which is of far greater importance than its Etymology or Lexical meaning, we can apply it to all its other occurrences.

It is, in fact, another example of our third Canon (page 201), where the Biblical usage of words is considered as being essential to their correct interpretation.

4. "Jerusalem."—The first occurrence of the word "Jerusalem" is in Joshua 10:1, where Adoni-zedek, "king of Jerusalem," gathers together five kings to make war, and is overthrown (Josh 10:1-27). And when next the city itself is spoken of in the history (Judges 1:7, 8), in one sentence the whole subsequent history of centuries is condensed.[134]

"The children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire."

This is in strange contrast with its name:— But it is in accordance with its history.

It has been a history of sieges. Some twenty-seven times has it been besieged, three times has the city, and twice its temple, been destroyed by fire.⌜ (So it stood when these words were written; and the city has known war again since, in 1917, in 1948, and in 1967.)⌝[135]

But it is yet to be the centre and symbol of peace. Peace shall be the eternal character and blessedness of Jerusalem, in spite of her past history, as foreshadowed in the first occurrence of the name. (See Psa 122:6-8, 125:5, 128:6; Isa 32:17, 54:12, 60:17, 66:12; Hagg 2:9.)

5. Numbers.—The Spiritual Significance of numbers is seen in their first occurrence.

One is associated with Deity (Gen 1:3,4). "God is light" (1 John 1:5).

Two is associated with Separation and Division (Gen 1:6-8), though afterwards it is associated with union in testimony (Deut 17:6; Rev 11:3).

Three is associated with resurrection in Genesis 1:9, when the earth rises up out of and above the waters; and fruit arises out of the earth.

Four is associated with the earth when (Gen 1:14-19) the Sun and Moon were established as light-holders, to "give light upon the Earth."

Five is associated with grace, in the gift of life, in the creation of living creatures; and in the production of life out of the waters of the great deep.

Six is associated with the creation of Man (Gen 1:26-31). Man was created on the sixth day; and hence six is man's "Hall-mark"; and, with its multiples, is stamped upon all that characterizes man as falling short of God; or in opposition to or defiance of God.

Goliath was six cubits high; his spear's head weighed 600 shekels of iron; and he had six pieces of armour enumerated.

Nebuchadnezzar was similarly marked. His image was 60 cubits high, and six cubits wide, while six instruments of music called for its universal worship.

The Beast is marked by the threefold combination of 666 (Rev 13).

Seven is associated with Divine Blessing and Rest (Gen 2:1-3), and is thus the mark of the Spirit of God as "the author and giver of life," and blessing, and rest. Hence it is that this number is so frequent in Scripture, as being the "Hall-mark" of the Spirit's authorship of "the Word of life."

Eight is a new first and, like the Number Three, is associated with newness, especially in resurrection. It first occurs in Genesis 5:4 in the number of the years of Adam, the end of the first man; and by itself in Genesis 17:12, where the child was to be circumcised "eight days old," the sign of the covenant being set upon a new life. "The second man" rose as the seventh day, the sabbath, drew to its close (Matt 12:40, 28:1); so that "the first day of the week," the eighth day, dawned upon an empty tomb (Mark 16:2-6; John 20:1). Hence the association of the number with resurrection.[136]

Nine first appears in the years of Adam and his line (Gen 5:5), and is first used of a season in Leviticus 23:32 and 25:22, at the end of full time. Inasmuch as the fulness of time issues in

judgment for good or evil, so nine becomes the symbol or hall-mark of all that stands connected with judgment.[137]

Ten is the great cardinal number, completing one order and commencing a new one. Hence it is used of ordinal perfection, as in the ten generations from Adam to Noah (Gen 5). The number first stands by itself in Genesis 16:3.[138]

Twelve is associated with service, rule, and Government. "Twelve years they served" (Gen 14:4). Henceforth we find 12 and its multiples connected with Government both in heaven and on earth. It is the factor in the heavenly Signs, Constellations, and Measurements. It is the factor in all earthly enumerations that have to do with government.*

* See the author's Number in Scripture.[139]

Thirteen first occurs in Genesis 14:4 also, "Twelve years they served Chedorlaomer and the thirteenth year they rebelled." So that ever after, in Scripture, the Number 13, and every multiple of it, is associated with rebellion, apostacy, and disintegration.* It is universally a number of evil omen: but those who go back for the origin of anything never go back far enough. They go back, in their own imagination, to the Twelve Apostles and our Lord as making 13; but the first occurrence of the number takes us back to the Divine usage of the Word, Genesis 14:4.

* See the author's Number in Scripture.[140]

6. The Divine Names and Titles are determined in the same way by their first occurrence.

GOD (Gen 1:1). "In the beginning God created." Hence whenever we meet with the name of God we may always associate with it the thought of the Creator, and its appropriate use by His creatures (see p. 265).

LORD or Jehovah (Gen 2:4) first occurs as the special title used in the first of the Eleven Toledoth or "Generations." It is the Creator standing in Covenant relation, and in communication with those whom He had created.

Most High, or Elyon, occurs first in Genesis 14:18, and is associated with God as being "the possessor of Heaven and Earth." This is the essence of the meaning wherever we afterwards find it; and this will give the Scope of the passage in which we find it.

ii. Expressions.

The same is true not only of separate Words, but of a combination of words in such expressions as "Son of Man," "Man of God," "Day of the Lord," etc.

1. "The Son of Man."*—This expression is first met with in Psalm 8. And if we wish to know what its distinctive significance is we must note its associations.

* See p. 133.

There we find, from the first and last verses, that it is "the earth" which is in question, and that it is "dominion" in the earth which is the scope of the Psalm as a whole. It is universal dominion over all the works of God's hands.

This then is the special thought to be borne in mind whenever we subsequently meet with this title.

Not "a son of man," for every mortal being is that, as a descendant of Adam. Ezekiel is constantly so called. "A son of man" is the converse of "a son of God."

There is just the same difference between "a son of God" and "the Son of God" as there is between "a son of Man" and "the Son of Man."

"The Son of Man" is the special title of the Lord Jesus, in connection with His right and title to universal dominion in the earth; and as having had all things placed as a footstool for His feet, when the time comes for Him to exercise that right.

At the present moment, according to the Divine Counsels "we see NOT YET all things put under Him" (Heb 2:8); but we shall see them in due time, when "He shall come whose right it is" to reign (Isa 32:1; Eze 21:27).

It was as "the Son of Man" that He came unto His own dominion. But His own people "received Him not" (John 1:11), hence His title is associated with His humiliation.

The first New Testament occurrence is full of significance. It is in Matthew 8:20; where we are told that "the Son of Man" had not where to lay His head on that earth which was His by right.

This title, in perfect harmony with that first occurrence, is used eighty times in the four Gospels, not once in the Church Epistles; once in Acts 7:56; once (and then only as a quotation) in the Epistle to the Hebrews. It does not reappear until the Apocalypse, twice (1:13, 14:14). There, at the crisis, when the moment arrives for executing judgment in the earth, He is seen and described as "the Son of Man"; no longer in humiliation, no longer wearing a crown of thorns, but "having on His head a golden crown" (Rev 14:14-16).

The fact that this title never once occurs in the Epistles that are addressed to churches speaks loudly to those who have ears to hear; for it declares that we, as the members of the Body of Christ, have no more connection with Him by the title of "the Son of Man," than had the Syro- Phoenician woman with Him as "The Son of David" (Matt 15:21-24). Hence, it follows, that the Church of God must be rightly divided off, and excluded from all portions of those Scriptures where the Lord Jesus bears this title of "the Son of Man." The use of that title is sufficient proof in itself that the Scope of all such passages where it occurs is dominion in the earth; and not glory in the heavens.

2. "The Man of God."—We find this expression used twice of Timothy in the New Testament (1 Tim 6:11; 2 Tim 3:17). And if we ask for the exact essence and force of the expression; and

what is the teaching conveyed in it, we have to ask for its first occurrence.

We find it in Deuteronomy 33:1: "This is the blessing wherewith Moses the man of God blessed the children of Israel before his death."

This blessing is a great prophecy: and Moses, in this Book, is spoken of as being that Prophet, like unto whom Christ was to be hereafter raised up (Deut 18:15).

This title "Man of God" came to be the popular description or title of the prophet, and we meet with it, as being so used, throughout the historical books of the Old Testament. What this teaches us will be further seen under our next Canon, as to the importance of the place, in Scripture, where we meet with certain expressions, in addition to the first place in which we find it.

3. "The Day of the Lord."—This we have already considered in part, under Part I, section 4 (p. 147). It only remains, here, to show that what we have there said is based upon what we learn from its first occurrence.

We meet with it first in Isaiah 2:11, 12.

"The lofty looks of man shall be humbled,
And the haughtiness of men shall be bowed down,
And the LORD alone shall be exalted in that Day.
For the Day of the LORD of hosts shall be upon every one that is proud," etc.

Here we have the essence of the expression. Whatever may be the marks and accompaniments of that Day; whatever may be its judgments and plagues and terrors, they have all only one twofold object;

The abasement of Man and The exaltation of God.

This is their object and this is the great and final result.

Now, it is "Man's day" (1 Cor 4:3, margin). Man is judging. But "the Lord's Day" is coming, when He will be the judge. John is carried away by the Spirit and shown the future judgment scenes in the visions which are described in the Apocalypse: so that we can there read about the unveiling and exaltation of Christ, and the abasement of man in that day.

iii. Utterances.

1. The first Utterance of the Old Serpent.

In Genesis 3:1 the Old Serpent is introduced to us as already fallen, and his first words are intended to impress us with the fact that, the special sphere of his activities is not the criminal sphere; not the sphere of immorality; but it is the Religious sphere: it is the sphere which has the Word of God for the great object of attack.

The first utterance of Satan, as the Old Serpent, was to question the truth of the Word of God. "He said unto the woman,

Yea, God hath said ye shall not eat of every tree of the garden,"

It is not certain whether this should be a question or a statement. The woman's answer appears to regard it as a statement, by meeting it with a denial and an explanation.

And the woman said unto the Serpent

"We may eat of the fruit of the trees of the garden," etc,

But we are concerned now with the subject of Satan's first utterance.

It is about the Word and truth of God. God had spoken. Shall man believe what He has said?

This fact speaks to us if we have ears to hear.

It bids us look for Satan's sphere of influence to-day, not in the Police Courts, but in the Pulpits; not in the Newspapers, but in Sermons; not on the Stage, but in our Universities; not in our streets, but in the Professors' Chairs at our Theological Colleges.

Time was when Infidels carried on a platform campaign of lectures against the Word of God. In our day this has practically ceased. There is no further need for it; the work is more effectually done in the Pulpit by Theological Infidels, who have "turned away their ears from the truth and are turned unto myths" (2 Tim 4:3,4). Treating the Word of God as "unhistorical" and its records as "fables," they teach the myths of men instead of obeying the command to "Preach the word."

This is what we learn from this first utterance of the Old Serpent.

With this we ought to couple

2. The First Ministerial Utterance of the Lord Jesus.

We have it in Matthew 4:4; immediately after His consecration for His office of Prophet.

The Old Serpent comes to the Second man, the last Adam, not in a garden of delights, but in the wilderness. He questions again the truth of God's words, the echo of which, "This is my beloved son," had scarcely died away:—"If thou be the Son of God."

What are the words of the Lord's reply.

"IT IS WRITTEN."

This is the Lord's first ministerial utterance.

Could language tell us more pointedly and plainly that we are again on the same battle-field in which the truth of God's Word is at stake?

"It is written." What was written? What can be written but words? How can it be possible to have writing apart from words?

And yet there are those that tell us that the Bible "contains the Word of God," but that it "is not the Word of God." That its thoughts are inspired, but not its words. But again we ask, How can thoughts be written down without words? It is by words, and only by words that thoughts can be made known.

When Milton dictated his poems to his amanuensis, did he communicate his thoughts and leave his words to the choice of another? Are not the actual words, and even the spelling and rhythm of them, vital to the whole matter? Are not the choice of the words and the scanning of their syllables the very essence of what made the result Milton's, and not that of his amanuensis?

"IT IS WRITTEN."

This is an utterance which settles such questions for ever; and closes the mouth of Satan and all "his ministers" (2 Cor 11:15).

At least, it closed the mouth of Satan; though men's mouths will be open and vent their blasphemies until they are closed in judgment.

Three times did the Lord Jesus use that first utterance, "It is written," and three times did He utter no other than the words written, until He dismissed the Old Serpent with the rebuke: "Get thee hence, Satan."

Is it not as significant as it is remarkable, that when the Lord delivered up His trust, having finished the work which was given Him to do, He again, three times, referred to God's Word written, in John 17:

> "Thy word is truth" (v 17).
>
> "I have given them Thy Word" (v 14).
>
> "I have given unto them the words which Thou gavest me" (v 8)?

Does not this fact speak to us? Surely the fact that the Lord's ministry began and ended with a three-fold reference to the Word of God emphatically assures us that—

THE BEGINNING AND END OF ALL MINISTRY IS THE WORD OF GOD.

3. The first utterance of the Lord as the Son of Man.

This also is important, as distinct from this first official and ministerial utterance.

He must have spoken from the time that all children speak. But not one syllable has the Holy Spirit written down until twelve years had passed by; and then, not another until eighteen years later.

Only one utterance of the Lord Jesus through all those thirty years of His earthly life as the Son of Man.

It was this:

"Wist ye not that I must be about my Father's business?" (Luke 2:49).

It was in the form of a question which Joseph and Mary could neither understand—nor answer.

It was a rebuke; for Mary had spoken of "thy father and I." The Lord speaks of "I" and "My Father."

No utterance could have more fully, completely or beautifully summed up His whole mission—which had been, centuries before, written "in the Volume of the Book," concerning Him (Psa 40:7; Heb 10:7).

"Lo I come to do Thy will, O my God."

And, when we compare with this His last recorded utterance as the Son of Man, no language can describe its fulness of meaning, its significance, and its importance:

"It is finished."

What was finished? The Father's business which He came to be about!

4. The First Questions in the Old and New Testaments.

We have already seen (page 269) that the words of the Old Serpent in Genesis 3:1 are, probably, not to be regarded as a question.

In that case the first question in the Old Testament is put by Jehovah Elohim to the lost sinner (Gen 3:9)—

"Where art thou?"

This question reveals to Adam his lost and ruined condition; and makes way for the promise of the needed Saviour which is given in verse 15.

Then the first question in the New Testament (Matt 2:2) is put by those who are seeking that Saviour—

"Where is He?"

In these two questions we have the object of the two Testaments. The Old, which ministers law and condemnation, is intended to convict the sinner of his sin and to show him his need; the New, which ministers grace, is intended to bring peace and blessing in the gift of the Saviour whom God has provided, anointed, given, and sent.

"Where is He?" Where is that Saviour who has been promised? Where is the Saviour of whom I, as a lost sinner, have discovered my need?

5. The Holy Spirit's first Interpretation of Prophecy.

The first interpretation of a prophecy written in the Old Testament and fulfilled in the New must furnish us with a key to the interpretation and understanding of all other prophecies.

It occurs in Matthew 1:22, 23, and the way in which the Holy Spirit, who inspired it through Isaiah, records his own fulfillment of it by Matthew must needs be full of instruction.

We have gone into this very fully in our work on Number in Scripture, so that it is not necessary to repeat it here. We only recommend the study of this first example of interpretation as being a guide to the way in which we should approach the interpretation of other prophecies.

How to Enjoy the Bible

E. W. Bullinger

1916

Canon VI

The Place Where the Passage Occurs is Often Essential to its Full Interpretation.

Some passages of Scripture derive their chief importance from the revelation of a great truth which is made in them.

Some derive their chief importance from certain words employed in that revelation.

But others derive their chief importance from the place where we find them written.

It is well, therefore, for us always to notice and see whether this last is the case with any passage which we may be considering.

We must ask: why is this passage or verse here? Why is it in this Book, or in this Epistle? Why is it not in some other Book or Epistle?

This, it will be seen, is closely connected with our Canon IV as to the Context being always essential to correct interpretation: for, the examination of the place where a Scripture is written involves giving this attention to the Context.

Yet it is distinct; for it has a special object in view, instead of a general object.

Let us give a few illustrations.

1. 2 Timothy 3:16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

This passage is remarkable for all three of the reasons given above.

It is remarkable for its wondrous revelation of the claim that the Scriptures are the gift of God; and that they are "God-breathed."

It is remarkable also for certain words employed in this revelation of truth:

Especially for the word θεοπνευστος (theopneustos), God-breathed, which is rendered by the five English words, "given-by-inspiration-of-God."

It is remarkable also for the expression "the man of God," which is the Hebrew idiom for the prophet, as being God's "spokesman" (compare Exo 7:1 with 4:16--see pp. 261), and needing, therefore, the God-breathed Scriptures so that he may know what to say for Him for whom he speaks as His spokesman.

It is remarkable also for the word αρτιος (artios), rendered perfect, but meaning fitted as perfectly as a joint is fitted in its socket.

Also for the word εξαρτιζω (exartizo), to fit out, used of fitting out a vessel for sea, which must take everything, on every voyage, which experience has shown may by any possibility be needed.

All this teaches us that only the man of God who thus has the profitable God-breathed Word is thus fitted out, prepared and equipped for every emergency as God's prophet or spokesman.

But our particular question now is not confined to the revelation of truth, however important, or even to the words employed, however interesting, but to the place where we find both.

Why is this passage given to us here in this third chapter of Paul's second Epistle to Timothy?

Why not in one of the other four chapters? Why not in the first Epistle to Timothy? or in some other Epistle?

The answer to these questions leads us to "search" this Epistle, and track out that reason.

In doing this we note, in 1:15, the falling away of some who turned away from the Apostle Paul and his teaching; and we note also the Divine provision for such a trial in his unfeigned faith in God (v 12), who would never turn away from him.

In 2:18 we read of those "who concerning THE TRUTH have erred," and note the Divine provision of comfort in the fact that "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (v 19). Those secured on that foundation will not so "err."

In 3:8 we read of those who "resist THE TRUTH." What is the Divine provision for an emergency like this? We have it introduced in the fourteenth verse: "But continue thou in the things which thou hast learned and hast been assured of"; going on and leading up to the verses we are considering as to the profitableness of the God-breathed Word for God's spokesman, fitting him out for this special conflict with those who oppose and withstand the truth.

The fact of this passage occurring here, as the Divine provision for this conflict, speaks to us, if we have ears to hear; and it says:

> "When men 'resist the truth,' do not trust in your own wisdom, but in Scriptures of truth. If they will not believe God, they will not believe you. If God's Word will not conquer them, be sure yours will not. Remember how the Lord Jesus engaged in His conflict by using this Sword of the Spirit: 'It is written.'"

The reason why so many fail in silencing those who "resist the truth" is because they depend on the logic of their argument, or the neatness of their retorts, or the smartness of their

replies, or the cleverness of their answers, instead of on the power of the Word of God.

The fact of this passage occurring here speaks to us and says: "Open the book." Close your own mouth, and quote and use the words of God, the Sword of the Spirit, in meeting resistance to his truth.

In 4:4 we read of those who would "turn away their ears from THE TRUTH, and be turned unto fables," and we note that the Divine provision in such a condition of things is our one and only duty to "Preach the word." Nothing more, nothing less, nothing different. And this, all the more diligently and earnestly, for the reason given, because "the time will come when they will not endure sound doctrine," but "will turn away their ears from the truth." At such a time we are not to seek for something which men will endure, but to "Preach the Word."

Thus, in this brief epistle, we have a complete directory for these last "perilous times" in which our lot is cast; and a Divine provision for all our needs. We have:

God's faithfulness toward us for our comfort (1:12). God's foundation beneath us for our security (2:19).

- God's Word within us for our defence (3:16).
- God's crown before us for our hope (4:8).

And thus we have:

Unfeigned faith for our Possession.

- Divine security for our Position.
- The God-breathed Word for our Protection, and
- The crown of righteousness for our Prospect.

2. Matthew 11:28: "Come unto me, all ye that are heavy-laden, and I will give you rest."

How often are these words used, and interpreted, as being addressed to sinners, to come and be saved.

But what is the interpretation of them, when looked at in the light of the question as to where we find them?

If we go back in the chapter to verses 2, 3, we find John the Baptist wondering whether Christ were indeed He that should come.

In verses 16-18 the Lord upbraids the people respecting both John and Himself, and for saying that John was possessed by a demon, and that Himself was a glutton and a drunkard.

In verses 20-24 he upbraided the cities of Chorazin, Bethsaida, and Capernaum, and said "Woe unto thee," "Woe unto thee."

Then, in verse 25, we read, "AT THAT TIME Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."*

> * This passage might have been considered under Canon VIII—The Importance of Accuracy in noting Marks of Time.

In other words, at the moment when (humanly speaking, of course) His mission was ending in failure; when He and the kingdom were being alike rejected, and His testimony not believed, "at that time," and at such a time, the Lord Jesus found His REST in the Father's will. Here was rest indeed, in not seeking or desiring to accomplish anything that was not in the Father's will.

Then, turning to His "weary and heavy-laden" servants and disciples, He speaks, in order that they may find their rest where He found His, and says:

> "Come unto me, all ye that labour, and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

He alludes not to their sins, but to their service: not to their guilt, but to their labour; not to their conscience, but to their heart; not to their repentance, but to their learning of Him; not to their finding forgiveness of their sin, but to their finding rest in His yoke.

This fact, again, speaks to us if we have ears to hear, and it says: If you would find rest in your service, and be without care; be free from the heavy burden of responsibility as to the results of your testimony, and enjoy peace, the peace of God, in the midst of what man might call, and we might regard, as failure, then you will find your rest where Christ found His, in submission to the Father's will, and say: "Even so, Father, for so it seemeth good in Thy sight."

3. 1 Corinthians 16:22: "If any man love not the Lord Jesus Christ, let him be Anathema. Maran- atha."

"Anathema" means accursed.

"Maran-atha" means the Lord cometh.

This verse, though it speaks of love, is not written in John's Epistles.

Though it speaks of a curse, it is not written in the Epistle to the Galatians.

Though it speaks of the Lord's Coming, we do not find it in the Epistle to the Thessalonians.

No! it occurs in this first Epistle to the Corinthians.

And, not at the beginning, or in the middle, but at the end. And right at the end, immediately before "The Grace of our Lord Jesus Christ." In fact, the very last verse of the Epistle proper. What lesson does its position here have for us? Surely the place where we find it gives the verse a fulness of meaning, both by interpretation and application, which it would not possess if it occurred in any other part of Scripture.

It owes its chief importance, and all the solemnity of its lesson, entirely to the fact that we find it here, and nowhere else.

It bids us, therefore, look at the Epistle as a whole; there we see, on the very surface, that the Epistle is full of reproof for practical errors in life and walk:

1. There is reproof for their divisions, envyings, strifes, and contentions (1 Cor 1-3), which are further particularized as including debates, envyings, wrath, strifes, backbitings, swellings, tumults (2 Cor 12:20).

2. There are errors of life, and sins of uncleanness (1 Cor 5), further particularized in 2 Corinthians 12:20, 21, as including fornication and lasciviousness.

3. There is brother going to law with brother before the ungodly (1 Cor 6).

4. There is the wounding of the weak brother's conscience (1 Cor 8). (See further on this points, page 281.)

5. There is the questioning of Paul's apostleship (1 Cor 9).

6. There are errors in ritual (1 Cor 11).

7. There are errors in the use of gifts (1 Cor 14).

8. There are errors in doctrine (1 Cor 15).

But when it comes to the end of the Epistle, and all is viewed in the light of Maran-atha—the Lord cometh, not one of these things is mentioned.

It does not say, "If any man be not moral in his life," "If any man be not correct in his ritual," or "orthodox in his creed"; but, "if any man love not the Lord Jesus Christ."

This fact speaks to us and tells us that a man may be perfectly moral and yet have no love for Christ. He may be correct in ritual, and orthodox in creed, but he may have a heart as hard as a stone, and as cold as ice toward the person of the Lord Jesus Christ.

It is not that these errors are made light of. God forbid! but, that if a man have no error, and yet have no love, he will be accursed when the Lord cometh.

In the light of that day, love will be the true test; loyalty will be the true token of acceptable service.

It was even so with the "Last words of David," when at the end of his reign he summed up and numbered his "mighty men" and set forth their service. In 2 Samuel 23 all is enumerated, wonderful deeds are recorded, marks of devotion are cited.

The boldness of one through whom "the LORD wrought a great victory" (v 10), though "the men of Israel had fled" (v 9).

And of another who defended David's rights when "the people fled from the Philistines" (vv 11,12).

But among the mighty men and servants of David there were those who were noted for military prowess, political wisdom, and diligent service, whose names are not enumerated in this list. Yes, their names are mentioned, but they themselves are not numbered.

JOAB'S name is there, three times: as the brother of Abishai (v 18), as the brother of Asahel (v 24); but he himself is not numbered, though "Nehari...armour-bearer to Joab" is (v 37).

AHITHOPHEL'S name is there; but he is not numbered: though we find "Eliam the son of Ahithophel" (v 34).

ABIATHAR the high priest, David's friend (1 Sam 22:23), is neither named nor numbered; though "Uriah the Hittite" is.

What does all this say to us but exactly what we have in 1 Corinthians 16:22: "if any man love not."

It is not might, nor courage, nor wisdom that constitutes true service; but it is loyalty and love.

Ahithophel failed in his loyalty when Joab stood firm: for Joab and Abiathar remained loyal during Absalom's rebellion, but failed in the rising of Adonijah.

Thus was their service truly appraised, and their hearts tested. The test was not the skilfulness of the hand, or the wisdom of the head, but the loyalty of the heart (Jer 9:23,24).

This is the great lesson which is impressed upon us by the place where we find the words: "If any man love not the Lord Jesus Christ let him be anathema, Maran-atha." These are "the last words" of that first Epistle to the Corinthians.

How to Enjoy the Bible

E. W. Bullinger

1916

Canon VII

No One Passage to be Interpreted in a Sense Repugnant to Others.

This Canon is laid down in the twentieth of "the Thirty-nine Articles of Religion" of the Church of England.

That article treats of "The Authority of the Church." It says: "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another..."

With the claim here made as to "The Authority of the Church" we are not now concerned; but we cannot deny that, in the latter clause quoted, we have a very important principle laid down: a principle which we shall do well ever to bear in mind in our study of the "words which the Holy Ghost teacheth."

This principle is true: because, as no one text is repugnant to another, it is clear that to explain one as being so repugnant, is what cannot lawfully be done.

If one passage appears to be repugnant to others, then there is something amiss either in the translation of it, or in our understanding of it.

In either case it behooves us to examine it and see where the fault lies. The one, apparently more difficult passage, must be understood, explained, and interpreted by the others which are quite plain and clear.

If this method be not possible, then the difficult passage must be left unsolved for the present, with the prayer that God will, in His own time, bestow the needed grace and light. But in no case must we allow that one difficult passage to disturb all the others which are clear; nor must we give heed for a moment to any false teaching which Tradition may have founded upon its misunderstanding or perversion of that one passage, whether through ignorance or malice.

1. We may apply this Canon to the Scripture concerning "the Rich man and Lazarus."

Without entering at all into the question of the interpretation of this Scripture, we would merely call attention to many other passages of Scripture which are perfectly clear and plain as to Man and Death, and to the condition of man "after death." These do not at all agree with what this Scripture seems to teach.

What then is our duty as humble students of, and firm believers in, the truth of all and of every part of God's Word?

Are we to believe one and leave the others?

Are we to explain the one to our own satisfaction, and then explain the others away?

This is clearly impossible, though it is what the majority of Bible readers do!

If we cannot reconcile them, then let us wait for further light, and "with meekness, and all lowliness, with long-suffering, forbearing one another in love," "let each esteem other better than ourselves," and let us each suffer long with other fellow-believers, who think they see a way of interpreting all that is said on this subject in Scripture, in harmony with Scripture, and with satisfaction to their own consciences before God.

The same principle applies, of course, to other subjects.

2. We have an example in 1 Corinthians 8:11 and Romans 14:15.

These two passages furnish us with a valuable example as to how our Canon No. VII should be used.

1 Corinthians 8:11.—"Through thy knowledge shall the weak brother perish for whom Christ died?"

Romans 14:15.— "Destroy not him with thy meat, for whom Christ died."

It will be at once observed that these two passages appear to be repugnant to many other passages which speak of the eternal preservation of the saints, and which assure them that they can "never perish," and that nothing can separate them from the love of God (Rom 8:38,39).

The many passages which speak on this wise are perfectly clear. The repugnance to them is contained in these two passages (Rom 14:15 and 1 Cor 8:11).

According to our present Canon we must not attempt to make the many yield to these two; but, if we can, we must find an explanation of them which shall put them in harmony with the many.

If we cannot do this, then we must wait till further light can be obtained; or until such discoveries are made which will enable us to harmonize the two with the many.

While we are thus waiting, we will say something which may tend to remove their apparent repugnance.

1. The number of various readings in the Greek, and the many conflicting expositions of the commentators, show us that some difficulty has been experienced in the Text, with which transcribers, as well as translators, have had to cope. Their struggles are all too painfully evident. There is scarcely a word in 1 Corinthians 8:11 which is not the subject of a various reading in the Greek.

2. We will first suggest what may prove a key; and then see whether the Structure of the two passages, and the Scope, will bear out and support it; or whether, on the other hand, they will condemn and overthrow it.

We suggest that the reading of the MS known as "D" should be taken as having been the primitive reading. Notwithstanding the fact that the numerical weight of the MSS is not in its favour, it is quite possible that the MS "D" may represent a reading more ancient than MSS which are themselves older.*

* On the whole subject of Various Readings, see Canon XII.

3. There are two verbs which are much alike, and which, in fact, differ only in having one "l" instead of two ("ll"): απολυω (apoluo), and απολλυω (apolluo).

Apoluo (with one "l") means to put away; as in Matthew 1:19, 5:31, 32, 19:3, 7, 8, 9; Mark 10:2, 4, 11, 12; Luke 16:18 (twice).

Apolluo (with two "lls") means to destroy.

The former verb is that which is written in the MS known as "D(2)."* It is called the Codex Claromontanus, and is now in the National Library at Paris (No. 107).** Tischendorf believes it to be of the sixth century, and Dr. Tregelles says "it is one of the most valuable MSS extant; none of the Texts published by Tischendorf is so important, with the single exception of the Palimpsest Codex Ephraemi."

* See p 347.

** This MS is to be distinguished from D(1) (see p 347). D(1) contains the Gospels and Acts; while D(2) contains the Pauline Epistles and Hebrews.

It is noteworthy that we have the same confusion of readings in Romans 14:15 as well as in 1 Corinthians 8:11. This difference of reading, therefore, must have been introduced at a very early date.

⌜In Romans 14:15 the one reading is μη ... απολυε (me ... apolue), do not put away, separate not, do not put out.⌝[141]

⌜The other reading is μη ... απολλυε (me ... apollue), do not destroy.* In 1 Corinthians 8:11 there is no negative, for the verb is not a command but a statement: απολλυται (apollutai), perisheth; or, from the verb with one "l," is put away.⌝[142]

* But even this is the subject of divergences in the MSS which favour it.

We will give the two passages separately, as the authorities are not the same for each.

In 1 Corinthians 8:11 ⌜the reading "is put away" (or "put out") is supported by "D" (see above), and was the original reading of that MS; while the other reading is the subject of four various readings (απολλυται γαρ, for perisheth, read by the Sinaitic as first written and by the Vatican MS; και απολλυται, and perisheth; απολλυται ουν, perisheth therefore, read by the Alexandrian MS; and και απολειται, and shall perish, the reading of the Received Text), showing the perplexity of the transcribers.⌝[143]

The question is, How did all these Various Readings arise? There must surely have been some ancient original authority which was copied by Codex D, and this may have been a

reading older than some of the MSS which were written earlier than "D."

We are quite aware that this is conjecture; but it is not without foundation. It is not as though we invented the idea out of our own head. It is something more than that; and the difference between the two spellings, with "l" or "ll," is so slight, that an error once made might well come, by being copied and re-copied, to be the recognized reading. But, if originally an error, the fact of its multiplication has no bearing on the point, or weight in the argument.

It must be added, in all fairness, that the critical editions of the Greek Text, from Tischendorf to the present day, all read απολλυε in Romans 14:15 and απολλυται in 1 Corinthians 8:11; and that the ancient Versions (the Latin and the Syriac among them) render them destroy and perish. The reading we suggest rests, therefore, upon the authorities named, and upon the Scope of the two passages; and by the Scope it must stand or fall.[144]

There seems, then, to be room for another line of proof.

1. There is the whole analogy of New Testament teaching as to the eternal preservation of God's Saints to which these two passages seem to be repugnant. Indeed, it seems as though a Pelagian copyist might well be tempted to add another "l," when, by so doing, he could so easily obtain a proof of his doctrine.

2. Then there is the Scope of each of the two passages to be considered according to our first Canon. If one reading suits the Scope perfectly, and the other is quite out of harmony with it, that would be a very weighty piece of evidence, sufficient of itself to settle the matter.

To take 1 Corinthians 8:11 first, it is obvious that the Epistle is directed against the Divisions, Separations, Strifes, and Contentions of 1 Corinthians 1-3. Then, further, we have the truth of the one spiritual Body of Christ set forth, from which there can be neither amputation nor separation (1 Cor 12).

The whole of this eighth chapter is directed as a warning against doing anything that would be a stumbling-block to a brother.

One point is dealt with concerning which enquiry had been made by the Saints at Corinth; viz., the eating of meat offered to idols, about which there were evidently differences of opinion likely to lead to, and end in, Division and Separation.

These are dealt with, in the manner shown by the Structure: for we must apply our second Canon in order to find the Scope.

Two points are treated of:—

1. The knowledge of different brethren (vv 1-8).
2. The liberty in the use of this knowledge (vv 9-13).

1 Corinthians 8

Things enquired of Paul.

1. The knowledge of different brethren (vv 1-8).

A. 1-. "Touching things offered to idols."

B. -1, 2. The possession of knowledge.

C. 3. God's knowledge of the believer.

D.a. 4-. Idols are nothing.

b. -4. There is one God.

D.a. 5. Idols are many.

b. 6-. There is one God.

C. -6. The believer's knowledge of God.

B. 7-. The possession of knowledge.

A. -7, 8. Concerning "a thing offered to an idol."

2. Liberty in the use of this knowledge (1 Cor 8:9-13).

E. 9. Care lest liberty to eat causes stumbling.

F.c. 10-. Influence of thy "knowledge" on the weak brother.

d. -10. Effect of example on the conscience of a weak brother (singular).

F.c. 11. Result of "thy knowledge" in the putting away of the weak brother.

d. 12. Result of the example on the consciences of the weak brethren (plural) who have put the brother away.

E. 13. Care lest liberty to eat causes stumbling.

Here, all seems quite clear. The abuse of knowledge leads to a bad influence on a weak brother, who is "put away" in consequence; and it leads also to trouble of the weak brethren, who have put him away.

The fact that Christ died for such an one should be sufficient to make them use the care which is enjoined.

In Romans 14:15 the reading Do not put away is supported by the MS described above, known as D 3 (the small numeral denoting the work of a corrector in Cent. viii.).

Another Codex, known as L, the Codex Angelicus Romanus, ⌜a MS in the Angelica Library of the Augustinian Monks in Rome.⌝[145]

A Lambeth MS (No. 1,182), ⌜Cent. xiii., known as "a."⌝[146]

A British Museum MS (Add. MSS, no. 11,837) known as "h," and ⌜dated 1357.⌝[147]

A Trinity Coll. Camb. MS (B. x. 16) known as "k," and written about 1316.

Another Codex, known as Codex Leicestrensis ⌜of Cent. xv.,⌝[148] known as "m."

To find the scope of the passage in which Romans 14:15 occurs, we must, according to our Canon II, first find its place in the Epistle as a whole. If we do this we find that the member of which it forms a part deals with practical matters:

Romans 12:1-15:7

Practical duties.

A. 12:1-8. Ecclesiastical.

B. 12:9-21. Social.

C. 13:1-7. Civil.

B. 13:8-14. Social.

A. 14:1-15:7. Ecclesiastical.

From this it will be seen that our verse (Rom 14:15) forms part of our Ecclesiastical obligations, A (14:1-15:7) and may be thus expanded:

A (Rom 14:1-15:7)

Ecclesiastical duties.

A.D1. 14:1. Reception of the weak.

E1. 14:2-23. Our self-denial

A.D2. 15:1, 2. Our bearing with the weak.

E2. 15:3, 4. Christ's self-denial.

A.D3. 15:5-7. Our mutual reception of one another.

The scope of this member is at once clearly seen. And the place occupied by our passage is discerned. It is in the member E1, and the subject of it is Our exercise of self-denial.

"If on account of thy meat thy brother is grieved, thou walkest no longer according to love. Do not grieve him, do not separate [or put away] with thy meat him for whom Christ died."

It will be seen that the word "Destroy not" is altogether out of harmony with the whole scope of the chapter. Moreover, we have in verse 20 the correlative word to the one we suggest: viz., καταλυω (kataluo), to throw down. The difference between apoluo and kataluo is at once seen. Apoluo is to throw out; kataluo is to throw down.*

* See Matt 24:2; Mark 13:2; Luke 21:6; Acts 5:38,39, etc.

"For meat do not throw down or upset the work of God" (v 20). What work of God? "God's building" (1 Cor 3:9). This is corrupted and defiled when we build any thing on to the one foundation. It is thrown down and injured to that extent, when we throw out, or put away, any weak brother whom God has built upon that foundation.

Thus we see that these two passages, which seem to be repugnant to many passages which are perfectly clear, are capable of an explanation which not only sets them in harmony with all the others, but shows that the explanation is in harmony with the full context and structure of both passages.

The word is not "Do not destroy": but it is "Do not put away," or "Do not separate."

How to Enjoy the Bible

E. W. Bullinger

1916

Canon VIII

The Importance of Accuracy in the Study of the Words of Scripture.

This canon will be conceded by all as one of the first magnitude. Accuracy is everywhere demanded, and in every department of life, and in every branch of service.

How many calamities and disasters have occurred from a want of accuracy. The want of accuracy in understanding a word of command led to the disastrous cavalry charge at Balaclava. Want of accuracy or the misunderstanding of a word in a correspondence has led to the separation of close friends or the miscarriage of important business.

Inaccuracy is no less disastrous in the reading and study of the Word of God.

It is said of a poorly-informed preacher in southern Illinois, that he took his text from Luke 14:4, and read it out "And he took him, and held him, and let him go." The preacher was trying to explain the difficulty thus created, when a daring interrupter called, out, "My Bible says, 'He healed him, and let him go.'" As may be imagined, the proposed exegesis was brought to a sudden close.

But there are many popular difficulties of which this is a typical example; and which might all be ended as suddenly, if a similar remark were made.

How long shall we hear of the Fall as having been brought about by the eating of an apple? And how soon would the fiction vanish if we would exclaim, "My Bible doesn't say apple."

How long shall we hear about Jonah's being swallowed by the whale? when we could stop it by simply saying "My Bible doesn't say whale." Jonah 1:17 says, "The LORD had prepared a great fish."*

> * The Lord Jesus used the word κητος (ketos) in Matthew 12:40. It is a pity that any ground was given to the cry of the Infidel and the Higher Critics by translating it "whale" in the AV. But it is unpardonable of the RV to perpetuate it, when it puts in the margin "Greek sea-monster," though the words of Jonah 1:17, "a great fish," were ready to their hand. Why not have put "sea-monster" or "great fish" in the Text?

How long are we to hear about the sin of the children of Israel by command of God, as borrowing without intention of returning the property of the Egyptians (Exo 3:22, 11:2, 12:35,36)? Our AV seems to say this, and has thus provided material for scoffers. The RV rightly translates the Hebrew שָׁאַל (sha'al), to ask: and out of one hundred and sixty-eight occurrences it is only six times rendered in the AV borrow; while in all the other one hundred and sixty-two passages it is rendered ask, beg, require, or some similar word. (See Psa 2:8, "Ask of me," etc.: this, surely, cannot mean "Borrow of me?")

The same want of accuracy in reading the sacred text has led to the mistakes of artists as well as of theologians. For angels are always represented as women instead of men; and in

the piercing of the Lord the heart is always represented as being on the right side instead of on the left.

Similar are the mistakes of interpreters.

"Ye do ALWAY resist the Holy Ghost" (Acts 7:51) is quoted to prove that men can successfully withstand the Spirit, instead of stumbling at His words.

While "Ye WILL NOT come unto me" (lit., "will not to come": John 5:40) is quoted to prove that men will to come; and this, in spite of Philippians 2:13.

And in ⌜1 Corinthians 16:2,⌝[149] the injunction to lay by in store, that there be "no collection," is used to support the modern practice of having a collection at every service.

The Lord's Supper, in spite of its being so called, and being instituted as part of a meal, is ordered by all Romanizers to be taken in the morning, fasting.

"Blood and Fire," which is a description of the judgment of the great Day of the LORD (Joel 2:30), is adopted as the symbol of salvation by His grace.

Instead of hearing what the Spirit saith to the churches we are commanded by man to hear what the Church says to us; and to heed "the voice of the Church."

The same want of accuracy leads those who set themselves up as "Higher" Critics to forget that it is the Word of God which is to be their critic, or judge. (Heb 4:12, "discerner." Greek critic or judge. Compare John 12:48, and see Number in Scripture, p. 70.)

These and many other examples are sufficient to emphasize the importance of accuracy in our reading of Scripture if we would avoid falling into mistakes and blunders of any kind.

Examples and illustrations abound where this canon may be applied. We cannot pretend to make the list of those we give exhaustive; we offer them only as specimens.

We will divide them into two classes: where the principle may be used

i. In the removal of difficulties.

ii. In the revelation of truths.

i. Illustration of Accuracy Applied to the Removal of Difficulties.

1. The Ammonite and Moabite.—In Deuteronomy 23:3 it is declared that "an Ammonite or Moabite shall not enter into the congregation of the LORD." And it is urged that, it was in contravention of this, when Ruth not only entered into the congregation, but into the genealogy of our Lord (Ruth 4:13-22; Matt 1:5).

But if we read Deuteronomy 23:3 accurately, we find that the word is masculine מוֹאָבִי (moabi), Moabite, while in the Book of Ruth it is feminine, and she is called מוֹאֲבִיָּה (moabiyah). (Ruth 1:22, 2:2,6, 4:5,10.)

This is no new reading. The Mishnah (Yebamoth viii. 3) gives it in the same words: "An Ammonite, but not an Ammonitess; a Moabite, but not a Moabitess."[150]

2. Zedekiah and Babylon.—In Jeremiah 32:4 and 34:3 King Zedekiah was told that he should see the king of Babylon, and "speak with him mouth to mouth, and his eyes shall behold his eyes," and should go to Babylon.

In Ezekiel 12:13 it is as distinctly said that he should not see Babylon, though he should die there.

If we read these two passages accurately, we shall see how both are true as recorded in 2 Kings 25:6, 7, where we are told that Zedekiah was brought to the king of Babylon at Riblah, and spoke with him; that he was tried and then condemned, had his eyes put out, and bound with fetters of brass and was taken to Babylon. Thus, though he died there, he never "saw" it.

This apparent difficulty might have been given under Canon IV as being explained by a reference in the Remoter Context.

3. Omer and Homer.—In Exodus 16:36, we are told that "an omer is the tenth part of an ephah."

In Ezekiel 45:11 an ephah is said to be the tenth part of apparently the same measure.

But if we read the two passages accurately we find the former is spelt "omer," and the latter is spelt "homer." And though the letter "h" is often treated with scant respect in speaking, it is well to give it its place when we find it in writing. The difference compels us to look at the Hebrew, where we find that in Exodus 16 the word is עֹמֶר ('omer), while in Ezekiel 45 the word is חֹמֶר (chomer).

Thus we have two totally different words denoting two different measures.

4. The Going of Balaam.—In Numbers 22:22 we read that "God's anger was kindled because he [Balaam] went" with the princes of Moab.

It is supposed that this anger was out of place, because God had said, "Rise up and go with them" (v 20). But it does not seem to be noticed that a condition was attached to this permission, viz.: "If the men come to call thee."

No such coming and calling is mentioned; and it is quite gratuitous for any one to assume that this condition was fulfilled, when such assumption creates the very difficulty to which objection is made.

5. God's command concerning sacrifices.—In Jeremiah 7:22, 23, we read: "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices; but this thing commanded I them, Obey my voice, and I will be your God."

⌜It has been said that it was through reading this inaccurately that the late Professor Mivart⌝[151] left the Church of Rome and gave up his belief in the Bible. He supposed (as many have done before and since) that God did command sacrifices.

If Leviticus be read accurately it will be seen that God did not "COMMAND" the offering of sacrifices. The very essence of all offerings was that the act should be voluntary, "of his own voluntary will." This being the case, God did then lay down the conditions on which they should be brought and offered. Hence the book of Leviticus begins by saying, "IF any man of you bring an offering unto the LORD, ye shall bring," etc. (Compare Lev 1:2,3,10,14, 2:4,5,7,14, 3:1,6,7,12, 4:32, etc.).

It was essential that all sacrifices should be of the offerer's "own voluntary will" (Lev 1:3). What Jehovah commanded "in the day that He brought them out of Egypt" was to "diligently hearken to the voice of the LORD"; and "Do that which is right" in His sight; and "Give ear to His commandments; keep all His statutes." This was the command "in the day that He brought them out of Egypt" (see Exo 15:26).

This inaccurate reading not only creates the difficulty; but misses the very scope of Jeremiah 7:22, 23.

6. Hearing and not hearing the voice.—In Acts 9:7 we read, "The men that were with him [Saul] stood speechless, hearing a voice, but seeing no man."

In Acts 22:9 "they heard not the voice of him that spake to me."

In this case it is the Greek that has to be read accurately. The verb ακουω (akouo), to hear, is the same in both passages, but it governs two cases of the noun which follows it.

It takes the Genitive case of the sound which is heard; and it takes the Accusative case of the words or matter which is heard.

In Acts 9:7 "the voice" that was heard is in the Genitive case (φωνης, phones).

In Acts 22:9 "the voice" that was not heard (i.e., the matter) is in the Accusative case: so that while the men with Saul heard the sound of the voice, they did not hear the words that were spoken. (Compare Luke 11:28.)⌜ This is the explanation most commonly given; though the cases do not always mark this distinction elsewhere, and it should be held with some reserve. The explanation of the next difficulty does not depend upon it.⌝[152]

7. Standing and falling to the earth.—But there is another difficulty in these passages besides the hearing and not hearing.

There is the difficulty between Acts 9:7, "the men that journeyed with him stood speechless," and Acts 26:14, "and when we were all fallen to the earth."

This difficulty is removed the moment we read the passage accurately and notice that the word ισταμαι (histamai) has another meaning besides standing erect on one's legs. It means

to remain motionless in whatever position one may be.

It is rendered abode in John 8:44; continue in Acts 26:22 (RV stand); stanch in Luke 8:44. Hence it is used of standing fast (1 Cor 7:37; Col 4:12; 2 Tim 2:19).

More to the point is the Septuagint of 1 Samuel 28:20, where it is said of Saul that he "made haste, and fell motionless upon the earth." No one would think of rendering this, he "fell standing."*

> * Homer, in reference to one thus fallen, says: "he fell from his car...and then, for a long time remained he motionless"; (not standing on his legs after he had fallen!). Iliad, v. 585.

So that the two passages taken together mean that "the men that journeyed with him" fell to the ground and remained speechless; or were motionless as well as speechless.

8. Spoken and written.—In Matthew 2:23 we read: "He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

This being inaccurately read, search is made in the prophets for any such prophecy.

But none can be found.

The Hebrew word נֵצֶר (netzer), a branch, is then taken, and an attempt is made to identify it with "Nazarene." But even if this could be established (which it cannot be) it would not solve the difficulty which has been created; for the word netzer is used of Christ, only in Isaiah; and it says prophet*s*.

If we read the verse accurately we notice that it says "spoken," and not written.

Some prophecies were written and not spoken. Some were spoken and not written; others were both spoken and written.

There is all the difference, surely, between το ρηθεν (to rhethen), that which was spoken, and ο γεγραπται (ho gegraptai), that which standeth written.

Even granting that by a figure of speech, what is written is sometimes said to be spoken, there is no necessity arbitrarily to introduce the hypothesis when such introduction actually creates the difficulty.

9. Jeremiah the Prophet.—The same application of accuracy in reading the words of a Scripture solves the precisely similar difficulty in Matthew 27:9. The prophecy as to the "thirty pieces of silver" was first "spoken by Jeremiah the prophet," and afterwards written down by Zechariah.

And yet, having arbitrarily substituted in their minds the word "written" instead of "spoken," commentators are at their wits' end to explain the difficulty they have themselves created.

One says "Matthew quoted it from memory" (Augustine, followed by Alford); another speaks of it as a "slip of the pen" on the part of Matthew.

Another thinks that Jeremiah is put for the whole body of the prophets ⌜(Dr. John Lightfoot)⌝[153].

Another thinks that the passage was originally in Jeremiah, but the Jews cut it out (Eusebius and others).

Another thinks that it may have been in another writing of Jeremiah which is now lost (Origen and others).

Another, (Bishop Wordsworth) believes that the mistake was made on purpose, so that we should not trouble ourselves as to who the writer was, but receive all prophecy as coming direct from God.

We make no comment on these, but only mention them to show the shifts to which expositors are driven in order to get out of the pit which they have digged themselves.

The solutions which are suggested are a greater obstacle to faith than the original difficulty; even if it were real instead of being only apparent.

10. The sending of the Centurion (Luke 7:3,6 and Matt 8:5).—In Matthew 8:5 it reads as though the centurion came himself to the Lord; and in Luke 7:3, 6, it reads as though he sent others and remained behind himself.

The difficulty is removed the moment we read the Greek accurately, and note that in Luke two different words are used for sending.

In Luke 7:3 it is the verb αποστελλω (apostello), which means to send away from, the sender remaining behind. This is when he sends "the elders of the Jews."

In verse 6 the centurion "sent friends," but here it is the verb πεμπω (pempo), which means to send with, the sender either accompanying or sending an escort.*

> * In John 20:21 we have both words in one verse: "As my Father hath sent me (apostello), even so send I you (pempo)." While in other passages the latter verb is used also of the sending of the Lord Jesus by the Father; yet, here, in John 20:21, for the purpose of emphasizing the fact that the Lord remains with those whom He sends, the verb pempo is used.

From the latter word being used in verse 6 it is clear that the centurion accompanied his "friends." This is where the account in Matthew takes up the narrative, when he says "there came to him a centurion."

We may note further that, in Matthew 8:13, the Lord said, "Go thy way." But from Luke 7:10 it appears that the Centurion did not go; his great faith not making it necessary for him to go and verify the Lord's word.

11. The Inscriptions on the Cross.—The variation between these in the four Gospels has given rise to charges which detract from the claim of the Gospels to the accuracy involved in inspiration;* while the defences and explanations have been little less injurious in their effects.

> * A very moderate statement of the difficulty presents it as follows: "The Evangelists, while fully agreeing in the substance of their narratives, are by no means careful about literal words—as for example, their record of the Inscriptions on the Cross, where no two of them exactly agree."—Rev. J. Paterson Smyth, in How God Inspired the Bible.

The inscriptions are as follows:

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

It is universally assumed that there was only one inscription: and, some Interpreters account for the differences by a further supposition that the full and complete version was—

"THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS,"

the four consisting of certain words which formed a part of that whole.

It has been suggested by one (the late Rev. James Kelly) that these four, respectively, are in harmony with the special object and scope of the Gospel in which it is found. This is ingenious and would be worthy of Divine revelation if it could be substantiated.

Others suggest that as the inscription was originally in Hebrew, Greek, and Latin, they are the translations of these respectively.

But this involves another assumption, viz., that these three were not only not the same, but were so different as to allow of such various renderings. It also accounts for only three out of the four; and does not explain how the Greek form could be a translation of the Greek!

In all these cases of difficulty it is well to "open the book" and see exactly what is said, and whether there is any ground for the original assumption that there was only one inscription, which is the foundation of the difficulty and the cause of its explanations.

Let us begin with Mark 15:26:

1. "The King of the Jews." Here we have not a word about a "title" (τιτλος, titlos, John 19:19) being on the Cross at all, or which any one had seen. It is a question of "his accusation." It is the bill of his indictment, or the ground or cause of his condemnation, which was His claim to be "the King of the Jews."

2. John 19:19. This was written by Pilate, and put upon the cross before it left Pilate's presence. For no one suggests that Pilate went to the scene of the execution and wrote

anything there. It was written in Hebrew, Greek, and Latin. The Latin put last as Pilate's language.

This title was read after the cross was set up; and became a source of argument between the chief priests and Pilate (John 19:21,22), before the parting of the garments (vv 23,24).

What the final result of this argument was, does not appear from John's Gospel; but it appears from

3. Matthew 27:37, that it must have resulted in that one being taken down, and another "set up over his head" after they had "parted his garments among them" and after they had set down to watch him there (vv 35,36).

4. Luke 23:38. This appears to have been a different one again. For we are not told all that took place. It is evident from John that the feelings of those concerned were deeply stirred.

The inscription mentioned by Luke was evidently much later, and was seen close upon the sixth hour (v 44), when the darkness fell. It was put upon or "over him" (v. 38, επ αυτω, epauto), and in this order: "Greek, Latin and Hebrew," and after the revilings of the people. (Compare vv 35- 37 with v 38.) Matthew's (No. 2) was before the revilings. (Compare Matt 27:37 with v 39).⌜ (The words naming the three languages in Luke 23:38 are not found in the oldest manuscripts; but the place and time of the inscription which Luke records do not depend upon them.)⌝[154]

If we accurately notice what is written we conclude:

a. That Mark's was only his indictment

b. That John's was the first, written by Pilate and put on the Cross before it left his presence.

c. That Matthew's was substituted for it and placed "over his head" after the dividing of the garments and after the soldiers had set down to watch; but before the revilings.

d. That Luke's was the last, put upon or "over him" after the revilings, and seen near the sixth hour.

12. The offering of drink at the Cross.—A great difficulty has been created by a want of accuracy in discriminating the three different occasions on which drink was offered to the Lord when on the Cross: the assumption being that it was offered only once.

The words of God have to be rightly divided in more senses than one.

There are great differences between the three accounts. If these are identified and treated as being different versions of one event, instead of complementary accounts, each supplementing the other, then we shall have what is so glibly called a "discrepancy."

Now read the words accurately and note—

1. The three occasions:

a. Mark 15:22,23, "When they were come unto the place called Golgotha."

b. Matthew 27:34, "When they were come unto Golgotha."

c. Matthew 27:48; Mark 15:36; John 19:29. Six hours after the former two, in response to the Lord's cry, "I thirst."

2. The three kinds of drink offered—

a. "Wine mingled with myrrh."

b. "Vinegar with gall."

c. "Vinegar."

3. The three receptions:

a. The first was refused without even tasting it.

b. The second was first tasted and then was refused.

c. The third was "received" after He had called for it.

Thus so far from there being any discrepancy, the absolute accuracy of the Divine word is brought clearly out.

13. The "others" crucified with Christ.—Through not reading accurately what is written in the several accounts of the Crucifixion, and being misled by tradition and the mistakes of mediaeval artists, ground has been given for objections to be made as to the truth of the Scriptures; and difficulties have been gratuitously created.

The pictures and tradition give us "two" men who were crucified with Christ. In Matthew 27:44, and Mark 15:32, it is stated that they both reviled Christ: "the thieves also which were crucified with him, cast the same in his teeth." But in Luke 23:39 it is as distinctly stated that it was only "one" of them: and that they were not "thieves," but "malefactors."

Moreover, in Luke, the two were led forth, with Christ, from Pilate's presence; whereas, in Matthew and Mark, they were not brought to the place of crucifixion until after the dividing of Christ's garments.

These are adduced as obvious errors: and it is alleged that both accounts cannot be correct.

The usual defence of the accuracy of these Scriptures is to assume that both the men reviled Christ at first; but that afterward one of them repented.

But this is a pure assumption, and is not only not so stated, but is quite contrary to what is so clearly written: "One of the malefactors which were hanged railed on him, saying, If thou be the Messiah, save thyself and us. But the other answering rebuked him saying...This man hath done nothing amiss" (Luke 23:40,41).

But even if this were not so, and there were nothing against the assumption, there are still other difficulties which require explanation.

In Matthew and Mark they are called δυο ληστται (duo lestai), two robbers.

In Luke 23:32, they are called δυο κακουργοι (duo kakourgoi), two malefactors.

This also is supposed to be an inaccuracy. And so it is, if we accept the assumption of Tradition and Painting.

But if we read the accounts, as written in the Word of God, more accurately, we shall have to revise all our views which we have received from the "Traditions of Men."

1. We start from the alleged discrepancy, and accept the two statements that there were four men crucified with the Lord Jesus—Two Malefactors and Two Robbers.

2. These words are different; for while a Robber is a Malefactor (or evil-worker), yet an evil-worker is not necessarily a Robber.*

> * There is a difference between κακουργος (kakourgos), an evil-worker, and κακοποιος (kakopoios), an evil-doer. The former is general, while the latter is worse, in that it is specific. Paul was treated as the former (2 Tim 2:9), Christ was charged with being the latter (John 18:30).

3. It is also the fact that the two Malefactors "were led with him to be put to death and when they were come [Greek, came] to the place which is called Calvary, there they crucified him and the malefactors, one on the right hand and one on the left" (Luke 23:32,33).

4. The two Robbers were not brought till much later. Not until the garments had been divided and after they had sat down to watch Him there. "Then," i.e., at that particular moment, while they were thus watching; "THEN were two robbers crucified with Him, one on the right hand, and one on the left" (Matt 27:38; Mark 15:27).

5. The two Malefactors would therefore be on the inside next to the Lord; and the two Robbers would be on the outside. Being nearer to Him, the two malefactors could more easily speak with one another, and to the Lord.

6. John adds his testimony in 19:18, without any note of time: only of place "where" (not of time, "then"). He speaks generally of the fact: "where they crucified him, and with him, others, two on this side and on that side, and Jesus in the midst." The Greek is clear: δυο εντευθεν και εντευθεν (duo enteuthen kai enteuthen). In Revelation 22:2 we have "enteuthen kai enteuthen" translated "on either side." So it should be here in John's other writing (Gospel, 19:18), "and with him others, two on either side." This is exactly in accord with the other three Gospels, and combines their statements.

7. But John bears further testimony. He says (19:32,33), "then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came [Greek, 'having come'] to Jesus, and saw that he was dead already, they brake not his legs."

This shows that the soldiers in approaching Christ passed two of the four men before coming to Him.

8. Note the two different words translated "other," in John 19:32: "the first and of the other." The word is αλλος (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 (the 2nd of eleven), and Rev 17:10 (the 2nd of seven).

In Luke 23:32 the word is ετερος (heteros), "and others also, two, were led with him."* Heteros is used of and denotes not one of the two malefactors, but both of them, they being one party of two, and the Lord being the other, and different.

> * Matt 6:24, 8:21, 11:3; Luke 5:7, 6:6, 7:41, 9:56, 14:31, 16:13,18, 17:34-36, 18:10 and 23:40.

It is the same word (heteros) in verse 40, because here it is other of the two malefactors; viz., the one who did not "rail on him."

We thus reach the conclusion that there were four others crucified with the Lord Jesus. This fact not only removes all difficulties, but perfectly harmonizes all the four Scriptures, and establishes the Divine accuracy of every word and every expression.

Of course it does not agree with Tradition; and we are quite aware that we shall have to reckon with all Traditionalists for thus upsetting their idol.

14. The burying of Jacob and his sons.—The difficulty in Acts 7:15, 16 arises from confusing two distinct purchases; one by Abraham in Genesis 23:19, and another by Jacob in Genesis 33:18, 19; and Joshua 24:32.

Abraham's purchase was of Ephron the Hittite in Hebron; a field, with a cave (Machpelah) at the end of it, for 400 shekels of silver.

Jacob's purchase was "a parcel of a field" in Shechem, of the sons of Hamor the father of Shechem for 100 lambs.

There can be no confusion between these two.

As to the historical record, the burials in Abraham's sepulchre were Sarah (Gen 23:19), Abraham (Gen 25:9), Isaac (Gen 35:29), Rebekah and Leah (Gen 49:31), and Jacob (Gen 50:12,13).

The burials in Jacob's field were Joseph (Josh 24:32), and, according to Acts 7:16, the other sons of Jacob who were carried over into Sychem.

Acts 7:15, 16 agrees with this history if we note two simple Various Readings of the Greek supported by most of the Textual Editors (see Canon XII); and if we remember that the circumstances were so well known to Stephen's hearers that they perfectly understood what he said. Though they were waiting to catch something out of his lips, yet they saw nothing to stumble at.

The two readings are ω (ho), in that which, instead of ο (ho), that (before Abraham); and εν (en), in, instead of του (tou), of [the], in the phrase "[the father] of Sychem." In which case we read "in Sychem," and do not read the italics "the father" or the word "of" before Sychem.

With these changes the verses will read as follows:

> "So Jacob went down into Egypt, and died, he, and our fathers, and they [our fathers] were carried over into Sychem, and laid in the sepulchre: he [Jacob] in that which Abraham bought for a sum of money, [and they in that which was bought] from the sons of Hamor, in Sychem."

Thus, Jacob was buried in the sepulchre which Abraham bought; and his sons were afterwards buried in that which Jacob bought. The historic record is perfectly simple and clear; and no difficulty whatever exists, except in the minds of those who create it.

ii. Illustrations of Accuracy Applied to the Revelation of Truth.

1. Words and Expressions.

"From above."—In Luke 1:3 we read, "It seemed good to me also, having had perfect understanding of all things from the very first to write unto you in order."

There is no "very" in the Greek. The RV says simply "from the first."

But, when we read this accurately, we note that the word is ανωθεν (anothen); and, when we look at all the other passages where it occurs we see that it means here from above. That is where Luke got his information from. That is why his understanding was so "perfect."

If the following passages be read carefully this will be seen to be the meaning: Matthew 27:51; Mark 15:38; John 3:3, 7, 31, 19:11, 23; James 1:17, 3:15, 17.

With two exceptions (Acts 26:5 and Gal 4:9) the word always means from above. There is no occasion to introduce the idea of time where it is not needed. If the ordinary meaning makes sense, and makes for the Inspiration of God's Word, why arbitrarily take a meaning which destroys the sense? If holy men of old spake from God, who is "above" (2 Peter 1:21), why give ανωθεν a meaning here which makes them speak from themselves?

"Another King" (Acts 7:17,18).—Here we read the words of Stephen: "The people grew and multiplied in Egypt till another king arose which knew not Joseph."

If we read this accurately we notice that the word for another is ετερος (heteros), another, of a different kind; and not αλλος (allos), which means another of the same kind.*

> * The force of these may be seen in Matthew 2:12: "another way" (allos); Matthew 4:21: "other two brethren" (allos); Galatians 1:6, 7: "a different [heteros] gospel, which is not another" (allos); Matthew

> 6:24: "hate one and love the other" (heteros); Matthew 11:3: "do we look for another" (heteros); Hebrews 7:11; "another priest" (heteros).

The word points, therefore, to the fact that it was not another king of the same dynasty, but a different dynasty altogether.

With this agrees Exodus 1:8, not, of course, in the use of the word heteros, which is Greek, but in the Hebrew "arose," which is קוּם (kum), and means to stand up and occupy the place of another (See Dan 2:31,39,44, 3:24). Moreover the word "new" is חָדָשׁ (chadash) (for the meaning of which see Deut 32:17, and compare Judg 5:8).

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

This agrees with what is now known of the history of Egypt, in which one line of kings followed another, and in which, for a time, a foreign line ruled the land, until it was driven out and a new line of native kings arose. Some have seen in the rise of that new line the "new king" of Exodus 1:8. But the name of the king is not settled. Scripture does not give it; and the attempts which were once made to fix him by the faces of the royal mummies have not been borne out. Rameses II was an Egyptian, not an Assyrian. A monument of his son Menephtah, found in 1896, already names Israel as a people in Canaan, so that Menephtah can hardly have been the Pharaoh of the Exodus; and the reckoning of 1 Kings 6:1 places the Exodus earlier still.

Nor need we read Isaiah 52:4 as though the two oppressions were one. The prophet sets them side by side:

> "Thus saith Adonai Jehovah, My People went down aforetime into Egypt to sojourn there; And the Assyrian oppressed them without cause."

The one oppression was "aforetime," in Egypt; the other was in the prophet's own days, by Assyria; and the verse which follows ("Now therefore, what have I here, saith the LORD, that my people is taken away for nought?") looks on to yet another. In each, Jehovah's people suffered "without cause"; and in each He was, and will be, their Deliverer.[155]

"The world that then was" (2 Peter 3:6; Gen 1:2).—Accurate reading is nowhere more needed than in Genesis 1:2, and in the use which has been made of it.[156]

Here the Authorized Version helps us; for it marks by italics the words which the translators supplied. The Revisers deliberately discarded the use of italics in certain cases, one of which was in the case of the verb "to be," which in Hebrew is very often not expressed.[157]

In Genesis 1:2 (AV) we read: "And the earth was without form and void; and darkness was upon the face of the deep."

Here, it will be seen that, the first "was" is in Roman type, while the second is in Italic type. This accuracy tells us that the former "was" stands for a verb in the Hebrew, הָיָה (hayah), while the latter is supplied, there being no verb in the Hebrew at that place.[158]

Hayah is the Hebrew verb to be: it means also to become, or come to pass; and which of these it means must be learned, not from the word alone, but from the form of the sentence in which it stands. In verse 3, "Let there be light, and there was light," it is the narrative form, and tells what came to pass.[159]

The same use of "was" (Roman type) and "was" (Italic type) may be seen in verses 9 and 10; and in verses 11 and 12.

Where hayah does mean "became," it stands in this narrative form: Genesis 2:7, "and man became a living soul"; 19:26, Lot's wife "became a pillar of salt." But in Genesis 1:2 the sentence is framed differently. It begins with its noun, "And the earth," and then the verb; and this is the form in which Hebrew describes how a thing was, not what it became. So Jonah 3:3, "Now Nineveh was an exceeding great city," is framed in exactly the same way.[160]

From all this we learn that Genesis 1:2 should read, as it stands in the AV, "And the earth was without form, and void": it describes the earth as first created, not yet formed, and not yet filled.[161]

Having made this discovery we now pursue it further; and we "search the Scriptures" to find out whether God has said anything else about the way in which He created the earth. And we find it in Isaiah 45:18. Here the sentences are heaped together, in order to impress us with the fact that, He who created the earth, ought to know, and be able to tell us, how He made it. Note the words:

> "Thus saith Jehovah that created the heavens; Elohim himself that formed the earth, and made it; He hath established it,
>
> He created it not tohu."

But this word תֹּהוּ (tohu) is the very word which is translated "without form" in Genesis 1:2. What then does Isaiah mean? He tells us in his next words: "he formed it to be inhabited." God did not create the earth to be tohu, to remain empty, but to be filled and dwelt in; and this is exactly what the six days of Genesis 1 go on to record. The prophet speaks of God's purpose in creating, not of a ruin which befell His work.[162]

Neither does 2 Peter 3:6 speak of a world before Genesis 1:2. "The world that then was, being overflowed with water, perished." The same Epistle tells us what that overflowing was: God "spared not the old world, but saved Noah...bringing in the flood upon the world of the ungodly" (2 Peter 2:5). It was the world of Noah's day.[163]

So that we need put no blank space at the end of the first verse. The heavens and the earth of Genesis 1, and the world which perished in the Flood, are followed by "the heavens and the earth, which are now" (2 Peter 3:7), and which will continue, until the time comes for "the new heavens and the new earth" of 2 Peter 3:13, and of many other Scriptures.[164]

Nor need we make room between the first and second verses of Genesis 1 for the ages which Geologists require; for Scripture records no ruin there, and no death before Adam. "By one man sin entered into the world, and death by sin" (Rom 5:12); and when God had finished His work, He "saw every thing that he had made, and, behold, it was very good" (Gen 1:31).[165]

We may well conclude, therefore, that the fossils and remains which are found in the rocks are to be sought, not in a world before Adam, but in the world which, "being overflowed with water, perished."[166]

Again, we ask, why assume that the phenomena of the rocks must be read by the hypotheses of men, when it is this very assumption which creates the difficulty, and compels us to ignore the phenomena of God's Word mentioned above?[167]

His Word is misinterpreted, and His works are misunderstood, and the difficulty thus created is charged against the Scriptures of Truth!

"The mention of the blood" in 1 John 1:7 and 2:1.—Much may be learnt from accuracy in noting that "the blood of Jesus Christ" is mentioned in 1 John 1:7 in connection with "walking in the light"; but it is not mentioned in 1 John 2:1 in connection with the commission of sin.

This fact speaks to us, if we have ears to hear, and tells us that, when we "walk in the light," i.e., when we have access into His presence, as the High Priest had (though only on one day in the year), it is entirely in virtue of that precious blood of Christ which gives us a title to that access, and preserves us in that presence. The High Priest could not enter into the Holy of Holies and see that glorious light of the Shekinah which symbolized the presence of God, without blood; neither can we enter into and enjoy "fellowship" with God, who is light (vv 5-7), apart from the merits of that precious blood of Christ. Then it is that we need those merits; then it is that we are reminded of them; then it is that the blood is mentioned.

But, in 1 John 2:1, when it is a question of sin, there is no need to mention it at all; for it was once offered, once for all, and its virtues and merits in the putting away of sin are eternal in their results. It is "eternal redemption," "eternal salvation."

Hence, "if any man sin we have an Advocate with the Father." It does not say "a high priest with God"; for that title was in connection with the priestly act of access and approach through blood, but "an advocate with the Father." This is to remind us that relationship has not been broken. He who is spoken of as "God" in connection with the access of his sinful creatures, is spoken of as "Father" in connection with His sinful "children."

Thus, accuracy in reading shows us that these Scriptures are Divine; for where the Holy Spirit mentions the blood, man (if he had written it) would surely have left it out; while, where the Holy Spirit does not mention it, man would certainly have put it in. Indeed he does so, constantly, in his prayers, and in his writings.

"Accepted" and "Acceptable" (Eph 1:6 and 2 Cor 5:9).—We must accurately note the distinction between these two words. In the AV we have the one word "accepted" in both passages; but in the Greek they are different.

The former (Eph 1:6) is χαριτοω (charitoo), to make one an object of favour. This refers to the standing which God has given us, in Christ, in the heavenlies.

The latter (2 Cor 5:9) is ευαρεστος (euarestos), well-pleasing. This refers to our state, and our daily walk and life on earth.

The former relates to the person, the latter to his actions.

It is one thing for us to be accepted in Christ, for His merits' sake; and it is another thing for our walk to be well-pleasing to God.

The former is the gift of God's grace; the latter is the fruit of that grace.

It is most important that we should be accurate in noting this distinction, so that we may be preserved from legality on the one hand, and from laxity on the other.

All the children of God have the same standing; the strongest as well as the feeblest, the oldest as well as the youngest.

We do not labour to be accepted, but having been "accepted in the Beloved" we make it our aim (RV) for our walk to be acceptable.

"Man" and "men."—It is important that we should be accurate in noticing such a difference between the singular and the plural; for example, in this case, between "man" and "men," especially in the Divine use of these words.

"Man," God has written down as lost, ruined, guilty, helpless, and hopeless; though the world deifies "man"; and exalts him as having within him a part of the Divine.

"Men," God graciously saves; and deals with individual men in mercy, pity, and blessing; though the world thinks little and makes less of individual sinners. They may go to the wall for all that the world cares, when it comes to showing kindness, or giving help.

In this is manifested the difference between God's thoughts and the world's thoughts (Isa 55:8).

God declares that "there is no good thing" in man (Rom 7:18). The world with one voice, in Pulpit, Platform, and Press, declares that there is some good thing in man.

The issue is clear, sharp, and decisive; and the only question is, Do we believe what God says? or Do we believe what man says?

Remembering and Forgetting.—The same difference is manifested in the treatment of man by God, and by the world.

As to our frailties and infirmities the world makes no allowance for them. It does not remember our weaknesses; but holds us responsible for our mistakes however excusable. But God "knoweth our frame; He remembereth that we are but dust" (Psa 103:14).

As to our sins, the world remembers them. After long years they are brought up against us; and the time and the circumstances are remembered, enumerated, and described in all their detail. But God has written of His forgiven people: "Their sins and their iniquities will I remember no more" (Heb 8:12, 10:17; Jer 31:34).

Thus what God remembers, man forgets; and what God forgets, man remembers.

2. The negative of what is said.

It is sometimes useful, if not important, to note this; and to put what is said into opposite language.

"Out of the Scriptures" (Acts 17:2).—For example, in Acts 17:2, where Paul for "three Sabbath days reasoned with them out of the Scriptures," it may be well to note that it does not say, "out of the newspapers" or "out of his own head."

"Waiting for God's Son from heaven" (1 Thess 1:10).—When we read that the Thessalonian saints were "waiting for God's son from heaven," it is well to note what they were not waiting for.

It does not say that they waited for the "Spirit of God," but for the Son of God.

It does not say that they waited for "death," for that comes without waiting for it.

It does not say that they were waiting for Titus with his armies to come from Rome, but for God's Son to come from heaven.

It does not say that they waited for the fulfillment of prophecy, for Nebuchadnezzar's Image, or Daniel's Beasts, but for "God's Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

"Except there come the Apostasy first" (2 Thess 2:3).—When it says "that day [the day of the Lord] shall not come except there come the Apostasy first and that man of sin be revealed, the son of perdition," we are to note that it does not say, "till the world's conversion comes," but till the Apostasy comes.

It does not say, "the world is not yet good enough," but the world is not yet bad enough.

3. Marks of Time.

These are of the utmost importance, often pointing the way to the correct interpretation; giving us the clue to the explanation of some difficulty; or, bringing out some hidden truth or beauty concealed in that particular Scripture.

"The second day" (Joshua 10:31,32).—Here we read: "And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it. And the LORD delivered Lachish into the hand of Israel, which took it on the second day and smote it with the edge of the sword."

Thus Lachish seems to be an exception to all the other cities taken by Joshua at that time. Of Lachish alone is it said that "he took it on the second day."

This point of accuracy invites our attention: and when we give it by looking more closely into Lachish, we find that—

In 2 Chronicles 32:9 "Sennacherib himself laid siege against Lachish, and all his power with him"; while he sent Rabshakeh to Jerusalem with a summons to Hezekiah.

Yet when Rabshakeh returned he "found the king of Assyria warring against Libnah; for he heard that he was departed from Lachish" (2 Kings 19:8). He evidently found Lachish a difficult place to take, as Joshua had done.

We note the further confirmation of this in a reference by Jeremiah to ⌜a subsequent assault by the king of Babylon.⌝[168] He says:

> "When the king of Babylon's army fought against all the cities of Judah that were left, against Lachish, and against Azekah; for these defenced cities remained of the cities of Judah" (Jer 34:7).

So that when we read in Joshua 10:31, 32, about Joshua taking Lachish on "the second day" of the siege, we get a note of time which is not a mere casual remark, but is full of meaning when compared with other references to the same city.

Since these words were written, letters have been found in the ruins of Lachish itself (in 1935), written in the very days of which Jeremiah speaks. In one of them an officer writes that he is watching for the signals of Lachish, "for we cannot see Azekah": the same two cities which, Jeremiah tells us, "remained of the cities of Judah." And the sculptures of Sennacherib's palace, which picture his siege of Lachish, show how strong a place it was.[169]

"Then came Amalek" (Exo 17:8).—Here we read that immediately after the miraculous supply of water recorded in verses 1-7, "THEN came Amalek and fought with Israel in Rephidim."

No reason is given for this assault on the part of Amalek beyond what may be inferred from the word "Then."

When we consider what is recorded in remoter contexts we gather that in a land of that character, a well of springing water would be a bone of contention, and a possession to be coveted and, if possible, taken by force.

In Genesis 21:25 we read of Abraham reproving Abimelech "because of a well of water which Abimelech's servants had violently taken away."

In Genesis 26:19, 20, we read how Isaac's servants found "a well of springing water, and the herdmen of Gerar did strive with Isaac's herdmen saying the water is ours...And they digged another, and strove for that also."

In Exodus 2:17 we read how the shepherds drove away the daughters of Reuel who came to draw water; and how Moses helped them.

In Numbers 20:19 we read how Israel offered in vain to pay for the water as they passed through Edom; also afterwards how the same offer was made to Sihon the king of the Amorites.

In Judges 5:11 Deborah sang of the wells as scenes of conflict.

No wonder then that such a miraculous supply of water as at Rephidim should at once become a reason why Amalek should thus make this assault against Israel "then."

"Then will I sprinkle" (Eze 36:25).—

> "THEN will I sprinkle clean water upon you and ye shall be clean; From all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you,
>
> And a new spirit will I put within you."

When? When Jehovah shall have taken the house of Israel from among the heathen whither He has scattered them, and gathered them out of all countries and brought them "INTO THEIR OWN LAND" (vv 16-24).

If we observe this mark of time, it will effectually prevent our misinterpretation of this passage, and save us from taking what is spoken of Israel in a future day and applying it to the Church of God in the present day.

"Then shall the offering" (Mal 3:4).—"THEN shall the offering of Judah and Jerusalem be pleasant unto Jehovah as in the days of old, and as in former years."

When? When Jehovah shall have sent His Messenger, who will sit as a refiner and "purify the sons of Levi that they may offer unto Jehovah an offering in righteousness" (vv 1-3).

"THEN they that feared Jehovah spake often one to another," etc. (Mal 3:16).

When? In a time of apostasy, and neglect of the service and worship of Jehovah. In days of darkness and "perilous times." When the godly are minished; and it is difficult to find the assembly of true worshippers. "THEN" will be the time for believers to meet together, and speak often to one another and "think upon His name" (vv 7-18).

May we not apply this Scripture to the condition of things in the present day, without robbing Israel of the interpretation of it in a future day?

"THEN we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess 4:17).

When? When the Lord Himself shall descend from heaven; and when the dead in Christ shall have first risen.

"Then" (Matt 25:1).—""THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom."

The word "then" points to the fact that this prophetic parable will have its fulfillment, not now, but at that particular moment in the sequence of events then being revealed by the Lord.

It forms part of the Lord's instruction and teaching as to His coming; and finds its place in His last great prophetic discourse contained in Matthew 24 and 25.

No one part may be taken out from its context, and interpreted apart from it, as conveying a lesson different from that which it was first intended to teach.

In the first place, the whole discourse is wrongly divided from the literary point of view. The Structure and the Scope combine to show that chapter 25 should begin at 24:29. It consists of two portions of unequal length, answering to the two questions of 24:3. These portions are differently constructed in order to mark their different subjects and scope.

The first part is an Extended Alternation. The second part is a Complex Introversion.

The questions were two in number.

1. When (ποτε, pote)? and

2. What (τι, ti)?

1. "When shall these things (spoken of) be?"

2. "What shall be the sign of Thy coming and of the sunteleia of the age (or Dispensation)?"

Answer to the First Question, "When?"

(Matthew 24:4-28).

A. 4-6. Events heard of, leading up to the end (telos), which is "not yet." Direction to "see that ye be not troubled."

B. 7, 8. The birth-pangs of the Great Tribulation.

C. 9, 14. Events leading up to the end (telos).

A. 15-20. Events seen, sign of the end (telos). Direction to "understand it," and "flee."

B. 21, 22. The Great Tribulation itself.

C. 23-28. Events ending it.

Thus far we have the Great Tribulation: and the events leading up to, characterizing, and ending it.

Now, in the second part, we have the events following it.

Answer to the Second Question, "What?"

(Matthew 24:29-25:46)

D.a. 29, 30. The Coming of the Son of Man.

b. 31. The gathering of the elect Remnant of Israel from judgment.

E.c. 32-41. Parables (General). Fig-tree and Noah.

d. 42-44. Warning. "Watch."

e. 45-51. Servants (General).

E.c. 25:1-12. Parable (Special). Ten Virgins.

d. 13. Warning. "Watch."

e. 14-30. Servants (Special).

D.a. 31. The Coming of the Son of Man.

b. 32-46. The gathering of the nations for judgment.

From all this, which is pointed out by the word "THEN" in Matt 25:1, it will be seen how impossible it is for us to read the Church of God into the parable of the Ten Virgins without introducing confusion of thought, loss of instruction, and dislocation of our Lord's teaching.

"Immediately" (Matt 24:29).—The word "Immediately" in Matthew 24:29 tells us that there is no interval between the end of the Great Tribulation and the appearing of the Son of Man in His glory, for judgment.

No room for a Millennium therefore, before that glorious Advent.

No Place for a thousand years of universal peace and blessing without Christ.

This word "immediately" writes folly on all man's vaunted remedies for the world's sorrows.

It convicts of grossest ignorance all the Church's self-claimed mission to "convert the world" before that Advent.

If the Church is to convert the world, where is the place or possibility of the Great Tribulation?

And, if the Coming of Christ follows that Tribulation "immediately," where is there room for the conversion of the world, or for any Millennium before His coming?

The whole argument which is so universally made on behalf of Foreign Missions is radically false. It must be, and can be based on truly Scriptural grounds, without thus mangling and

marring the Scriptures of truth. Not only does this want of accuracy in interpreting the Word of God bring it into contempt and make it of none effect; but it deceives the world, and enables the scoffer to ask, "Where are the signs that your mission is being accomplished?"

The Church answers back, that though there are no signs yet; though heathen births far exceed the converts' deaths, yet they are "waiting for an outpouring of the Spirit." Thus they deceive themselves with a false hope, and substitute it for the true hope which God has given, which is, "to wait for God's Son (not God's Spirit) from heaven."

If the Church urges, as it does, that Daniel's prophecies were fulfilled under Antiochus Epiphanes, and that it was he who set up "the abomination of desolation, spoken of by Daniel the prophet," it is a sufficient answer to point out that the Lord speaks of it, in His day, as being still future, and gives solemn warning to those who shall see it, to heed it and "understand" it; and adds specific directions as to what they are to do.

"Afterward" (Joel 2:28).—"And it shall come to pass AFTERWARD, that I will pour out my spirit upon all flesh," etc.*

> * On the whole context of this passage, see pages 256-259.

After what?

After God has brought Israel back into their own land, and made it fruitful, and blessed it and them with all blessings. If we read the previous part of the chapter we can see plainly enough when the pouring out of spiritual gifts shall take place. The verse immediately before reads:

> "And ye shall know that I am in the midst of Israel, And that I am Jehovah your God, and none else: And my people shall never be ashamed. And it shall come to pass AFTERWARD," etc.

This shows that Peter could not have been referring to Joel ⌜to show that the whole of that prophecy was then fulfilled,⌝[170] for none of those things had taken place; and none of those conditions had been enjoyed.

Peter rebuts the charge of drunkenness, and shows that it could not be true, inasmuch as similar scenes were spoken of by Joel the prophet. But he does more. "This is that which was spoken by the prophet Joel": what they saw and heard was the beginning of that very pouring out, shed forth by the risen Christ (Acts 2:33); while the full blessing of the prophecy waits for the time of which Joel speaks.[171]

And yet his utterance is so worded that had the people and their rulers repented, as he exhorted them (Acts 2:38, 3:19-26, RV), and as it was required by the one great condition of the fulfillment of the promise of Joel 2:12-17, then the prophecy of Joel 2:28 (which Peter quoted) would have been fulfilled: for that will be the time when the LORD will "be jealous

for His LAND and pity His PEOPLE," as long before foretold in "the Song of Moses" (Deut 32:43).

"At that time" (Matt 11:25).—This mark of time we have already referred to under Canon VI (page 277).

4. Marks of Reasoning.

"Therefore" (Eph 4:1).—"I THEREFORE the prisoner of the Lord beseech you that ye walk worthy of the calling wherewith ye are called."

Why? Chapter 3 being a parenthesis between chapter 2 and chapter 4 (see page 73), we see that the word "therefore" stands connected with 2:22.

It is the one building "fitly framed together"; the "holy temple" (2:21,22): It is the one body which is likewise "fitly framed together" ⌜(4:16)⌝[172].

"THEREFORE," endeavour to keep this unity of the spirit (this spiritual unity) which God HAS MADE in Christ.

Seek not to make a corporate or bodily unity; but give diligence to KEEP to the Spiritual unity which God has made.

To do this will require "all lowliness and meekness, with longsuffering, forbearing one another in love" (v 2).

"Therefore...I charge thee" (2 Tim 4:1).—Here, and in all similar cases where we have such words as "Therefore," "Wherefore," marking logical conclusions of arguments or statements, it is always important for us, in our reading, to be most accurate, and to notice the matter thus introduced and emphasized by the word "therefore." This is the more important, because such words, more often than not, come at the beginning of a chapter, where the break is apt to sever the connection between the argument and the conclusion, between the cause and the effect, or between a statement and its result.

A good example is furnished in 2 Timothy 4:1. The chapter begins:

> "I charge thee THEREFORE, before God and the Lord Jesus Christ, who shall judge the quick and the dead, and by His appearing and His kingdom—Preach the Word." (RV).

Why is this charge given? and why is it given here?

The answer to these questions is furnished by the word "therefore." Chapter 3 had ended with a statement as to the wonderful profitableness of the God-breathed Word, fitting out God's spokesman for every emergency (see under Canon V, pp. 261, and VI, p 274). The solemn conclusion is:—

Seeing that the Divine Word is God-breathed;—seeing that it is so profitable,—seeing that it is so necessary to fit out him who thus possesses it,

THEREFORE

"Preach the Word." Note the comparison thus suggested between 3:16 and 4:2.

Seeing it is profitable for "doctrine," therefore "preach it in season and out of season."

Seeing it is profitable for "reproof," therefore "reprove."

Seeing it is profitable for "correction," therefore "rebuke."

Seeing it is profitable for "instruction in righteousness," therefore "exhort with all longsuffering and doctrine."

All this, and more, is wrapped up in this word "therefore."

Similar examples may be noted, and instruction gained by accurately observing the occurrences of such words.

5. Numeration

It is a great question whether we have the correct method of translating numbers. Each nation has its own method of reckoning, and its own idioms of numeration.

We have only to go to the French and to one illustration to see this. Take as an example our simple ninety-seven (97). How is this to be translated into French? Idiomatically, of course, and not literally. The French would be quatre-vingt-dix-sept, or four-twenty-ten-seven: i.e.,

four

twenties

= 80

ten

= 10

seven

= 07

= 97

Now, may it not be well to ask whether the Hebrew mode of reckoning was the same as the English; or, indeed, whether it was the same in Old Testament days as it is to-day?

In any case, is it not wiser to ask this question instead of first assuming an answer which may be incorrect, then charging the error on the inspired writers, and then explaining it by talking of "exaggeration," or of "round numbers"?

That is an easy, not to say the usual, way out of difficulties which we ourselves perhaps have created.

1 Samuel 6:19.—Infidels and Critics have brought charges of error, for example, against 1 Samuel 6:19:

> "And he smote the men of Beth-shemesh, because they had looked into the Ark of Jehovah, even he smote of the people fifty thousand and three-score and ten men" (i.e., 50,070 men).

This is what the AV says.

But, Is this what the Word of God says?

The Hebrew of the latter clause reads: "He smote of the people seventy men, fifty thousand men." The two numbers stand side by side without the "and" which ordinarily joins the parts of a Hebrew number; and the words "fifty thousand men" are wanting in some Hebrew manuscripts. Josephus, writing in the first century, gives the number as seventy (Antiquities, vi. 1. 4).

And, as Beth-shemesh was quite a small place, the smaller number would appear to be the more correct.[173]

Judges 12:6.—Another example might be found in Judges 12:6, where we read of the tribe of Ephraim: "And there fell at that time forty, and two thousand."

This would be

0040

and

2000

or, as we should

say

2040

This would be more in harmony with Numbers 26:37, which gives the total of the second census of Ephraim as 32,500, while the first was not more than 40,500 (Num 1:33). Not only is the above more in harmony, for the other reckoning is out of all harmony; as those slain of the tribe would be more than the number of the whole tribe, within about three hundred years.

The Census of Numbers 1 and 26.—This leads to another suggestion which is made by Professor W. M. Flinders Petrie in his Researches in Sinai. His suggestion is that in the two Census Lists of Numbers 1 and 26 the word Eleph, thousand, should be taken in the sense of family or tent. He would then reckon, Reuben (Num 1:21) as "46 eleph 500 people": i.e., eleven to a tent.

But the objection to this is (1) that it is not "people," but the "men over twenty years of age"; (2) that the first list works out at 598 eleph 5,550 men over twenty years old (not people), whereas it is several times given as 603 eleph 3,550 men; which shows that the 598 and 5,550 must be reckoned as thousands, in order to arrive at the totals as given in Exodus 38:26; Numbers 1:46, 2:32, viz., 598,000 + 3,550 = 603,550 (compare Exo 12:37; Num 11:21).

We must therefore conclude that Moses knew more about what he was writing than explorers and critics can imagine.

Our suggestion as given above does not lie under these serious objections, but relates merely to the principle underlying the method of numeration, and the idioms used in stating it.

The suggestion that eleph may mean a family, or a company, and not a thousand, has been taken up again since, by G. E. Mendenhall (1958) and C. J. Humphreys (1998); but the totals which Moses himself gives, as shown above, remain the chief answer to it.[174]

6. Names of Persons and Places.

Accuracy is also required in the study of the names of persons and places. Apart from Scripture evidence we know that, in all countries, many places and persons have the same name; while on the other hand some are known by, and have, several names.

We should expect, therefore, to find these phenomena in the Bible.

So far from being a discrepancy which amounts to an objection, it is only a difficulty calling for greater accuracy and care in our study of the Word.

Moreover, it is an argument for the veracity of God's Word, in that, what are difficulties to us, are left unexplained because the truth as to the facts was perfectly well known.

(a) As to Persons.

1. The same name was borne by different persons then, as now.

This is particularly noticeable in the case of James.

JAMES.—We have to distinguish:

1. James the son of Zebedee, and brother of John (Matt 4:21, 17:1, etc.).
2. James the son of Alphaeus, one of the Twelve (Mark 3:18; Matt 10:3, etc.).
3. James the Lord's brother (Gal 1:19; Matt 13:55; Mark 6:3).

JOHN.—We have to distinguish—

1. John the Baptist (Matt 3:4).
2. John the Apostle (Mark 1:20).
3. John Mark (Acts 12:12,25, 13:5,13, 15:37).
4. John of Acts 4:6.

SIMON was a name borne by at least ten persons in the New Testament. There were—

1. SIMON (Luke 2:25).
2. SIMON PETER the Apostle.
3. SIMON ZELOTES, one of the Twelve (Luke 6:15; Acts 1:13). This is the same as SIMON THE CANANITE (Matt 10:4; Mark 3:18), being the Aramaic for Zelotes, both meaning Zeal or Zealot; the name of a Jewish sect.
4. SIMON son of Joseph and Mary (Matt 13:55; Mark 6:3).
5. SIMON the father of Judas Iscariot (John 6:71, 12:4, 13:2,26).
6. SIMON the Pharisee (Luke 7:40,43,44).
7. SIMON THE LEPER (Matt 26:6; Mark 14:3).
8. SIMON THE CYRENIAN (Matt 27:32; Mark 15:21).
9. SIMON THE TANNER (Acts 9:43, 10:6,32).
10. SIMON MAGUS (Acts 8:9,13).

HEROD was a name borne by seven different persons:

1. HEROD THE GREAT of whom we read in Matthew 2 and Luke 1. He died in the year of the true Nativity (BC 4). During his last illness he ordered the slaughter of the children at Bethlehem (Matt 2:16-18).
2. HEROD ANTIPAS, son of Herod I, Tetrarch of Galilee (Luke 3:1), the central portion of kingdom of Herod I. He was the half-brother of Herod Philip I and abducted his wife Herodias and married her (Matt 14:3; Luke 3:19; Mark 6:17). He heard John gladly, but afterwards beheaded him (Mark 6:20). This was the Herod to whom the Lord was sent for trial (Luke 23:8-12).
3. HEROD ARCHELAUS, son of Herod I. Ethnarch of portion of kingdom of Herod I, on account of whom Joseph turned aside into Galilee (Matt 2:22).
4. HEROD PHILIP I, son of Herod I, without territory. Husband of Herodias, who was abducted and married by Herod Antipas (Matt 14:3; Mark 6:17; Luke 3:19).
5. HEROD PHILIP II, son of Herod I, Tetrarch of the NE portion of kingdom of Herod I (Luke 3:1). Built Caesarea Philippi (Matt 16:13; Mark 8:27).
6. HEROD AGRIPPA I, grandson of Herod I, succeeded Philip II. Put James to death, and Peter in prison (Acts 12).
7. HEROD AGRIPPA II, son of Agrippa I, whom he succeeded in part. The Herod before whom Paul stood (Acts 25:13).

The same name in some cases arises from the fact that it is a title associated with royalty; just as the words "Czar," "Kaiser," etc.

ABIMELECH was the common name for the kings of the Philistines.

- AGAG, for the kings of the Amalekites.
- CAESAR, for the emperors of Rome.
- PHARAOH, for the kings of the Egyptians, such as Pharaoh Hophra (Jer 44:30); Pharaoh Necho (2 Kings 23:29,33,34,35; Jer 46:2).

We may learn a solemn lesson from the history of the calamitous and fatal matrimonial alliance of Jehoram the son of Jehoshaphat with Athaliah, the daughter of Ahab and Jezebel.

We find, after this, the same names being given to members of both families, showing how close this alliance became, and how the evil leaven worked and permeated the whole mass.

Not only was the house of Jehovah broken up and the vessels thereof taken to the house of Baal, but the two families became alike in their life and their religion.

Care has to be taken by the Bible student in the midst of the confusion created for him by this unholy alliance: and the difficulties caused by it have to be noted and unravelled.

2. The same person has different names,* or more than one:

> * Sometimes this is only apparent, as in the case of JESUS, which is the Greek form of JOSHUA (Acts 7:45; Heb 4:8). CHRIST is the Greek for the Hebrew MESSIAH. REMPHAN (Acts 7:43) is the Greek for CHIUN (Amos 5:26). So in the same way ALLELUIA (Rev 19:1,3,4,6) is the Greek form of the Hebrew HALLELUJAH.

ABIEL (1 Sam 9:1) is NER of 1 Chronicles 9:39.

ISHUI (1 Sam 14:49) is ABINADAB of 31:2.

- ABIMELECH of Psalm 34 (Title) is ACHISH of 1 Samuel 21:11.
- LEVI (Luke 5:27) is the same as MATTHEW.
- THOMAS and DIDYMUS are the Hebrew and Greek words respectively for twins.
- SILVANUS (2 Cor 1:19; 1 Thess 1:1; 1 Peter 5:12) is the same as SILAS (Acts 15:22,27,34,40, 16:19,25).
- TIMOTHEUS (Acts 16:1, etc.) is TIMOTHY.
- CEPHAS (John 1:42; 1 Cor 1:12, 3:22, 9:5, 15:5; Gal 2:9) is the Aramaic for the Greek PETER. His Hebrew name was SIMEON or SIMON. Hence he was sometimes called SIMON PETER. But there were several who are known by the name of SIMON.

Esau's Wives.—Perhaps one of the most intricate of these problems is that of Esau's wives. As infidels and "higher" critics (which too often mean very much the same thing) have sometimes referred to this as showing the human element in an untrustworthy record, it may be well to say a few words about it.

In Genesis 36:1-3 we have "the generations of Esau." This, therefore, is the correct and standard genealogy which must be our foundation.

Here Esau's wives are stated to be three in number; and their names are thus definitely stated:

1. ADAH.

2. AHOLIBAMAH.

3. BASHEMATH.

1. As to the first, ADAH, she was the daughter of Elon the Hittite. In Genesis 26:34 she has a second name, BASHEMATH, which happened to be the same as that of the first name of the third wife, and therefore is dropped here.

2. As to the second, AHOLIBAMAH, she was the daughter of Anah the Hivite* (Gen 36:3,14,25). In Genesis 26:34 she is called JUDITH, and her father is called BEERI the Hittite. Doubtless ANAH got this name later on, from a fact that is mentioned in 36:24 concerning ANAH. "This is that ANAH who found** the hot springs*** in the wilderness as he fed the asses of Zibeon his father."

> * In Genesis 26:34 he is called "Hittite." Hittite is the general name, which includes the Hivite, which is particular. Chapter 26:34 is history, but 36:2 is genealogy, and is therefore more precise (see Josh 1:4; 1 Kings 10:29; 2 Kings 7:6). In Genesis 28:8 these Hittite wives are called "daughters of Canaan," i.e., the general name.
>
> ** The Hebrew is מָצָא (matza), to happen on, meet with, find, discover (not to invent or find out).
>
> *** Hebrew, הַיֵּמִם (hayyemim), hot springs. (The Vulgate has aquoe calidoe. Probably the Calirrhoe in the Wady Zerka Maein, or Wady el Asha, SE of the Dead Sea.) Hence Anah was called Beeri, which would mean the spring-man. It certainly cannot mean mules, as the word for mules is פְּרָדִים (peradim). (See 2 Sam 13:29, 18:9; 1 Kings 10:25; 2 Kings 5:17; Psa 32:9.)

This was the origin of his other name BEERI or the spring-man, or the man that discovered the hot springs.

3. As to the third, BASHEMATH, she was the daughter of Ishmael and had a second name MAHALATH (28:9).

There is no difficulty, therefore, if we accurately note these different names; and remember that a forger would be perfectly sure to have made all clear, and have left no such matters in doubt; also that women, as a rule, received a second or additional name on their marriage.

3. Changes in Names.—In some cases different names came from a definite change, as ABRAHAM for ABRAM (Gen 17:5). BOANERGES for JOHN and JAMES, PETER for SIMON (Mark 3:16,17). PAUL for SAUL (Acts 13:9). DANIEL and his three companions (Dan 1:7). JOSEPH (Gen 41:45).

4. The Divine Names and Titles.—These also need careful discrimination if we would explain difficulties, and see new beauties in the words of God.

There is no need to say anything on the subject here, as the whole subject is referred to above (p. 267); and is fully dealt with in our separate pamphlet on this subject.

(b) Of places.

1. The same name was given to different places.

CAESAREA

⌜1. Was the name given to the city at the springs of Jordan, at the foot of Hermon, near to DAN (before called LAISH), and⌝[175]

2. Was called CAESAREA PHILIPPI* (Matt 16:13; Mark 8:27) to distinguish it from CAESAREA of Palestine, which was on the coast (Acts 18:22, 10:1,24, 12:19, 21:8, 25:6,13).

* Because beautified by Philip the Tetrarch, now known as BANIAS.

ANTIOCH was the name of

1. A city in Syria (Acts 11:20-26); and

2. A city of Pisidia (Acts 13:14).

DAN was the name of a city or country in the north of Palestine (Gen 14:14; Deut 34:1), long before the tribe of Dan changed the name of quite another place (before called Laish) to the name of their ancestor, Dan (Judges 18:29).

BETHSAIDA:

1. The city of Andrew and Peter on the NE shore of Galilee (John 1:44), called πολις (polis), a city.

2. On the W shore (called κωμη (kome), a village, Mark 8:22,23).

3. Of Gaulonitis, Luke 9:10 (afterwards called Julias).

(Excavations begun in 1987 at et-Tell, near where the Jordan enters the lake, and since at el-Araj, have renewed the question; and some now hold that there was but one Bethsaida, the Julias of Philip.)[176]

BEEROTH:

1. In Benjamin, Joshua 9:1-18; 2 Samuel 4:2.

2. Of the children of Jaakan, Deuteronomy 10:6 (Num 33:31,32, called Bene-jaakan).

RAMAH:

1. A city of Benjamin (Judg 4:5, 19:13; 1 Sam 22:6; Jer 31:15; Matt 2:18).

2. In Asher (Josh 19:29).

3. In Naphtali (Josh 19:36).

4. In Gilead (2 Kings 8:29; 2 Chron 22:6).

5. The birth-place of Samuel (1 Sam 1:19, 2:11, etc.).

Sometimes these names were so indeterminate that it was necessary to couple with them some explanatory word:—

KIRJATH. From Kir, a wall or walled. Hence we have:

1. Kirjath Arba (Gen 23:2, 35:27; Josh 14:15, 15:13,54, 20:7, 21:11; Neh 11:25).
2. Kirjath Baal (Josh 15:60, 18:14).
3. Kirjath Huzoth (Num 22:39).
4. Kirjath Jearim (Ezra 2:25; Josh 9:17).
5. Kirjath Sepher (Josh 15:15,16; Judg 1:11,12).
6. Kirjath Sannah (Josh 15:49).

ARAM (meaning high, but translated "Syria"). From this we have:

1. Aram of Damascus (2 Sam 8:5,6).
2. Aram-beth-Rehob (2 Sam 10:6).
3. Aram-Zobah (2 Sam 10:6).
4. Aram-Naharaim (i.e., Aram of the two rivers, translated "Mesopotamia"), (Gen 24:10. Compare 27:43).

So that if we note accurately the use of these various names we shall not, like many, jump to the conclusion that there must be a "discrepancy."

The same phenomena are seen in all countries.

2. The same place has different names.

JEGAR-SAHADUTHA was the Aramaic name, but the Hebrew name was GALEED (both having the same meaning) (Gen 31:47).

- LUZ was afterwards called BETHEL (Gen 28:19).
- HERMON was known as SIRION by the Sidonians, and as SHENIR by the Amorites (Deut 3:9), also by the name of SION (4:48).
- EGYPT was known as HAM (Psa 78:51, 105:23), and as RAHAB (Psa 87:4, 89:10; Isa 51:9).
- JERUSALEM is called ARIEL (The lion of God, Isa 29:1), as it had been called JEBUS by the Jebusites (Judg 19:10).
- BABYLON is called SHESHAK (Jer 25:26).
- ⌜LAISH was afterwards known as DAN (Judg 18:29; 1 Kings 12:29); and near it, at the springs of Jordan, stood CAESAREA PHILIPPI, which has to be distinguished⌝[177] from another CAESAREA, which was on the coast (Acts 18:22).
- THE LAKE OF GENNESARETH was known also as the SEA OF TIBERIAS, and as the SEA OF GALILEE (John 6:1,23). Also as CHINNERETH.
- CHARRAN of Acts 7:2 is the HARAN of Genesis 11.

- ARAM is the same as MESOPOTAMIA and SYRIA (Num 23:7).
- MIZRAIM is EGYPT.
- LAISH was afterwards called DAN (Judg 18:29).
- SINAI is known also as HOREB.

7. Chronology.

Accurate reading of the words, as written, will soon make it apparent that there is no Chronology as such in the Scriptures. Years are numbered not as dates, but as to duration. And when dates are used they are reckoned as having happened in a certain year from some event, or from the commencement of a reign, or a captivity, etc.: otherwise, the years are reckoned only as being so many, during a certain period. This is the case with

The 120 years of Genesis 6:3.—These are usually taken as referring to one hundred and twenty years of probation before the Flood. But, is this the case? The AV reads: "Jehovah said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years."

There are several traditional interpretations of this verse, all equally unsatisfactory.

There is the fanciful Rabbinical one which makes it refer to Moses' age.

The popular idea is that it refers to the period of probation between that time and the Flood: another explanation refers it to the altered duration of human life.

But, if we note accurately the words employed another interpretation will be suggested.

1. The word rendered "man" is אָדָם ('adam), Adam. It occurs thirty-seven times in these early chapters of Genesis (from Gen 1-6:3), and is rendered Adam nineteen times and man eighteen times. It occurs without the article twelve times.*

* Gen 1:26, 2:5,20 (2nd), 3:17,21, 4:25, 5:1 (twice), 2,3,4,5.

2. It occurs with the article הָאָדָם (ha'adam), twenty-one times.*

* Gen 2:7 (2nd), 16,18,19 (twice), 20 (1st), 21,22 (twice), 23,25, 3:8,9,12,20,22,24, 4:1, 6:1,2,3.

3. It occurs not only with the article, but with this and the very strong demonstrative אֶת (eth) four times.* Eth means self, this same, this very, and is quite emphatic.**

* Gen 1:27, 2:7 (1st), 8,15.

** In order that the reader may judge for himself, we give all the above passages in their order, indicating which of the three forms of the word is used in each:—

1. Gen 1:26; 3. Gen 1:27; 1. Gen 2:5; 3. Gen 2:7 (1st); 2. Gen 2:7 (2nd); 3. Gen 2:8,15; 2. Gen 2:16,18,19 (twice); 2. Gen 2:20 (1st); 1. Gen 2:20 (2nd); 2. Gen 2:21,22 (twice), 23, 25; 2. Gen 3:8,9,12; 1.

Gen 3:17; 2. Gen 3:20; 1. Gen 3:21; 2. Gen 3:22,24; 2. Gen 4:1; 1.

Gen 4:25; 1. Gen 5:1 (twice), 2,3,4,5; 2. Gen 6:1,2,3

⌜4. Nos. 2 and 3, in these chapters, generally mean the man, Adam; though in 6:5-7, with the article, the word as plainly means mankind, so that the context must decide in each place.⌝[178]

Where it occurs without the article it is rendered "Adam," except in Genesis 1:26 and 2:5, where it is rendered "man."

Where it is used without the article and with the pronoun and verb in the plural number, as in 1:26, it denotes man or mankind as such ("Let us make man (sing.)...and let them have dominion," etc.).

In Genesis 6:1 we have Adam in the singular with the article, and it means, "Adam began to multiply, and daughters were born to them." Here the plural pronoun shows that Eve is associated with Adam as in 5:2.

In Genesis 6:3 it must mean the man Adam, because it has the article and is followed by the pronoun and the verb in the Singular Number: "because that he also is flesh." The Hebrew is בְּשַׁגַּם הוּא (beshaggam hu'), because that also he. This has no sense whatever if it does not refer to the man Adam. To whom does the word "also" refer if it refers not to him? If men as such were meant, it would say, "for that they also are flesh": but it says, "for that he also is." That is to say, Adam had become like the others. He was flesh as they were. All flesh had corrupted his way on the earth. ⌜Noah alone was "perfect in his generations" (v 9), upright in his walk:⌝[179] Hebrew, תָּמִים (tamim), without blemish.*

* And is generally so rendered. See Exo 12:5, 29:1; Leviticus and Numbers throughout.

The word "generations" ⌜occurs twice in verse 9.⌝[180] The first time it means Noah's family history (Toledoth); but the second is a different word (Dor), and means his contemporaries.

This is the third reference to the man Adam's end. In Genesis 2:17 it was prophetically announced. In 3:22-24 he was driven out from the tree of life that he might not eat and live for ever; and now, here, the actual year of his death was fixed. He should live 120 years more, but not for ever.

In Genesis 6:3 we have a chronological indication of the date of this announcement. Adam lived, altogether, 930 years. If we deduct from this, these 120 years, we get AM 810 as the date. But the corruption spoken of in this chapter must have commenced much earlier.

The word rendered "strive" is דּוּן (dun). It occurs only here. The Ancient Versions (the Septuagint, Syriac, Arabic, and Latin) give it the sense of remaining or dwelling. They are right; and what Genesis 6:3 actually says is, "My spirit [or, breath of life] shall not always remain in Adam, for that he also is flesh." ⌜(Compare Isa 57:16)⌝[181].

"Spirit," here, must mean "breath," or life, as in verse 17, 7:15, 22.*

> * רוּחַ (ruach) is rendered ⌜breath in Gen 6:17,⌝[182] 7:15,22; 2 Sam 22:16; Job 4:9, 9:18, 12:10, 15:30, 17:1, 19:17, 27:3, marg.; Psa 18:15, 33:6, 104:29, 135:17, 146:4; Eccl 3:19; Isa 11:4, 30:28, 33:11; Jer 10:14, 51:17; Lam 4:20; Eze 37:5,6,8,9,10; Hab 2:19.

Both AV and RV use a small "s" and not a capital letter.

The 400 years of Genesis 15:13 and Acts 7:6 (see under Canon V, pages 70 and 260).

The 430 years of Exodus 12:40 and Galatians 3:17 (see under Canon V, pages 70 and 260), and

The 450 years of Acts 13:20, and

The 490 years of Daniel 9:24.

These are part of a larger period: the second of the four periods of 490 years, ⌜each being the duration of seventy hebdomads,⌝[183] or seventy sevens of years, during which Jehovah stood in special covenant relation with Israel. As these were covenant relations, the years when those relations were interrupted were not reckoned in the number of the years of such periods.

Just as, in this present interval, while Israel is Lo ammi, ("not my people," Hosea 1:9,10; Isa 54:7,8), the years are not reckoned, but are deducted from the 490 years.

The first of these periods is reckoned from the birth of Abraham (Gen 11:26) to the Exodus. But to get these 490 years we must deduct fifteen years. And these were exactly the number of years that Ishmael was in Abraham's house.

The second period of 490 years is reckoned from the Exodus (Exo 12:40,41) to the Foundation of Solomon's Temple (1 Kings 6:1). But to get this 490 years we must deduct the ninety-three years of the captivities of Judges, and add three years for the building.

The 480th year of 1 Kings 6:1 is an Ordinal number, and not a Cardinal number. It is the four hundred and eightiETH year after the Exodus, omitting the ninety-three years referred to above.

The third period of 490 years is reckoned from the Dedication of Solomon's Temple (1 Kings 6:1) to "the going forth of the Decree to restore and rebuild Jerusalem" (Dan 9:24-27; Neh 2:1). But to get these 490 years we must deduct the seventy years of the Captivity in Babylon.

The fourth period of 490 years dates from the going forth of the Decree (Neh 2:1-8), BC 454, ⌜ (the twentieth year of Artaxerxes is now commonly reckoned to be BC 445 or 444),⌝[184] to the consummation; deducting the years of this present interval, dating from "cutting off of the Messiah" (Dan 9:26) to the fulness of the times of the Gentiles (Luke 21:24; Isa 59:19,20).

That there are such parentheses in God's reckonings; and the particular parenthesis of this present Dispensation see above under "Rightly Dividing the Word of Truth as to its Times and Dispensations." See Part I, pages 104-107.

8. Synonymous Greek Words.

The importance of accuracy in discriminating many synonymous Greek words cannot be overrated. This can be done by English readers who know little or nothing of Greek by the use of our Lexicon and Concordance. By means of this the meaning of any Greek word can be seen at a glance, and the different shades of meaning between various words which are similarly translated. Among the most important are the words rendered "world," "wash," "if," "search," "hell," "judgment," "no," and "not."

There are 32 different Greek words rendered "come," 10 "destroy," 18 "receive," 5 "rest" (noun), 8 "say," 13 "see," 12 "deliver," 13 "in," 20 "show," 13 "then," 12 "think," 17 "when," 22 "for," 11 "suffer," 22 "take," 17 "therefore," 14 "call," 12 "behold," 6 "know," 9 "leave," 10 "ordain," 14 "make," 7 "master," 7 "mind," 16 "give," 21 "go," 15 "keep," 5 "pray," 6 "preach," 4 "redeem," 8 "wash," 12 "perceive," 4 "perfect," 6 "perish," etc.

It will thus be seen that Cruden's Concordance, while indispensable for the purpose of finding a particular passage, is misleading for finding the sense of it, if we suppose that in each passage we have the same Greek word.

Sometimes the same English word occurs only in two passages, but in each case it may be a different word in the Greek; e.g., "found," "be spent," "spill," "tidings," "victuals," "company with," "censer," "certain" (adj), "deceitful," "settle," "unmoveable," "unreasonable," "bring word," "eye-witness," "joyfully," "justification," "unblameable," "unwise," "be wearied," "young," "assent," "last," "lend," "liberality," "malefactor," "melt," "spy," "stay," "make straight," "support," "unawares," "mist," "pollution," "powerful," "purification," "quarrel," "be quiet," "quietness," "race," "reason," "religious," "rust."

Sometimes an English word will occur three times, and each time represent a different Greek word: e.g., "imagination," "merchandise," "press," "reasoning," "roar," "sorcerer," "stand with," "subvert," "swift," "break up," "trial," "uncircumcised," "unruly," "vehemently," "vile," "confer," "brightness," "bring again," "assay."

"Tempest" occurs four times, each time representing a different Greek word. So also does "throng."

"Purpose" occurs seven times, and six out of the seven represent different Greek words.

"Stir up" occurs nine times as a rendering of eight different Greek words.

"Strengthen" occurs nine times, and represents seven different Greek words.

These examples (taken promiscuously) will be sufficient to show the importance of accuracy when we sit down to interpret the "words which the Holy Ghost teacheth."

We can, commend, therefore, the use of our own Critical Lexicon and Concordance to the English and Greek New Testaments, because all the occurrences of the English word on which light is sought are given in one list, in which the Greek words are referred to by numbers; and the correct meaning is seen at a glance. Young's Concordance gives as many separate lists of passages as there are Greek words, and each list has to be examined in turn: e.g., if there are twelve Greek words the reader has to wade through twelve separate lists of words. Moreover, the Lexicographical part is very meagre, generally giving only one meaning; and what is more, it is not critical: that is to say, it gives the word which stands in the Textus Receptus, but does not indicate any of the Various Readings which are found in the MSS or in the Greek Texts of the various printed editions.

Our own work gives, in addition to all this, an Index of Greek Words showing all the various renderings of each, and the number of times such rendering is given.

9. Synonymous Hebrew Words.

We have a similar phenomenon in the case of the rendering of Hebrew words.

No less than 66 different Hebrew words are translated "bring," 45 "lay," 49 "make," 24 "think," 74 "take," 23 "run," 24 "keep," 21 "join," 26 "hold," 26 "high," 29 "grief," 23 "grow," 26 "turn," 30 "trouble," 35 "give," 68 "go," 23 "burn," 47 "come," 26 "cover," 25 "deliver," 55 "destroy," 12 "eat," 27 "end," 30 "fail," 24 "fall."

Our English word "know" is used to represent 5 Hebrew words, "judge" 10, "iniquity" 7, "increase" 17, "hear" 4, "haste" 14, "habitation" 11, "prophet" 5, "wicked" 13, "world" 5, "worm" 4, "work" 21, "word" 5, "good" 13, "grave" 8, "guide" 9, "hand" 13, "hard" 14, "heart" 7, "congregation" 4.

The importance of this branch of our subject will be seen in connection with such words as "man," which represents thirteen different Hebrew words, four of which it is very important for us to distinguish, e.g.:

> אָדָם ('adam), man as a created being, and as descended from the first man. אִישׁ ('ish), a notable man of quality or degree.

- אֱנוֹשׁ ('enosh), a frail, mortal man.
- גֶּבֶר (gever), a strong or mighty man

Sometimes an English rendering is used only twice, and each time it is a different Hebrew word:

> "Haven." Genesis 49:13 (coast). Psalm 107:30 (destination).

- "Apiece." 1 Kings 7:15 (one). Numbers 7:86 (a spoon, lit. each spoon). 1 Kings 7:15 (pillar, lit. each pillar).
- "Behead." 2 Samuel 4:7 (to take off). Deuteronomy 21:6 (break the neck).
- "Bunch." Exodus 12:22 (a bundle). Isaiah 30:6 (camel's bunch).
- "Cliff." Job 30:6 (anything inspiring terror). 2 Chronicles 20:16 (an ascent).
- "Convey." 1 Kings 5:9 (to place). Nehemiah 2:7 (to pass).
- "Decrease." Genesis 8:5 (to grow less). Psalm 107:38 (to be few).
- "Enjoin." Esther 9:31 (ordain, decree). Job 36:23 (give charge over).
- "Even." Job 31:6 (righteousness, lit. a righteous balance). Psalm 26:12 (plain, smooth).

Sometimes one English word occurs only three times, and each time represents a different Hebrew word:

"Appease." Genesis 32:20 (cover or propitiate). Esther 2:1 (subside). Proverbs 15:18 (to still).

"Deprive." Genesis 27:45 (to be bereaved). Job 39:17 (to cause to forget). Isaiah 38:10 (made to miss, i.e., to want).

The Hebrew words for "Tabernacle" must be carefully distinguished; e.g.:

אֹהֶל ('ohel), tent, has regard to the place where the people or congregation assembled.

- מִשְׁכָּן (mishcan), tabernacle, has regard to the place where God dwelt.

The Hebrew words rendered "sin" are also to be distinguished:

אָשָׁם ('asham), is sin moral or ceremonial committed through mistake or ignorance. Usually translated trespass.

- חָטָא (chatah), sin, as a missing of the mark; a falling short of what ought to be done.
- עָוֹן ('avon), sin, as to its nature and consequences, iniquity.
- פֶּשַׁע (pesha'), sin, as revolting from constituted authority.
- שָׁגָה (shagah), error through inadvertence.

These examples are taken out at random, merely to serve as illustrations of this branch of our subject.

As to helps for these Old Testament Words, there is Strong's Concordance, or Young's. The drawbacks to the latter are stated above.

Far and away the best is The Bible Student's Guide, by the late Rev. W. Wilson, DD, Canon of Winchester, the second edition of which was published by Macmillan & Co. in 1870. It is,

unfortunately, out of print, and can now occasionally be obtained second-hand.* It is on exactly the same lines as our Lexicon and Concordance of the Greek New Testament.

> * We constantly buy up secondhand copies and supply them for ten shillings. If means were forthcoming, we would gladly enter into negotiations with the owner of the copyright for the production of a new edition; or, if health, strength, means, and leisure permitted, we would willingly undertake to prepare one ourselves.
>
> Wilson's Guide is now freely to be had again in facsimile; and the student of the Hebrew has the lexicons of Brown, Driver, and Briggs (1906) and of Koehler and Baumgartner, with the tools named under Canon III above, by which every occurrence of a Hebrew word may be found and compared in a moment.[185]

10. The Genitive Case.

The importance of accuracy is nowhere so clearly shown as in the interpretation of the word "of."

It is usually the sign of the Genitive case, though it is used also to represent fourteen different Greek words. What these words are and where the renderings are can be seen at a glance (so far as the New Testament is concerned) under the word "OF" in our Critical Lexicon and Concordance.

In all other cases it is the rendering of the Genitive Case of a noun: and is used by the Holy Spirit in quite a variety of different senses. We propose to present them in nine different classes.

We have gone fully into them in our work on Figures of Speech used in the Bible, and Appendix B of that work ought to be studied in this connection. We give a brief resume here.

Every Bible student who desires to enjoy the study of the "words" of God must stop whenever he comes to the word "of," and first look at our Critical Lexicon and see whether it represents a separate Greek word.

If he finds it does not, then it must be the Genitive Case of some noun; and in that case it belongs to one of the following nine classes.

No one can help him in determining to which of the nine it belongs. Opinions may, and do, differ. The Context and a spiritual instinct will be the best guides.

Sometimes it may be doubtful as to which of two classes it belongs; and it may often be that it belongs to both, and that each may yield a truly Scriptural sense.

(a) The Genitive of Character

This is when it is an emphatic adjective. The ordinary way of qualifying a Noun is by using an Adjective; but when special emphasis is desired to be placed on the Adjective, the author goes out of his way to use a Noun instead, which is a Figure of Speech called Enallage, or

exchange. Thus, if we say, "a bright day," the emphasis is on "day," and we mean "a bright DAY." If we say "a day of brightness," we exchange the Adjective "bright" for the Noun "brightness," and thus put the emphasis on "brightness," and we mean "a BRIGHT day."

In the former case we think only of the day as being bright. In the latter case we think of the brightness which characterizes the day.

So, if the Scripture used the Adjective "mighty" in connection with "angels," the emphasis would be on the Noun "angels": "mighty ANGELS, " but if attention is called to their power it would say "angels of might," i.e., "MIGHTY angels" (2 Thess 1:7; see margin).

The following examples will illustrate this:

"Zion, the mount of my holiness," i.e., my HOLY mount (Psa 2:6).

- "A man of understanding" is a WISE man (Ezra 8:18).
- "Be to me for a rock of strength": i.e., a STRONG rock (Psa 31:2).
- "Men of scorning": i.e., SCORNFUL men (Prov 29:8).
- "A wild bull of a net": i.e., a NETTED wild bull (Isa 51:20).
- "My portion of desire": i.e., my DESIRED portion (Jer 12:10).
- "The burial of an ass": i.e., an ASS'S burial (Jer 22:19).
- "A sleep of perpetuity": i.e., a PERPETUAL sleep (Jer 51:39).
- "The bread of the children": i.e., the CHILDREN'S bread (Matt 15:26).
- "The throne of his glory": i.e., his GLORIOUS throne (Matt 19:28).

"The steward of injustice": i.e., the UNJUST steward (Luke 16:8; so 18:6, UNJUST judge).

- "The body of this death": i.e., this MORTAL body (Rom 7:24).
- "Mind of the spirit" and "mind of the flesh"; rendered SPIRITUALLY minded, and CARNALLY minded (Rom 8:6).
- "Fathers of our flesh": i.e., HUMAN fathers (Heb 12:9).
- "A hearer of forgetfulness": is a FORGETFUL hearer (James 1:25).
- "The word of life": i.e., the LIVING word (1 John 1:1).
- "The word of truth": i.e., the TRUE Word (2 Tim 2:15). This is in contrast with the other passages where we have the Adjective, and the emphasis is on "the true SAYINGS" (Rev 19:9, 22:6), or "the true WORDS" (Acts 26:25). In the one case (2 Tim 2:15) the emphasis is on the character of what is said; in the others it is on the matter.

(b) The Genitive of Origin.

This marks the efficient cause; the source from which anything has its origin.

"Words of God" is not character (Divine words), but words which come FROM God (Num 24:4,16).

● "The provoking of his sons and his daughters" means the provocation produced BY the conduct of His people (Deut 32:19).

● "The overthrow of strangers": i.e., overthrown BY strangers (Isa 1:7; see margin).

● "The Prince of peace": i.e., the Prince who BRINGS peace (Isa 9:6).

● "Smitten of God" means smitten BY God (Isa 53:4).

● "The chastisement of our peace" means the chastisement which PROCURED and GIVES us peace (Isa 53:5).

● "Taught of the LORD" means taught BY the LORD (Isa 54:13).

● "Visions of God" means visions FROM God, given by God (Eze 1:1).

● "Kingdom of heaven," "kingdom of God," means the kingdom which comes FROM heaven, as being "not of" (ek), out of, or from this world (John 18:36).

● "The obedience of faith" means which SPRINGS FROM faith (Rom 1:5).

● "The righteousness of faith" means which COMES FROM or THROUGH faith (Rom 4:11,13).

● "Justification of life" means which PRODUCES or GIVES life (Rom 5:18).

● "Comfort of the Scriptures" means which COMES FROM the Scriptures; or which the Scripture GIVES or ministers (Rom 15:4).

● "Dangers of waters" means which were occasioned BY waters (2 Cor 11:26; RV, rivers).

● "The God of peace," i.e., the God who has MADE peace, and who GIVES peace (Phil 4:9).*

* This differs from "the peace of God" in verse 7, which is the Genitive of "possession" (see under Genitive of Possession, Philippians 4:7).

"The word of his power." This does not mean His powerful word, but that His word is the instrument BY which His power works (Heb 1:3); or it may be "His POWERFUL word" (character).

"The bond of peace" means the bond which PRODUCES peace. The acknowledgement of the spiritual unity of the one body, which God has already made in Christ, and which we are to endeavour to keep, is a bond which is productive only of peace. Whereas the attempt to make a corporate unity in sects and denominations is the fruitful source of strifes and divisions (Eph 4:3. Compare 1 Cor 1:10-13, 3:1-4, 11:18).

● "The mystery of godliness" is the Great Mystery (or Secret), the knowledge of which produces true godliness of life, to which Timothy is exhorted (1 Tim 3:15,16).

(c) The Genitive of Possession.

This is perhaps the most common, and is generally unmistakable. But there are some cases where it may not be so clear.

"The business of my Father" means my FATHER'S business, which was the Father's will (Luke 2:49). Here, the emphatic Pronoun "my" stands in marked contrast with the "thy" of verse 48. (See pp. 271 and 343.)

● "The shield of faith" means Faith's shield, which is Christ (Eph 6:16. Compare Gen 15:1; Psa 84:11).

● "The sword of the Spirit" means the Spirit's sword, which is the Word of God (Eph 6:17).

● "The peace of God" means God's peace; the peace which reigns with Him, and in His presence, the peace which belongs to Him. Of this peace we shall know something if we make our requests known unto Him (Phil 4:6,7). Compare this with "the God of peace," above (Phil 4:9).

● "The patience of Christ" (Greek) means Christ's patient waiting (2 Thess 3:5 and margin). Compare RV.

(d) The Genitive of Apposition.

In this case the "of" means "that is to say," or "which is."

"The heights of the clouds": i.e, "the heights, that is to say, the clouds" (Isa 14:14).
"The temple of His body" means the temple, that is to say, His body (John 2:21).

● "A sign of circumcision" means a sign, that is to say, circumcision (Rom 4:11). So "the first fruits of the Spirit" (Rom 8:23) means, "the first fruits, that is to say, the Spirit." So also:

"The house of our tabernacle" (2 Cor 5:1).

"The earnest of the Spirit" (2 Cor 5:5).

● "The lower parts of the earth" means the lower parts, that is to say, the earth (Eph 4:9) in contrast with heaven.

● "The breastplate of righteousness" (Eph 6:14) means "the breastplate," that is to say, "righteousness."

● "The cities of Sodom," etc., which means "the cities, that is to say, Sodom and Gomorrha" (2 Peter 2:6).

(e) The Genitive of Relation.

This is perhaps the most interesting of all; and requires a greater variety in the manner of expressing the particular relation. This must be gathered from the context. It may be objective, or subjective, or both. For example:

"The love of Christ" (2 Cor 5:14). Is this the love which Christ bears to us? or is it our love which we bear to Christ? No one can decide apart from the context. Verse 14 seems to show that it means the love which Christ bore to us in thus dying for us; or, if we judge from verse 13, it seems to be the constraining power of love for Christ which made the Apostle to appear to be beside himself for their sakes.

The following are a few examples:—

"The tree of life" is the tree which PRESERVED life (Gen 2:9).

- "The way of the tree of life" is the way LEADING TO the tree of life (Gen 3:24).
- "The God of my righteousness" is the God who DEFENDS my righteous cause (Psa 4:1). It may be the God who procures and gives us His righteousness. This is true, of course, but the context seems to require relation rather than origin.
- "Sheep of slaughter" (Greek) means sheep DESTINED FOR slaughter (Psa 44:22; Rom 8:36).
- "The fear of the LORD," i.e., the fear or reverence shown TOWARD God (Prov 1:7. Compare Psa 5:7).
- "Little of the earth": little IN the earth (Prov 30:24).
- "The spoil of the poor": i.e., TAKEN FROM the poor (Isa 3:14).
- "The sure mercies of David," i.e., PERTAINING TO David (Isa 55:3. Compare Acts 13:34).
- "The gospel of the kingdom" means the good news RELATING to the kingdom (Matt 4:23, 24:14).
- "Fowls of the air" means fowls which FLY in the air (Matt 6:26).
- "Lilies of the field" means lilies which GROW IN the field (Matt 6:28).
- "Have faith of God" means have faith WITH RESPECT TO God (Mark 11:22).
- "By faith of Jesus Christ," i.e., faith which HAS RESPECT TO Jesus Christ (Rom 3:22).[r] (Whether this be faith in Christ, or Christ's own faithfulness, has since been much debated: an example of what we have said, that opinions may, and do, differ.)[1] [186]
- "They have a zeal of God" means a zeal FOR God (Rom 10:2).
- "Obedience of Christ" means obedience RENDERED TO Christ (2 Cor 10:5).
- "Every joint of supply" (Greek) means every joint which MINISTERS supply (Eph 4:16).
- "The afflictions of Christ" means the afflictions UNDERGONE FOR Christ (Col 1:24).
- "Reproach of Christ" means reproach SUFFERED FOR Christ (Heb 11:26).
- "Conscience of God" (Greek) means conscience TOWARD God (1 Peter 2:19).

- "The word of my patience": My word which ENJOINS patience, or patient waiting (Rev 3:10).
- "The testimony of Jesus" means testimony CONCERNING Jesus; or perhaps the testimony which He gave (Gen. of Origin). (Rev 19:10)

(f) The Genitive of the Material.

When the genitive denotes the material of which anything is made, the words "made of" have to be substituted for it, e.g.:—

"Coats of skins," i.e., made out of skins (Gen 3:21).

- "An ark of gopher wood" (Gen 6:14).
- "A cake of barley-bread" (Judg 7:13).
- "A house of cedar" (2 Sam 7:2).
- "A rod of iron" (Psa 2:9).
- "This head of gold" (Dan 2:38).

(g) The Genitive of the Contents.

Denotes that with which anything is filled.

"A bottle of wine" means a bottle or skin FILLED WITH wine (1 Sam 16:20). "A cup of cold water": a cup CONTAINING cold water (Matt 10:42).

- "Waterpots of water" (Greek), i.e., water-pots FULL OF water (John 2:7).

This is the Genitive which always follows the verb to fill: while the vessel filled takes the Accusative case, and the one by whom it is filled is put in the Dative case.

"They were all filled OF pneuma hagion [i.e., with the gift of speaking with tongues], and began to speak with tongues as the Spirit [the Giver] gave them utterance" (Acts 2:4).

In Romans 15:13 we have all three Cases in one verse. "Now the God of hope [i.e., 'who GIVES hope.' Gen. of Origin] fill you [Acc. Case] of all joy [i.e., 'WITH all joy.' Gen. Case] and peace, in [i.e., 'BY or THROUGH'] believing." (Dative Case).

So we have

"Filled of wrath," i.e., WITH wrath (Luke 4:28). "Filled of fear" (Luke 5:26).

- "Filled of madness" (Luke 6:11).
- "Filled of wonder" (Acts 3:10).
- "Filled of joy" (Acts 13:52).

But not "filled of the spirit" in Ephesians 5:18. For here it is the Dative Case and means "be filled BY wine..." but be "filled BY the Spirit" with His own precious gifts, which the context shows to be the gift of speaking.

(h) The Genitive of Partition.

Separation, or Ablation, where it denotes to be in or among, or have part in; e.g.:

"To obtain of that world" a PART, SHARE, or PLACE IN that world (Luke 20:35).
"The least of the Apostles": i.e., the least AMONG the apostles (1 Cor 15:9).

● "Sojourners of the dispersion," i.e., sojourners being SOME OF the Dispersion (Greek, the Diaspora, or belonging to the "Scattered Nation").

(i) Two Genitives depending on one another.

These have both to be distinguished, and are often quite different, the one from the other.

"This is of [Partition] the anointing of Aaron [Possession, Aaron's anointing], and of the anointing [Partition] of his sons" (Possession) (Lev 7:35).

● "The Sea of Galilee [Relation] of Tiberias" (Apposition), and means "the sea PERTAINING TO Galilee, THAT IS TO SAY, Tiberias" (John 6:1).

● "We are witnesses of him [Possession, His witnesses] of these things" (Relation with respect to these things, Acts 5:32).

● "The gospel of the grace [Relation] of God" (Origin or Possession, Acts 20:24; 1 Thess 2:9).

● "The earthly house of us [Possession, our] of the tabernacle" (Apposition, that is to say, our tabernacle, 2 Cor 5:1).

The above passages are given only as examples of each class of Genitive: and they are sufficient to show how the door is open to a vast field of profitable study, if we see the importance of accuracy in our study of God's word.

It is wonderful to think how there can be so much to think of, and think out, in connection with this smallest of words, "of."

How to Enjoy the Bible

E. W. Bullinger

1916

Canon IX

Figures of Speech

Here again we must refer our readers to our larger work on this great subject.*

> * Figures of Speech used in the Bible, by the same author and publisher. Consisting of 1,104 pages (large 8vo), five Appendices, and seven Indexes.

When we say that most of the errors which cause our unhappy divisions to-day, arise from either taking literally that which is Figurative, or from taking Figuratively that which is literal, the importance of this branch of study cannot be overrated.

And yet it is practically neglected.

Only a few writers, who may all be counted on one hand, have ever bestowed any attention to the subject. And yet it lies at the very root of all translation; and it is the key to true interpretation.

John Vilant Macbeth, Professor of Rhetoric, etc., in the University of West Virginia, has said: "There is no even tolerably good treatise on Figures existing at present in our language. Is there in any other tongue? There is no consecutive discussion of them of more than a few pages; the examples brought forward by all others being trivial in the extreme, and threadbare; while the main conception of what constitutes the chief class of Figures is altogether narrow, erroneous, and unphilosophical. Writers generally, even the ablest, are wholly in the dark as to the precise distinction between a Trope and a Metonymy; and very few even of literary men have so much as heard of Hypocatastasis."

This witness is true. Journalism to-day has no idea of the subject. It never rises beyond a Metaphor; and it talks glibly of "Mixed Metaphors" as though there was no other Figure of Speech, and as though all Figures were "Metaphors."

The late Dean Alford often sneered at the Figure Hendiadys; and hardly a commentator gives any heed to Figures of Speech except John Albert Bengel. And ⌜since his Commentary, the Gnomon, was published (1742)⌝[187] no commentator has taken up the subject or applied it to the elucidation of Scripture, as Bengel did.

No one invented Figures of Speech. Everyone uses them, unknowingly. They arise of necessity in the use of language.

A Figure relates to form. When we speak of a person being "a Figure" we mean that he or she is dressed out of the usual or common fashion, as to colour or cut or material.

So, a Figure is a word used out of its ordinary sense; or put out of its usual order in a sentence; or it is a sentence thrown into a peculiar form, or expressing a thing in an unusual manner.

A Figure is a departure from the natural and fixed laws of grammar; a legitimate departure from law: not arising from ignorance or accident, but from design.

This departure is made with the set purpose of calling attention to what is said, in order to emphasize it.

Hence, the Figures, when used in connection with the "words which the Holy Ghost teacheth," give us the Holy Spirit's own marking, so to speak, of our Bible. We hear of a "marked Testament," but the marking is made by human beings according to the marker's own idea of what is important. How much more wonderful and important it must be to have the Holy Spirit's own marking; calling our attention to what He desires us to notice for our learning, as being emphatic, and conveying His own special teaching.

A Figure may not be true to fact, but it is true to feeling, and truer to truth.

We may say "the ground needs rain": that is a plain, cold statement of fact. But if we say "the ground is thirsty," we at once use a Figure, not so true to fact, but truer to reality, and to feeling; full of warmth and life.

Hence we say "the crops suffer," "a hard heart," "an iron will." Or when we say "the kettle boils" we do not mean the kettle, literally, but the water; nor do we state a fact. What we mean is that the water in the kettle boils.

So when we say "the glass is rising" we mean the mercury, not the glass, or barometer.

When we say "light the fire" we do not mean this literally, for fire is already alight; but what we mean is, put it to what we call the firing.

All these are Figures, and they all have names. These names were mostly given by the Greeks, centuries before Christ; and their number runs into hundreds, many of them having several varieties.

In our own work of over 1,000 pages we have classified 217 Figures; and have given some 8,000 passages of Scripture illustrated by them. When we state that these are only given by way of example, it will be seen that another vast field of study lies open before the Bible student.

It will also be seen that it is impossible here to do more than thus call attention to it; otherwise we should like to give a few examples of Ellipsis, Metonymy, Metalepsis, Asyndeton, Polysyndeton, Hypocatastasis, and Metaphor, which last is a special Figure by itself and not a general name for any figure, as modern writers seem to think.

We said that errors are built up on ignorance of Figures.

These errors are therefore to be refuted not by argument merely, but by Scientific, Literary, and Grammatical facts. Thus:

"This is my body" can be proved to be Metaphor, meaning "this represents my body" (Matt 26:26).

- "We have an altar" can be proved to be Metonymy, meaning "we have a sacrifice" (Heb 13:10).
- "The caperberry shall fail" (Eccl 12:5, RV) can be proved to be Metalepsis, meaning, as beautifully rendered by the AV, "desire shall fail."

And so with many passages which have created confusion to readers, difficulties to commentators, and divisions among brethren.

We earnestly commend, therefore, close attention to "Figures of Speech," without which no study of the Bible can be complete.

The larger work referred to above has been reprinted many times since, and remains the fullest treatment of the subject in the English language.[188]

How to Enjoy the Bible

E. W. Bullinger

1916

Canon X

Interpretation and Application

It is of the utmost importance that we should clearly and constantly discriminate between these two.

The Interpretation of a passage is one thing, but the Application of that passage is quite a different thing.

The Interpretation of a passage belongs to the occasion when, and the persons to whom, or of whom, the words were originally intended. When that has been settled, then it is open to us to make an application of those words to ourselves or others, so far as we can do so without coming into conflict with any other passages.

We have already seen something of this, and of its importance in connection with Dispensational Truth and Teaching; but the principle extends far beyond this, and affects all kinds of Truth.

It is this that makes the precept to rightly divide the Word of truth so weighty and so indispensable.

It may even be, when the application is made in full accord with Scripture teaching given elsewhere, that it is not only true, but may have a far deeper and more real meaning than the interpretation itself; and may convey truths and lessons far beyond it.

This is very different from the common practice called spiritualizing. This too often ignores or denies all that may be learnt from the interpretation of a passage, and robs those to whom it belongs of a precious treasure; while it appropriates to itself or other parties the property which has thus been stolen.

Such a practice cannot be too strongly deprecated; not only because of the injury done to the Word itself, and the mistakes involved, but because it is so wholly unnecessary.

All the sweetness, all the blessing, all the truth can be obtained by a wise application, without in the slightest degree impairing the true interpretation. This may be left and preserved in all its integrity, and yet something really spiritual may be appropriated by application; all, in fact, that can be desired, without doing any violence to the Divine Word, as is done when its interpretation is not only ignored, but often when the application is actually substituted for the interpretation.

This Canon is very far-reaching as governing our study of the Word and the words of God. Its importance cannot be over-estimated, if we would not only understand but really enjoy our Bible studies.

It will come into operation on nearly every page of Scripture; and on this account it is impossible to give more than examples.

We content ourselves with a few as a guide to the way in which other passages may be treated.

Take, for instance:

1. The Account of Creation (Gen 1).—Instead of troubling our heads with Babylonian "creation- tablets," which were the incoherent babblings of people who had forgotten and corrupted, or knew little of, primitive truth, we turn to the inspired record and endorse the Divine assertion, "The beginning of Thy word is true" (Psa 119:160, marg.).

We have already dealt with this interpretation of Genesis 1,* and shown how the first chapter of Genesis, when compared with other Scriptures, is far in advance of the inferences drawn from the ever-shifting and changing hypotheses of Geologists, which are foisted upon us under the name of "science falsely so-called" (1 Tim 6:20).

* See under Canon VIII, p. 299.

"In the beginning God created the heavens and the earth."—This is the record of the creation of all things: the heavens and the earth which, before the Flood, made up "the world that then was" (2 Peter 3:6).[189]

"And the earth was without form, and void."—The verb hayah here stands after its noun, and describes the earth as it then was, as in Jonah 3:3, "Now Nineveh was an exceeding great city."[190]

It was תֹּהוּ (tohu) and bohu: unformed, and unfilled. It is distinctly stated in Isaiah 45:18 that God "created it not tohu, he formed it to be inhabited": that is, He did not make it to remain empty, but to be filled; and the six days which follow tell how He formed it and filled it.[191]

The two words tohu and bohu come together again only in Isaiah 34:11 and Jeremiah 4:23, where they describe a land emptied by judgment. But in Genesis 1:2 no judgment is named, and the work of God was not yet finished. When it was finished, "God saw every thing that he had made, and, behold, it was very good" (Gen 1:31).[192]

"The world that then was" perished afterwards, in the Flood (2 Peter 3:5, 6; 2:5).[193]

The chapter goes on to describe how God formed and filled the earth in six days; and in 2 Peter 3:13 we are informed that "the heavens and the earth which are now" (2 Peter 3:7) will be followed hereafter by "a new heavens and new earth."[194]

If we interpret the chapter on these lines, and do not make Moses or the Holy Spirit responsible for the mistakes of translators and commentators, we have a surer foundation for any application we make.

In doing this we destroy the miserable imagination of a criticism which regards it as either an "allegory" or as a "myth."

The interpretation tells us that "in the beginning God created the heavens and the earth."[195]

And then, that the earth, as first created, was without form and void, empty, and covered with water and with darkness, until God moved and spake.[196]

This is the interpretation.

Now, the application of this to the creation and the new creation of man rests on this sure foundation; and reveals truth and teaching of infinite importance.

1. The work of God is perfect (Deut 32:4). When He had finished it, all was "very good" (Gen 1:31). So was man. "God made man upright" (Eccl 7:29).[197]

2. But man became a ruin. We are told how in Genesis 3. And man's natural condition is now like that of the earth in Genesis 1:2: he is "dead" (Eph 2:1), "darkened" (Eph 4:18), and destitute of any good thing (Rom 7:18).[198]

3. While the old creation was in this ruined condition, the first act and movement was on the part of God: "the Spirit of God moved" (Gen 1:2). Thus it is in the case of man. He must be "born of the Spirit" (John 3:5,6).

4. The next act was also of God, "And God said" (Gen 1:3). God spake: The Word of God came. So with man. He must be "begotten by the word of God" as well as by the Spirit (1 Peter 1:23- 25).

5. The next creative act was the creation of light.* And this is true in the experience of the saved sinner: "The entrance of thy words giveth light" (Psa 119:130). This is precisely the application made in 2 Corinthians 4:6: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ."

> * Whatever that was. One thing we know: it is not the same as the word rendered "lights" in Genesis 1:14, 16. The sun and moon were called מָאוֹר (maor), light-holders, or candlesticks, and were set in the firmament on the fourth day. Thus we are taught in Genesis 1 that what God called "light" did not depend on the sun.[199]

6. ⌜In the Old Creation the light shines on the darkness of the deep;⌝[200] and so it is in the New Creation. Here it is that we first come in. Here is where we begin. Here is where we first experience and come to a knowledge of all that has already been going on. A vast deal of work has been wrought by God before we are cognizant of anything except the misery through which we have passed. But when we learn the true spiritual application of the interpretation, then, in spite of all the evil which the light has revealed, we look up, and thank God for the light, and we say, as God said when He saw the light, that "it was good."

We must not pursue the application which may be made throughout the whole chapter, but we commend the above as an example of our Canon X.

Another example may be seen in

2. The Rejection of Messiah (Isa 53).—The interpretation belongs to those who were specially addressed by the prophet Isaiah, who spake of and to "Judah and Jerusalem"; and that chapter must take its place in the context in which God Himself has set it.

Leaving its interpretation there we lose none of its precious truths for ourselves when we apply it as we may, and do, in accordance with our own Church Epistles. Its great and solemn lesson is even stronger and deeper in its application than in its interpretation.

It must be admitted by all that Israel will be able to use those words in a sense which we can never do.

The Lord Jesus did grow up in their midst (v 2) as He has not in ours.

When He did so, there was a literal sense in which His People to whom He came did not see any form or comeliness in Him, or any beauty that they should desire Him (v 2), which was not equally true of us, as Gentiles, though it can be truly applied to us.

There was a sense in which they "hid their faces from Him and esteemed Him not" (v 3), which is not so literally true of us; though our application of the words finds a real counterpart.

We were not God's "sheep" and "people" as Israel was, and it could not be said of us as of them, "All we like sheep have gone astray" (v 6). We were far more than "lost sheep" (Matt 10:6): we are "dead in trespasses and sins," but of Israel it was specially said that they were "the sheep of His pasture" (Psa 95:7, 100:3, etc.).

It was for Isaiah's people that Messiah was specially stricken (v 8); but, as afterwards revealed, we may apply the words in a very true sense of ourselves.

3. The mourning of Israel (Rev 1:7).—In like manner there is a very special sense in which the interpretation of the words in Revelation 1:7 will be true of Israel—"they which pierced him...

shall mourn over him." There can be only a somewhat strained application to ourselves; certainly not an interpretation of us.

4. The Potter's house (Jer 18).—This chapter affords an instructive example of this Canon. The prophet is told to go down to the Potter's house and note what he sees.

He sees the Potter make a vessel on the wheels, and the vessel was marred in his hands.

Then he made it again another vessel as it pleased the Potter to make it (vv 1-4).

In the verses that follow, the interpretation is given by God Himself; and He interprets it of Israel.

But there are several applications which we may make, all equally true; and to us, more vitally important than the interpretation itself.

When Jehovah sent Jeremiah to the Potter's house, it was to teach him a great eternal principle, that He would never mend that which man had marred, but would make an end of it and put a new thing altogether in its place.

Jehovah's own interpretation of what Jeremiah saw, was that Israel, like that clay, had become marred. He, the great Potter, would not mend the nation; but would make a new nation, a new Israel in whom He could put a new spirit, and write His law in their hearts (Jer 18, 31:31-37). This new nation is the interpretation of the Lord Jesus also, in Matthew 21:43, when He said to and of the nation, in His day, "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

That nation will not be the vessel that was marred. It will be the same clay, but re-made "another vessel as seemed good to the potter to make it."

This is God's own interpretation, and we may not ignore it; or rob Israel of the blessed hope which is revealed in it, and is yet in store for that nation.

But, leaving Israel in full and sure possession of this promise we are at liberty to make as many applications of the lesson in the Potter's house as may be consistent with the other teaching of the Word of God.

1. We may apply it to "the heavens and earth which are now." This earth came under the curse, and is marred: marred, so that "the whole creation groaneth and travaileth in pain together until now" (Rom 8:22). God will not mend this earth; but will make "a new heaven and a new earth" (2 Peter 3:13); as may "seem good to the Potter to make it"; and of which this present earth will have a foretaste in millennial blessings (Rev 21, 22). Those who are labouring to mend this marred creation have not yet learned the lesson of this application of the Potter's house.

2. We may apply it to man. Man was marred, and at the Fall became alienated from the life of God (Rom 5:12-21; Eph 2:1-3, 4:17-19, etc.). God will not mend or reform the natural man; but He makes "a new man" "a new creation, in Christ" (2 Cor 5:17; Eph 2:10), and bestows a new nature, and gives a new spirit; "as it pleases the Potter to make it."

3. We may apply it to the Covenant which God made with Israel, "which my covenant they brake," He says. That Covenant is marred. But God will not mend it. He will "make a new Covenant." That is His own application, and we find it in Hebrews 8:7-13, 10:16. (Compare Jer 31:33,34.)

4. We may apply it to the Sacrifices as ordained by God. But these were marred in the making. They, like the Covenant itself, "were not faultless"; "for it is not possible that the blood of bulls and of goats should take away sins." They were marred, and will not be mended. A new and living way has been made and opened by the sacrifice of Jesus Christ—once for all. "Lo, I come to do Thy will, O God. He taketh away the first that He may establish the second." The second is the new vessel "as it pleased the Potter to make it" (Heb 10:1-23).

5. We may apply it to the institution of Kings, and the setting up of the throne of David. The Kings failed (as the Priests also failed). The throne was marred. But, it is not in God's counsels to mend it. The confusion must go on, while all the nations of the earth are seeking, striving, and struggling to attain a better government by human remedies, reforms, or revolutions. This will go on—For in His own application of this, He has said: "I will overturn, overturn, overturn" until He comes whose right it is to reign (Eze 21:27; Isa 32:1). And, while kings fail and set themselves against Jehovah and His anointed, and thrones totter and fall, and dynasties change and pass away, yet, looking forward to that coming day when He will of this clay make another vessel, as it seemeth good for Him to make it, His counsel is declared even now, in the midst of the ruin: "Yet have I set my king upon my holy hill of Zion" (Psa 2:6).

6. We may apply this great eternal principle of the Potter's house to our mortal bodies. Made in the image of Elohim, capable of living for ever through the virtues of the "tree of life," these human bodies became mortal; marred through the Fall, and made subject to death through sin. Man may use his means, improve his arts; and may mend by his medicines; he may delay, but he cannot stay the appointment of God for man: "It is appointed unto men once to die" (Heb 9:27; Gen 3:19; Eccl 3:20).

God will not mend these marred bodies of our humiliation, but He has prepared for His people "another" body. A "house not made with hands," a "house from heaven," re-made, in resurrection, like Christ's own body of glory (2 Cor 4:14-5:2).

Now, while in "our earthly house of this tabernacle" we are "absent from the Lord." Therefore it is that we are earnestly longing for that resurrection day when we shall be "clothed upon with our house* which is from heaven," when we shall be absent, out of, or away from these vile bodies, and present with the Lord, in bodies made like the glorious body of Christ (Phil 3:20,21). Then, and only then, will "mortality be swallowed up of life" (2 Cor 5:4).

> * 2 Corinthians 5:2. Greek, οικητηριον (oiketerion), a spiritual body, similar to that of the angels. See Jude 6.

If any ask, "How are the dead raised up? And with what body do they come?" Then the answer is that which comes to us as the echo from the lesson in the Potter's house: "God

giveth it a body AS IT HATH PLEASED HIM" (1 Cor 15:35,38). Then, and then only, "shall be brought to pass the saying," "Death is swallowed up in victory" (1 Cor 15:54).

We could not give a better illustration of this important Canon than that of the Potter's house, which shows us how, after we have settled and distinguished the interpretation of a passage, we may make one or more applications of it, so long as they are in harmony with the general teaching of the whole Word of truth.

One more example, and that from the New Testament, must suffice.

5. The parable of the Ten Virgins (Matt 25).—In no Scripture is this great principle less observed than in the general treatment of this parable. For not only is the interpretation evaded and avoided, but it is ignored altogether; and the application is put in its place: indeed, it is actually substituted for it, and itself made the interpretation.

The application thus made is self-contradictory; for while the "kingdom of heaven" is supposed to be the Church, the Bride also is held to be the Church, "the Virgins her companions" are also taken as representing the Church; and we are constantly and universally exhorted to be "wise" and have our lamps trimmed and "oil in our vessels"; the oil being the Holy Spirit, which we refuse to give to the unwise, but bid them go and buy for themselves!

This farrago of Arminian theology is supposed to be what the Lord was then teaching to His disciples, and which we are to supposed them to have understood.

But there is a true interpretation; and there is also a true application. The latter cannot be made until the former is obtained; for the interpretation is the foundation on which the application is built. There can be no building till the foundation is laid.

The interpretation is clearly indicated by the first word with which it commences: "THEN."*

* As we have seen p 306.

That is to say, at this stage of the Lord's last great prophetic address, and at this point in the succession of events which He was unfolding: "THEN shall the kingdom of heaven be likened unto ten virgins," etc.

When the interpretation of this prophecy shall be fulfilled those who are waiting for the Bridegroom will go forth to meet Him.

> "It shall be said in that day,
>
> Lo, this is our God; we have waited for him, And he will save us:
>
> This is Jehovah, we have waited for him,
>
> We will be glad and rejoice in his salvation." (Isa 25:9).

Having thus settled the interpretation; it is now open to us to make such application as we may be able; and one lies on the surface: viz., the general exhortation to watchfulness; which

is none the less solemn and none the less powerful, weighty, and effective because the true interpretation has been made. For if they have need to watch who have and are to have "Signs" given to them, how much more watchful should we be who have no such signs, but are "waiting for God's Son from heaven," who may come at any moment to meet His risen and changed ones in the air and receive them up into glory.

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Canon XI

The Limits of Inspiration

Though there is not much to be said on this subject, yet the importance of this Canon is very great.

Not only is the Spirit of God often held responsible for the mistakes and errors of translators and commentators, but other things are put down to Him when they are really the statements of others, for which the speakers alone are responsible.

The Scriptures contain records of conversations, and statements made by Satan, by demons, by the human enemies of God, and by His mistaken and erring servants. We have an inspired record of all that was said and done; but it does not follow that all that was said and done was inspired!

⌜To Job's friends God categorically said, "Ye have not spoken of me the thing that is right" (Job 42:7,8. Compare 33:12). Elihu said, "Job hath spoken without knowledge, and his words were without wisdom" (34:35), and that he "multiplieth words without knowledge" (35:16). "Who is this [God asked Job]⌝[201] that darkeneth counsel by words without knowledge" (38:2). Are we then to quote such words as inspired? Surely not, unless we are distinctly told that God "put them into the mouths" of the speakers as He did into Balaam's mouth (Num 23:5,16).

Surely we have to be careful in all our quotations of God's Word, to see that they are the words of God, and that we are not making Him responsible for the words of fallen, erring, and ignorant human beings.

It is a question whether the song of Deborah (Judg 5) was inspired: though we have an inspired record of the words of her song. We do not say it is not; but, if any do think so, they need not be at too great pains to reconcile her statements or her ethics with the attributes of Jehovah: though, as we have shown, they are perfectly in accord with the Dispensation in which we find them.

In many cases grave difficulties are created by not observing this Canon of interpretation; and hopeless efforts are made to get out of the entanglements of our own assumptions.

If exceptions prove the rule, then the truth of the Inspired record is enhanced by the one or two exceptions which are distinctly stated to be such by the Apostle Paul himself. He thereby sets his seal to the fact that all his other statements have divine authority.

The same principle must be applied to actions of God's servants.

David was "a man after God's own heart," as to his being chosen as God's king: but it does not follow, nor does it say, that all David's acts were according to God's choice or even

approval; for we know how he was judged by God for his sins and infirmities. The word "heart" in the above quotation has to do with God's call and not with David's walk.

It is not the same with Paul's last journey to Jerusalem, though it has often been said to be so. He went "bound in the spirit unto Jerusalem" (Acts 20:22), counting not his life dear unto himself, "so that I might finish my course with joy" (20:24); the brethren ceased, saying, "The will of the Lord be done" (21:14); and the Lord Himself stood by him afterwards, and said, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (23:11). Yet even there the record shows us the weakness of the man, in the matter of the vow (21:23-26).[202]

Peter also at Antioch manifested the same weakness of human nature.

God's servants were men of like passions with ourselves, neither more nor less. And we have an inspired record of their actions and their words, which have to be distinguished and rightly divided from the "words which the Holy Ghost teacheth"; and those acts which were done by direct Inspiration.

See what mischief has been made of the words of Mary in Luke 2:48, "Thy father and I have sought thee sorrowing." These words have been quoted and used as supporting the denial of the Virgin birth of the Lord Jesus. Various arguments have been used to explain Mary's words. In The Record of February 1, 1907, a correspondent labours to upset the Received Text, which, here, is unquestioned, by setting above it some old Latin Versions. But there is no need for all this if we remember that this is not the only occasion when Mary "erred with her lips." That she did so err is shown by the next verse, where the Lord's correction is very pointed and emphatic. She said "Thy father and I have sought thee" (v 48). He replies, "Wist ye not that I must be about MY Father's business?" (v 49). "They understood not the saying which He spake unto them" (v 50). But those who do not observe this Canon of interpretation do not "understand the saying"; and not only misunderstand it, but misuse it for the support of error. (See pp 271 and 327.)

The need of observing it is clear enough in such cases as the words Satan, and evil spirits, and the enemies of God, such as Pharaoh, Rabshakeh, Herod, the Scribes and Pharisees who opposed the Lord Jesus.

When we consider the havoc wrought by the first two lies of the Old Serpent, we may see the importance of this Canon. Not only is the Old Theology permeated with these two lies, but they are the two pillars on which the "New Theology" is based:

> "Ye shall be as God" (Gen 3:5). "Ye shall not surely die" (Gen 3:4).

These two lies led to the Fall of man; and they are still the two great signs of his fallen condition, for fallen man prefers them to the truth of God.

When it comes to the words of others there is danger lest we put them on the same level with the "words which the Holy Ghost teacheth." The words and utterances of men have all to be judged by the words of God; hence the need of careful attention to this Canon of interpretation.

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Canon XII

The Place of Various Readings

In speaking on or of the "words" of God, references are sometimes made to variations in the Original Text of the Old and New Testaments.

It may be well, therefore, to put the general reader, who has not time to devote to this subject, in possession of a few elementary facts in connection with it.

The Word of God has come down to us in manuscript form; and not until the invention of printing was it possible to have it in any other form.*

> * Printing with movable types began with Gutenberg, at Mainz, about 1455 (in England, with Caxton, in 1476); and as early as 1475 there are two dated books in Hebrew. The first printed books of the Bible in Hebrew were the Psalter, 1477, and the Pentateuch, 1482 (Bologna).[203]

These manuscripts are written by different hands at different times, ⌜and the oldest existing copies of the New Testament now date from the second and third centuries, and of the Old Testament from before the time of Christ.⌝[204]

⌜Translations of them made in the early centuries are also in existence, though the MSS of these versions (still in existence) are, for the most part, not so old.⌝[205]

There are also many quotations from these MSS preserved in the writings of those who lived before the fourth century, though the MSS of their works are not so old.

These transcriptions all bear the marks of human frailties and infirmities, notwithstanding the great care in copying them. In spite of all the safeguards invented and provided for insuring accuracy, there are many variations.

The human element in the transmission of the Divine Word is neither more nor less than in the transmission or ordinary literature.

Variations in reading are the normal characteristics of all manuscripts, and it has ever been a copyist's or editor's aim to spare no pains in securing a good copy and a sound text.

The mere mechanical act of copying, extending as it did for many hours a day, and often for many months and even years, not to speak of drowsy intelligences and numbed fingers in a draughty scriptorium, will easily account for deviations from an authentic text.

The many editions of Shakespeare, carried out by numerous editors, show a remarkable tendency to a progressive deterioration in textual accuracy.*

> * Especially in the four well-known folio editions between 1623 and 1685. Milton, Pope, Gray, Keats, Shelley, Cowper, and Wordsworth have all suffered at the hands of their editors. Dr. Bentley's outrages, in 1732, on the text of Paradise Lost are inexcusable.

The original texts of the Bible have had a singularly happy exemption from the treatment of the texts of modern writers.

Emendations are confined for the most part to the pages of commentators, while the vast majority of textual variations are trivial in the extreme, very many being only a difference in spelling. Those which are really vital and which affect doctrine or teaching may be counted on one's fingers, if not on those of one hand.

There are many, of course, which are full of interest, and are of more or less importance. We speak first of

The Hebrew MSS (The Old Testament).

There were two great schools, or recensions of MSS, where they were transcribed between the sixth and tenth centuries. One at Babylon in the East, and the other at Tiberias in the West.

The variations are neither numerous* nor important, being confined to the vowel-points with a few exceptions.

* They are estimated at 864 for the whole of the Old Testament.

There are five great standard Codices from which all subsequent copies have been made.

1. The Codex of Hillel, which Rabbi Kimchi (cent. xii.) says he saw at Toledo. ⌜2. The Codex of Ben Asher, of the school of the Massoretes at Tiberias, in the tenth century, known as the Jerusalem Codex. 3. The Codex of Ben Naphtali, also of the Tiberian school, and often set against that of Ben Asher.⌝[206] 4. The Pentateuch of Jericho, which was held by Elias Levita to be the most perfect and correct. 5. The Codex of Sinai, also of the Pentateuch, and differing from that of Jericho only in some of the accents.

Besides these there are various readings noted in the Massorah, i.e., the writing in small characters which is seen at the head, foot, and in the margins of all the ancient Hebrew MSS. No one MS contains the whole of this Massorah, and no one man had set himself to collect the whole from vast numbers of MSS until Dr. Christian D. Ginsburg devoted his life to it. His edition of the Hebrew Bible is the only one which exhibits these Various Readings; and his Introduction to the Hebrew Bible is the only one which contains a complete history of the Hebrew written and printed text.

The work was long neglected by scholars; but since these words were written the want has in great part been supplied. Editions of the Hebrew Bible with an Apparatus Criticus have been published (Biblia Hebraica, edited by R. Kittel, 1906, and in its third edition, 1937, from the Leningrad Codex; Biblia Hebraica Stuttgartensia, 1967-77; and Biblia Hebraica Quinta, now in progress), with the Hebrew University Bible of Jerusalem; though a universal list of the Hebrew MSS, by letters or numbers, such as is used for the New Testament, is still wanting.[207]

The New Testament.

The Greek MSS of the New Testament (in whole or in part) ⌜are now known to be some five thousand eight hundred in number.⌝[208]

They are divided into two great classes, known as Uncial (i.e., written in capital letters), or Cursive (i.e., written in running-hand). The former are mostly earlier than the eighth century, ⌜the latter date from the ninth. There is also a third class, the Papyri, older than either.⌝[209]

There is a further classification, according to certain characteristics, into Recensions (which in the case of printed books, we speak of as Editions).

1. The Alexandrine or Egyptian.
2. The Western or Occidental.
3. The Oriental or Byzantine.

But the collators and editors of these MSS are not all agreed, and their reckonings often overlap. There are other Recensions than these recognized and named by other scholars and critics.

The chief MSS of the New Testament are known and referred to as follows:—

"A" is the recognized symbol of the Codex Alexandrinus. The MS is so called because it was brought from Alexandria by Cyrillus Lucaris, a native of Crete and patriarch of Constantinople, who sent it by Sir Thomas Roe, the British Ambassador, to King Charles I. The proprietor of the MS, before it came into the hands of Cyrillus Lucaris, had written a subscription in Arabic, stating that it was written by Thecla, a Christian martyr. It could not be earlier than the fourth century, as it contains a letter of Athanasius; and it is now dated to the early part of the fifth. It is preserved in the British Library.[210]

"B" is the Codex Vaticanus. This MS is so called because it is preserved in the Vatican Library at Rome.

⌜It is now generally dated to the middle of the fourth century (about AD 325-350).⌝[211]

"C" is the Codex Ephraemi. It is so called because the MS contains, in the first part, several Greek writings of Ephrem the Syrian. It is generally believed to have been written in Egypt ⌜in the fifth century.⌝[212] It is preserved in the National Library at Paris.

"D(1)" is the Codex Bezae. It is known also as the Codex Cantabrigensis because it was presented, in 1581, by Theodore Beza to the library of the University of Cambridge, where it is still preserved. It is believed to belong to the fifth century. It contains only the Gospels and Acts.

"D(2)" is another MS found by Beza at Clermont and called the Codex Claromontanus. It contains the Pauline Epistles and Hebrews; and is in the National Library at Paris.⌜ It is of

the sixth century.[213]

")" denotes the Codex Sinaiticus, which is regarded by some as the most ancient and important of any of the MSS at present known. It is so called from the fact that it was discovered by Tischendorf so recently as 1844 and 1859 at the Convent of St. Catherine on Mount Sinai. Its date may be fixed about the middle of the fourth century, and its authority is very great.[r] The greater part of it has been in the British Museum (now the British Library) since 1933; and since 2009 the whole of it may be seen, page by page, upon the internet.[214]

It will be noted that, from the dates assigned to the discovery of these several MSS, they were for the most part unknown to the translators of the Authorized Version; so that due allowance must be made for the weight (or the reverse) of their authority when we have to consider any particular passage.

The above are the principal Uncial MSS. There are many more; and it is quite possible that some of the later Cursive MSS may be transcripts of MSS still older than any of the existing Uncial MSS. So that no one critic can speak with absolute authority.

The Ancient Versions

have also to be taken into account. Passing over the Jewish (Hebrew) Targums or Commentaries,

1. The oldest is the Greek Version of the Old Testament, the Law being translated about BC 280-250,* for the Jews dwelling in Egypt, and the other books during the following century and more. It is known as THE SEPTUAGINT, from the traditional belief that it was made by seventy or seventy-two translators. Hence it is referred to by the abbreviation LXX, or by the Greek numeral for this number, ο′.[215]

> * The Greek of Joshua could not well be earlier than this date; for in Joshua 8:18 it uses γαισος (gaisos) for the javelin, a word of Celtic (Gallic) origin, the weapon of the Gauls. It is found in no Greek writing older than the time when the Gauls broke into Greece (BC 279), and Gallic soldiers were afterward taken into the service of the kings of Egypt.[216]

2. The Peschito, or Syriac Version, was one of several versions made by Christians in the earliest period of the Christian Era. It is called "Peschito," which means simple, or literal. Its Old Testament was translated from the Hebrew, probably in the second century. Its New Testament, in the form in which we have it, belongs to the early part of the fifth century; but it was preceded by the Old Syriac Version of the Gospels, of which two manuscripts are known, the Curetonian and the Sinaitic (the latter found by Mrs. Lewis in 1892).[217]

There is a later Syriac Version, made in AD 488-518. It is known as the "Philoxenian," or "Syro- Philoxenian" Version, from the name of Philoxenus, Bishop of Hierapolis, in Syria, who employed Polycarp to make it.

3. The Coptic (or Memphitic) Version was made from the Septuagint in the third century, but not printed till 1716, at Oxford.

4. The Ethiopic (or Abyssinian) Version ⌜was made between the fourth and the sixth centuries, after the conversion of the kingdom of Aksum.⌝[218]

5. The Armenian Version, made also from the Septuagint towards the close of Cent. IV, or early in Cent. V.

6. The Vulgate Version dates from the fourth century. As Latin gradually displaced the Greek as the common language of the people, so there soon sprang up a number of versions in that language. These were translated, part by one translator and part by another, until one complete copy was made by combining the several parts. ⌜These are known by the name of Itala, or the Old Latin Version (Vetus Latina), being distinct from the Vulgate which Jerome afterwards made.⌝[219] Both Old and New Testaments were translated from the Greek.

This was revised by Jerome, who re-translated the Old Testament from the Hebrew. The work occupied him from AD 385-405, and by the year 604 had superseded all others, being known as the Vulgate Version. Since the seventh century it has been adopted by the Church of Rome, and in the sixteenth century it was declared by the Council of Trent to be the "Authentic" Version.

With the multiplication of copies came, inevitably, the multiplication of errors. An attempt at correcting these was ordered by Charlemagne in the eighth century. A further revision was attempted by Lanfranc, Archbishop of Canterbury, in the eleventh century, and by other scholars during the twelfth and thirteenth centuries.

⌜It was the first great book to be printed, by Gutenberg, about 1455; Robert Stephens printed it, with corrections, in 1528,⌝[220] and a revision of this was printed by Pope Sixtus V at a printing office set up in the Vatican in 1590. So many corrections were introduced by Sixtus V that another edition was prepared and printed by Pope Clement VIII in 1592, which contained even more and greater divergencies, which gave Protestants like Thomas James the opportunity of exposing the numerous additions, omissions, and alterations between these two Editions.

A revised Latin Bible, the Nova Vulgata, was issued by the Church of Rome in 1979.[221]

In spite of all this, the Vulgate has its place in the consideration of the subject of Various Readings.

The Printed Text of the Greek Testament.

The manuscripts mentioned above have been collated at various times by many who have, from this, been termed "Textual Critics."

These are quite different from the more modern generation of the so-called "Higher" Critics.

The former base their conclusions on documentary evidence which they see before them; while the latter base theirs on hypotheses which are the productions of their own imagination.

Some of the Textual Critics have published from time to time Greek Testaments which they have compiled from the manuscripts to which they have had access, and to which they have attached the greatest weight.

The most important are as follows:—

The Complutensian Polyglot	1514
Erasmus (1st Edition)	1516
Stephens	⌜1546-51⌝[222]
Beza*	⌜1565-1604⌝[223]
Elzevir	⌜1624, 1633⌝[224]
Griesbach	1774-5
Scholz	1830-6
Lachmann	1831-50
Tischendorf	1841-72
Tregelles	1856-72
Alford	1862-71
Wordsworth	1870
Revisers' Text	1881
Westcott and Hort	1881-1903
Scrivener	1886
Weymouth	1886
Nestle	1904

* The editions of Stephens (1550) and Beza (1598) were those chiefly used by the translators of the AV. The Text which they represent is known as the Textus Receptus, or Received Text, a name taken from the Preface of the Elzevir edition of 1633.[225]

All these have based their respective Texts on a careful consideration of the value they put upon the various MSS, Versions, etc.

We have put Dr. Scrivener's Text among these; but it differs from them all in one important particular which makes it the very best Text for general use.

It gives the Textus Receptus, but prints every word which is the subject of a Various Reading in thicker type, quoting at the foot of the page the initial letter of the names of the above Editors, according as they are in favour of or reject the Reading in question.

All that now remains to be done is for us to give an idea of the principles on which they base their respective Texts, so that our readers may, as the net result of our own labours, be able to estimate, each one for himself, the value of the authority for or against any particular Reading.

GRIESBACH (G.) based his Text on the theory of Three Recensions of the Greek manuscripts (referred to above p. 347), regarding the collective witness of each Recension as

one; so that a Reading having the authority of all three was regarded by him as genuine. It is only a theory, but it has a foundation of truth, and will always retain a value peculiarly its own.

LACHMANN (L.), disregarding these Recensions, professed to give the Text based only on the evidence of witnesses up to the end of the fourth century. All were taken into account up to that date; and all were discarded after it, whether Uncial MSS, or Cursives, or other documentary evidence. He even adopted Readings which were palpably errors, on the simple ground that it was the best attested Reading up to the fourth century.

TISCHENDORF (T.) followed more or less the principles laid down by Lachmann, but not to the neglect of other evidence as furnished by Ancient Versions and Fathers. In his eighth edition, however, he approaches nearer to Lachmann's principles.

TREGELLES (Tr.) produced his Text on principles which were substantially the same as Lachmann, but he admits the evidence of uncial manuscripts down to the seventh century, and includes a careful testing of a wide circle of other authorities.

The chief value of his Text lies not only in this, but in its scrupulous fidelity and accuracy; and is probably the best and most exact presentation of the ⌜Original Text of the New Testament ever published.⌝[226]

ALFORD (A.) constructed his Text, he says, "by following, in all ordinary cases, the united or preponderating evidence of the most ancient authorities."

When these disagree he takes later evidence into account, and to a very large extent.

Where this evidence is divided he endeavours to discover the cause of the variation, and gives great weight to internal probability; and, in some cases, relies on his own independent judgment.

He says, "that Reading has been adopted which, on the whole, seemed most likely to have stood in the Text. Such judgments are, of course, open to be questioned."

Consequently, he sometimes is found adopting a Reading contrary to all the ancient manuscripts. A word is retained because it is "more usual"; or, it is omitted because it appears to be a "grammatical correction" of some transcriber; or, it is rejected because it seems to have been inserted "carelessly from memory"; or, is a "mechanical repetition."

All this necessarily deprives his Text of much of its weight, especially where he differs from the other Editors; and places it far below them in critical value; though, where it is in agreement with them, it adds to the weight of the evidence as a whole.

It follows, from the above, that, for the general reader, who has not had the opportunity of becoming expert in the value of the evidence of Ancient Manuscripts and Versions, it is better to be guided by a consensus of the above Textual Editors.

When Tregelles is supported by any (one or more) of the others, his Readings may be relied upon as being the best attested and most worthy of being regarded as the original and inspired Text of the Greek New Testament.

We have already said that the best Greek Testament to use is that of Dr. Scrivener, not merely because it is not a new Text of his own, but because it gives the Received Text which the Authorized Version practically follows, while every word which is the subject of a Various Reading is, as we have said, printed in different type. The student, therefore, is able to see at a glance every such word; and at the foot of the page may learn which of the above Critical Editors favours or rejects the variation.

On the other hand, if he uses any of the other Texts, he has, after all, to refer to the Textus Receptus to see in what the variation consists.

In this, and in all our other works, we have adopted the plan of using the initials of the Various Critics, putting the word "All" where they are all in agreement as to the omission or the retention of any Various Reading.

If the Bible student desires to go further, then, without the necessity of consulting either the MSS or all the Printed Texts referred to above, he will find all that he needs in a little book entitled Textual Criticism of the New Testament for English Bible Students, by C. E. Stuart (published by ⌜Samuel Bagster & Sons⌝[227], London.)

Since this was Written

Since these pages were first written, the evidence for the Text of Scripture has grown beyond anything the Textual Critics named above could have hoped for; and it is right that the reader should be put in possession of it, as of the rest.

1. The Papyri. Portions of the New Testament, written on papyrus in the second and third centuries, have been found in Egypt: among them the Chester Beatty Papyri (published 1933-37), which contain the greater part of Paul's Epistles (P46) and large portions of the Gospels, Acts, and the Apocalypse; and the Bodmer Papyri (published from 1956), which contain much of John and Luke (P66, P75). A small fragment of John 18 (P52, in the John Rylands Library at Manchester) is commonly held to be the oldest of all. These are older by a century and more than any MS known when the Revised Version was made.

2. The Dead Sea Scrolls. From 1947 to 1956 manuscripts were found in caves near the Dead Sea, written between the third century BC and the first century AD, among them portions of every book of the Old Testament except Esther. The great Scroll of Isaiah, a thousand years older than the oldest Hebrew Bibles before known, agrees with the Massoretic Text in all but small particulars; a witness, beyond anything that could be asked, to the care with which the Hebrew Text has been kept.

3. The Hebrew Codices. The Aleppo Codex (about AD 930), which is the very text of Ben Asher, and the Leningrad Codex (AD 1008), the oldest complete Hebrew Bible, are now the foundation of the printed editions named above.

4. The Printed Greek Text. The Greek Testament of Nestle has been revised again and again, and its twenty-eighth edition (Nestle-Aland, 2012), with the United Bible Societies' fifth edition (2014), gives the text most commonly printed to-day. Beside it stand the SBL Greek New Testament (2010), the Tyndale House Greek New Testament (2017), and the Byzantine Text of Robinson and Pierpont (2005); while the Editio Critica Maior, setting out all the evidence book by book, is in progress at Münster. The Received Text, as edited by Dr. Scrivener in 1894, is still printed for those who would read the Text which the AV follows.

5. The Manuscripts themselves. Photographs of the great manuscripts, and of thousands of others, may now be seen freely upon the internet: the Codex Sinaiticus entire, and the collections of the Institute at Münster and of the Center for the Study of New Testament Manuscripts.

All this new evidence confirms what has been said above. The variations which are really vital are few; and the original texts of the Bible have had, as we have said, a singularly happy exemption from the treatment of the texts of other writings.[228]

Conclusion

There remain, now, only three things to be said by way of conclusion.

1. The first, indeed, is hardly necessary, for it is antecedent to all else in connection with this great subject.

It is assumed, from the first word to the last, that the readers have passed from death unto life, and have the Divine gift of a spiritual "understanding," apart from which all that has been said will be useless.

We must be able to say: "We know that the Son of God hath come, and hath given us an understanding, that we may get to know HIM that is true, and we are in Him that is true, even in His Son Jesus Christ" (1 John 5:20).

We have not written to convince unbelievers, though God may over-rule our work to that end.

We have not written in defence of the Bible, for not only does it not need any defence of ours, but it is our own "shield" (Psa 91:4) and "sword" (Eph 6:17), without which we are defenceless indeed.

We have written only for those who have "peace with God" (Rom 5:1), and enjoy "the peace of God" (Phil 4:7), and know "the God of Peace" (Rom 15:33).

Only such have leisure to be occupied with God.

Only such can "sit at the Lord's feet and hear His Word" (Luke 10:39, RV).

All others must be "cumbered about much serving." They must needs be occupied with themselves: either as sinners taken up with their sins, or as penitents with their repentance, or as believers with their faith, or as saints with their holiness.

Unless and until we know our completeness in Christ (Col 2:10), and "believe God" when He declares that "He hath made us to be partakers of the inheritance of the saints in light" (Col 1:12), we shall be in such a condition of conscience, and heart, and life as will not leave us any time for occupation with God.

Instead of going on our way "giving thanks to God" for what He has done, we shall be giving way to mourning for what we have not done. We shall be like David when he "sat in his house" and was occupied with what he would do for the Lord. For, not until we learn what the Lord has done and purposed to do for us, shall we be ready, with David, to go in and sit before the Lord (2 Sam 7:1,18).

In the former case David's thought was, "Who I am"; in the latter he was exclaiming, "Who am I, O Lord God?"

2. The second thing, which follows on this, is, that this Word of God is the food of the new nature. Nothing else can sustain it.

Just as it is with our physical life; it cannot sustain itself, and its support must come from without; so it is with our spiritual life. Its food must come from without also.

As we cannot live on ourselves in the natural sphere, even so we cannot feed on ourselves in the spiritual sphere. We cannot live on our own feelings, nor on our experiences, nor upon the sweetest words which come from man. These may excite, or warn, or interest us, but they cannot feed us, nor support us, nor sustain our true spiritual life.

It was a solemn truth that the Lord Jesus asserted, when He compared Himself to food, saying: "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me" (John 6:57). For, as food must be eaten for one's self, and digested, and assimilated, so that it becomes part of us, and enters into our life, and gives us our strength, so is it with "the bread of life."

This brings us to our third and last point.

3. All Bible study must in the end be individual.

As with ordinary bodily food: others may prepare the food and serve it up in various forms: they may cook it in more senses than one: they may present it in "made dishes": they may carve it, and cut it up, and even put it in the mouth, as with babes; but, after all, there is no more that they can do. They cannot eat it or digest it for us; they cannot assimilate it for us; even so it is with the spiritual food of the Word of God.

Notwithstanding all that has been said in the foregoing pages, the great necessity remains: the work of Bible study must be, to the end, intensely personal and individual.

Each one must look out the reference for himself. He must trace the words through all their occurrences where these are given; he must consider their usages; he must read the contexts; he must make his lists and tables, and do his countings for himself: for so only can he feed upon the Word and the words, and be nourished, and be strengthened himself, and grow thereby: so only will he be able to say with Jeremiah:

> "Thy words were found, and I did eat them;
>
> And thy word was unto me the joy and rejoicing of my heart."

THE END

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Register of Revisions and Additions

Every change made in this edition is listed here in the order in which it appears. The page given is the page of this edition. "As first printed" gives Dr. Bullinger's wording (long passages are shortened); "As it now reads" gives the wording now in the text, which is printed there in green. Click a number to return to the place in the text.

No.	Page	Type	Section	As first printed	As it now reads	Reason
1	31	Revision	i. This applies to Christ; as the Living Word.	(*John 14:15*)	(John 16:14, 15)	Reference corrected. The words "He shall receive of mine, and shall shew it unto you" are in John 16:14, 15.
2	37	Revision	i. Christ in the Word as a Whole	*the Transition from the Kingdom to the Church.*	the beginning of the Church of God on the day of Pentecost, when the promised gift was poured out (Acts 2:1-4, 33).	The Church of God, the one body, began at Pentecost (Acts 2:1-4; 1 Cor 12:13, written before Acts 28). The rest of the paragraph stands.
3	37	Revision	i. Christ in the Word as a Whole	(*Heb 2:7- 9*)	(Heb 2:8)	Reference corrected. The words quoted are Hebrews 2:8, as the author cites them himself later.
4	38	Revision	i. Christ in the Word as a Whole	*C. Transitional* (*The Acts*). *The Kingdom again offered and rejected* (*The earlier Pauline Epistles*).	C. The Acts. The Church of God begun at Pentecost. The Kingdom again proclaimed to Israel, and rejected.	Structure label brought into line with the beginning of the Church at Pentecost; the division of Paul's Epistles into "earlier" and "later" as belonging to two different administrations is not supported (1 Cor 12:13; Rom 12:5).
5	38	Revision	i. Christ in the Word as a Whole	*The Great Mystery revealed* (*The later Pauline Epistles*).	The Great Mystery set forth in its fulness (The Pauline Epistles).	See the note to the previous member: the Mystery is the fuller content of the administration of Grace, set forth most fully in the Prison Epistles.
6	38	Revision	i. Christ in the Word as a Whole	*the Holy Spirit present*	the gift of holy spirit poured out	The present interval is marked by the gift poured out at Pentecost (Acts 2:33); "He" is said of God the Giver and "it" of the gift.
7	40	Revision	ii. Christ in the Separate Books of the Word.	* *Though the recent discovery of Radium is beginning to open our eyes and show how light can exist without the sun.*	* For the light of the first day (Gen 1:3) was before the sun. Scripture distinguishes the light (אוֹר, 'or) from the light-holders (מְאוֹרֹת, me'oroth) which were set in the firmament on the fourth day (Gen 1:14-16).	The footnote rested on the science of 1907 (radium). Radium does not show what the light of the first day was; the point is made from Scripture itself.

No.	Page	Type	Section	As first printed	As it now reads	Reason
8	40	Addition	ii. Christ in the Separate Books of the Word.	(*nothing; words added after "the basis of the Immaculate Conception."*)	The Church of Rome's own revised Latin Bible, the Nova Vulgata (1979), now reads ipsum ("it") in this place, and so concedes the point.	Addition: a fact later than the author. The Nova Vulgata corrects the feminine of the old Vulgate in Gen 3:15.
9	42	Revision	ii. Christ in the Separate Books of the Word.	*Acts 7:23-26*	Acts 3:22-26, 7:37	Reference corrected. The prophet "like unto Moses" is cited in Acts 3:22 and 7:37.
10	43	Revision	ii. Christ in the Separate Books of the Word.	(*ch 53:5*)	(ch 53:3)	Reference corrected. "Despised and rejected of men" is Isaiah 53:3.
11	44	Revision	ii. Christ in the Separate Books of the Word.	*Satan's first rebellion is implied between the first and second verses of the first chapter of Genesis*	Satan first appears, already fallen, in Genesis 3:1	Genesis 1:2 describes the earth as first created, "without form, and void," awaiting the six days; the grammar of the verse (compare Jonah 3:3) does not mean "became." God pronounced the finished work "very good" (Gen 1:31), and Scripture places the entrance of death with one man (Rom 5:12).
12	44	Revision	ii. Christ in the Separate Books of the Word.	*We have the primal Creation, "the world that then was," in Genesis 1:1* (*2 Peter 3:6*). *"The Heavens and the Earth which are now" in Genesis 1:2, etc.* (*2 Peter 3:7*).	We have the Creation of "the heavens and the earth" in Genesis 1:1. We have "the world that then was," which, "being overflowed with water, perished," in the Flood of Genesis 6-8 (2 Peter 3:5, 6). "The Heavens and the Earth which are now" follow from Genesis ...	In 2 Peter 3:5, 6 "the world that then was" perished "being overflowed with water," which is the Flood of Noah, as the same Epistle says (2 Peter 2:5); it is not a world before Genesis 1:2.
13	44	Revision	ii. Christ in the Separate Books of the Word.	*Genesis 1:1;*	Genesis 1:5;	Reference corrected. "Night" is first named in Genesis 1:5.
14	48	Revision	2. The Separate Books of the Bible.	*It was made in the latter part of the third century BC. The exact date is not known, but the consensus of opinion leans to about 286-285 BC.*	The Law was translated in the third century BC, according to tradition in the reign of Ptolemy II (285-246 BC); the other books followed during the century or more after.	Dating brought up to date: only the Pentateuch belongs to the traditional date; the rest of the Septuagint was translated later.

No.	Page	Type	Section	As first printed	As it now reads	Reason
15	50	Revision	2. The Separate Books of the Bible.	*are always in the same order as we have them in our English Bible to-day. Out of the hundreds of Greek MSS not one has ever yet been seen where the Canonical order of these Epistles is different from that in which they have come down to us.*	are, in almost the whole body of the Greek MSS, in the same order as we have them in our English Bible to-day. One very ancient papyrus, found since these pages were first written (the Chester Beatty papyrus known as P46, of about AD 200), places Hebrews ...	The papyrus P46 (published 1934-36, after the author's death) gives a different order of Paul's Epistles, so the claim "not one" can no longer stand. The canonical order he teaches is still that of almost all the manuscripts.
16	50	Addition	3. The Divisions of the Hebrew Text.	(*nothing; words added after "23,203"*)	(other Massoretic lists give slightly different totals)	Addition: the totals in the Massoretic lists differ a little.
17	51	Revision	5. The Divisions of the Versions.	*a Cardinal in Spain*	a Cardinal in Rome	Hugh of St. Cher was made Cardinal of Santa Sabina in Rome (1244).
18	51	Revision	5. The Divisions of the Versions.	*first introduced into the English Version known as the Geneva Bible (1560)*	first introduced into English in the New Testament printed at Geneva in 1557, and into the whole Bible in the Geneva Version of 1560	Whittingham's Geneva New Testament (1557) was the first English New Testament with verse numbers.
19	52	Revision	5. The Divisions of the Versions.	*continued down to 1751*	continued down to 1571	Printer's error in the date: Arias Montanus printed at Antwerp in 1571, as the next sentence says.
20	54	Addition	5. The Divisions of the Versions.	(*nothing; words added after "he break is thus actually made in the RV"*)	, and the critical editions of the Greek Text now print these words as Revelation 12:18	Addition: later editions of the Greek Text confirm the author's point.
21	54	Addition	5. The Divisions of the Versions.	—	The same caution applies, with even greater force, to the section-headings now printed through the text of most modern Bibles, and to the notes of the many "Study Bibles." These are no part of the Word of God. They are the interpretation of men, set in the ...	Addition: modern section-headings and study notes are the successors of the old chapter and page headings.

No.	Page	Type	Section	As first printed	As it now reads	Reason
22	58	Revision	5. The Divisions of the Versions.	*This misleading comma, after "God," lingered till 1769; thus hiding the fact that only one Being is spoken of, viz., "God even our Saviour": i.e. our great Saviour-God, Jesus Christ.*	This comma, after "God," lingered till 1769. Whether the Apostle here speaks of one Person or of two is not settled by the punctuation, which has no authority; and the verse must be read in harmony with those which are clear: "To us there is but one God, the ...	The punctuation is human (as the author himself shows, p. 52 of his edition). The grammar of Titus 2:13 is weighty and is held open here; the clear passages (1 Cor 8:6; 1 Tim 2:5; John 17:3; Eph 4:6) govern the doubtful one.
23	59	Revision	5. The Divisions of the Versions.	*This text, being so weighty in witnessing to the Godhead of the Lord Jesus, was evidently distasteful to the Socinian member of the Company of Revisers: and, judging from the note placed in the margin, one can imagine what line the discussion had taken. All ...*	This text has long been urged in the question of the Godhead of the Lord Jesus; and the Revisers, being unable to agree upon it, declined to touch the Text, but placed a lengthy marginal note against it. All other marginal notes in the RV refer either to ...	The original paragraph charged a "Socinian" Reviser with corrupting the margin in order to weaken the Deity of Christ. The punctuation of Romans 9:5 is human and may be pointed either way; the facts of the marginal note are kept.
24	59	Revision	5. The Divisions of the Versions.	*The object of this note is too painfully apparent; but it shows how important is the subject of punctuation. Moreover, it justifies us in not only calling attention to faulty punctuation, but in suggesting changes where improvements may be made, which do not ...*	This note shows how important is the subject of punctuation. As the punctuation of the Greek has no authority, the passage must be pointed in harmony with the statements of Scripture which are clear: "To us there is but one God, the Father, of whom are all ...	Romans 9:5 is read by Canon VII (no passage repugnant to the clear ones) and the author's own principle that punctuation has no authority: the one God is the Father (1 Cor 8:6; 1 Tim 2:5; John 17:3; Eph 4:6).
25	80	Revision	ii. Rightly Dividing the Word as to its Subject-Matter	*Up to the rejection (Acts 28:25,26) of Peter's offer (Acts 3:19,20) no Gentile could get a blessing except in connection with Israel.*	Until the day of Pentecost no Gentile could get a blessing except in connection with Israel. But when the gift of holy spirit was poured out upon Cornelius and his house, as upon the apostles at the beginning, God showed that He now put "no difference between ...	Gentiles were received on the same footing as Jews from Acts 10, through Peter, long before Acts 28 (Acts 11:15-18; 15:7-9).

No.	Page	Type	Section	As first printed	As it now reads	Reason
26	80	Revision	ii. Rightly Dividing the Word as to its Subject-Matter	*for though the doctrinal foundation of the Mystery had been laid in Romans 1-8, the Mystery itself was not revealed until it was committed to writing in the Prison Epistles*	for though the doctrinal foundation of the Mystery had been laid in Romans 1-8, and the one body was already a fact (Rom 12:5; 1 Cor 12:13), the Mystery was set forth in its fulness only when it was committed to writing in the Prison Epistles	Romans and 1 Corinthians, written before Acts 28, already speak of the one body (Rom 12:5; 1 Cor 12:13).
27	81	Revision	ii. Rightly Dividing the Word as to its Subject-Matter	*the present Bishop of Durham, Dr. Handley Moule*	Dr. Handley Moule, then Bishop of Durham	Date-relative wording: Moule was Bishop of Durham 1901-1920.
28	83	Revision	ii. Rightly Dividing the Word as to its Subject-Matter	*though the Epistle was in the primitive Syriac version from the first (cent. ii.), and*	though the Epistle was received in the Syriac Peshitta (which dates from the early fifth century), and	The earliest Syriac Gospels did not contain James; the Peshitta, which does, is now dated to the early fifth century.
29	84	Addition	ii. Rightly Dividing the Word as to its Subject-Matter	(*nothing; words added after " Epistle of Paul has ever been heard of."*)	In the oldest manuscript of Paul's Epistles now known, the papyrus P46 (about AD 200), the Epistle to the Hebrews stands among them, immediately after Romans.	Addition: manuscript evidence found after the author's death supports his view.
30	87	Revision	1. The Word "Dispensation."	*that he might be the means of first making known the Mystery (or Secret).*	that he might make known in its fulness the Mystery (or Secret).	The Mystery was revealed "unto his holy apostles and prophets by the Spirit" (Eph 3:5), and the Gentiles were first received through Peter (Acts 10-11; 15:7).
31	90	Addition	2. The Seven Times or Dispensations.	—	We have the Administration of Christ, when the King Himself was present among His people, and proclaimed that "the kingdom of heaven is at hand" (Matt 3:16, 17, 4:17): from His baptism to the day of Pentecost.	The ministry of the King in person forms an administration of its own, between the Law and Grace (Matt 3:16-17; 4:17; Acts 1:4-5).
32	90	Addition	2. The Seven Times or Dispensations.	(*nothing; words added after "have the present Administration of Grace"*)	, which began on the day of Pentecost (Acts 2:1-4),	Addition: the beginning of the administration of Grace.

No.	Page	Type	Section	As first printed	As it now reads	Reason
33	90	Revision	2. The Seven Times or Dispensations.	*the Judicial Administration*	the Administration of Wrath, "the great day of his wrath" (Rev 6:17)	The library's framework names the administration after the gathering of the Church the Day of Wrath (Rev 6:17; 16:1).
34	90	Revision	2. The Seven Times or Dispensations.	*Then will follow the Millennial Dispensation: ending with the Administration of Glory in the Eternal State.*	Then will follow the Day of Judgment, when the Lord shall come with His saints to judge and to reign (Rev 19:11-16) for a thousand years (Rev 20:4-6), ending with the great white throne (Rev 20:11-15). Beyond these seven lies the Eternal State, the new ...	The seventh administration is the Day of Judgment (the Millennial reign); the Eternal State stands beyond the seven.
35	90	Revision	2. The Seven Times or Dispensations.	*A. The Edenic State (Innocence) / B. Mankind as a whole (Patriarchal) / C. Israel (under Law) / D. The Church of God. The Secret. The Dispensation of Grace. / C. Israel (Judicial) / B. Mankind as a whole (Millennial) / A. The Eternal State (Glory)*	A. Eden (Innocence) B. Mankind as a whole (Patriarchal) C. Israel (under Law) D. Christ. The King present. The Kingdom at hand. D. The Church of God. The Secret. The Dispensation of Grace. C. Israel (the Day of Wrath) B. Mankind as a whole (the Day of ...	Structure of the administrations brought into line with the seven: Eden, Patriarchal, Mosaic Law, Christ, Grace, the Day of Wrath and the Day of Judgment, with the Eternal State beyond them.
36	90	Revision	2. The Seven Times or Dispensations.	*The first corresponds with the seventh; ● The second with the sixth; ● The third with the fifth; ● The fourth, occupying the central position, stands out alone by itself, and has no correspondence with any of the others.*	Eden corresponds with the Eternal State, which lies beyond the seven; ● The second with the seventh; ● The third with the sixth; ● The fourth and the fifth, occupying the central position, stand together, and have no correspondence with any of the others.	Correspondences restated for the revised structure.
37	90	Revision	2. The Seven Times or Dispensations.	*The first and seventh correspond*	Eden and the Eternal State correspond	Correspondences restated for the revised structure.
38	91	Revision	2. The Seven Times or Dispensations.	*The second and sixth are*	The second and seventh are	Correspondences restated for the revised structure.
39	91	Revision	2. The Seven Times or Dispensations.	*The third and fifth are*	The third and sixth are	Correspondences restated for the revised structure.

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40	91	Revision	2. The Seven Times or Dispensations.	*The fourth, the Church of God, stands alone and by itself, as occupying the great central position, showing the "purpose of God"—round which all His counsels circle, and with reference to which they all exist according to His eternal purpose.*	The fourth and fifth stand together in the great central position. In the one, the King Himself is present among His people, and the Kingdom is proclaimed as "at hand." In the other, the King, rejected and crucified, is risen and ascended, and is made Head ...	The central members of the revised structure.
41	91	Revision	2. The Seven Times or Dispensations.	*until we come to the last, or seventh, Dispensation, which is the Eternal state*	until we come to the Eternal state, which lies beyond the seven	The Eternal State stands beyond the seven administrations.
42	91	Revision	2. The Seven Times or Dispensations.	(*chol*)	(qol)	Transliteration slip: the Hebrew word is qol.
43	98	Revision	2. The Seven Times or Dispensations.	*The four Gospels and the Acts of the Apostles do not belong to this present Gospel Dispensation of Grace, but they rather close up the Dispensation of the Law* (*the Acts being transitional*).	The four Gospels do not belong to the Dispensation of the Law, nor yet to this present Dispensation of Grace. The ministry which they record is an Administration of its own; and the Acts of the Apostles opens this present Dispensation of Grace on the day of Pentecost.	The Gospels record the administration of Christ; the administration of Grace opens at Pentecost (Acts 2:1-4).
44	98	Addition	2. The Seven Times or Dispensations.	—	(d) The Administration of Christ: the Kingdom at hand.—With the baptism of the Lord Jesus, when the heavens were opened unto Him and the Father's voice was heard (Matt 3:16, 17), a new Administration began. "From that time Jesus began to preach, and to say, ...	The administration of Christ (Matt 3:16-17; 4:17) is set between the Law and Grace. The author's following paragraphs on Christ as "a minister of the circumcision" belong to it.
45	99	Revision	2. The Seven Times or Dispensations.	(*d*) *The Ecclesia: the Dispensation of Grace.—In this the fourth Dispensation*	(e) The Ecclesia: the Dispensation of Grace.—In this the fifth Dispensation	Renumbered for the seven administrations.

No.	Page	Type	Section	As first printed	As it now reads	Reason
46	99	Revision	2. The Seven Times or Dispensations.	*until it was revealed to Paul and made known by the prophets and apostles in "prophetic writings"* (*Rom 16:25,26*).	until it was revealed "unto his holy apostles and prophets by the Spirit" (Eph 3:5); shown first in the house of Cornelius by Peter (Acts 10:34-48, 15:7-9); and then committed in its fulness to Paul, and made known in "prophetic writings" (Rom 16:25,26).	Eph 3:5 says the Mystery was revealed to the holy apostles and prophets; the Gentiles were first received through Peter (Acts 10-11; 15:7).
47	100	Revision	2. The Seven Times or Dispensations.	*commenced outwardly by the ministry of Paul, in the Dispensation or administration committed formally to him; and inwardly by the revelation of the mystery as further set forth in its fulness*	commenced on the day of Pentecost, when the promised gift was poured out (Acts 2:1-4, 33); for "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor 12:13). Its administration was committed in a special manner to Paul (Eph ...	The administration of Grace began at Pentecost; the Mystery is its fuller content, not a later administration.
48	100	Revision	2. The Seven Times or Dispensations.	*this fourth Dispensation*	this fifth Dispensation	Renumbered for the seven administrations.
49	100	Revision	2. The Seven Times or Dispensations.	(*e*) *The Dispensation of Judgment.—In the fifth Dispensation, which is characterized by judgment,*	(f) The Day of Wrath.—In the sixth Dispensation, "the great day of his wrath" (Rev 6:17), which is characterized by wrath and judgment,	Renamed and renumbered for the seven administrations (Rev 6:17; 16:1).
50	101	Revision	2. The Seven Times or Dispensations.	(*f*) *The Millennial or Theocratic Dispensation.—The Sixth Dispensation*	(g) The Day of Judgment: the Millennial or Theocratic Dispensation.—The Seventh Dispensation	Renamed and renumbered for the seven administrations.
51	101	Revision	2. The Seven Times or Dispensations.	*It will begin with the binding of Satan*	It will begin with the coming of the Lord with His saints to judge and to reign (Rev 19:11-16; Jude 14, 15), and the binding of Satan	The seventh administration opens with Christ's return with His saints (Rev 19:11-16).
52	102	Revision	2. The Seven Times or Dispensations.	*nor Judgment;*	nor Wrath;	Brought into line with the names of the sixth and seventh administrations; "He shall judge the world with righteousness" (Psa 96:13).

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53	102	Revision	2. The Seven Times or Dispensations.	*it issues in the last or seventh Dispensation, which corresponds*	it issues in that which lies beyond all the seven Dispensations, which corresponds	The Eternal State stands beyond the seven.
54	102	Revision	2. The Seven Times or Dispensations.	(*g*) *The Eternal State.—Very little is said about this last.*	The Eternal State, beyond the seven.—Very little is said about it.	The Eternal State stands beyond the seven.
55	102	Revision	3. The Special Characteristics of the Dispensations.	*1st. Innocence* ● *2nd. Without Law.* ● *3rd. Under Law.* ● *4th. Under Grace.* ● *5th. Under Judgment.* ● *6th. Millennial.* ● *7th. Glory.*	1st. Innocence. ● 2nd. Without Law. ● 3rd. Under Law. ● 4th. In the presence of the King. ● 5th. Under Grace. ● 6th. Under Wrath. ● 7th. Under the righteous rule of the King (Millennial). ● Beyond these: Glory.	Characteristics restated for the seven administrations.
56	103	Revision	3. The Special Characteristics of the Dispensations.	*1st. The Edenic state ended in the expulsion from Eden. 2nd. The Period without Law ended with the Flood and the Judgment on Babel.* ● *3rd. The Period under Law ended in the Rejection of Israel.* ● *4th. The Dispensation of Grace will end in the Rapture of the …*	1st. The Edenic state ended in the expulsion from Eden. ● 2nd. The Period without Law saw the judgments of the Flood and of Babel, and ended when Israel was brought out of Egypt and the Law was given at Sinai. ● 3rd. The Period under Law ended with the coming …	The crisis ending each administration restated for the seven administrations.
57	105	Revision	5. The Parenthesis of the Present Dispensation.	*nearly 1,900 years*	nearly two thousand years	Date-relative wording, brought into line with "nearly 2,000 years" on the same page.
58	106	Revision	5. The Parenthesis of the Present Dispensation.	*the previous Dispensation of Law*	the previous Dispensations of the Law and of the Kingdom	Brought into line with the seven administrations.
59	106	Revision	5. The Parenthesis of the Present Dispensation.	*Luke 1:32, 32*	Luke 1:31, 32	Reference corrected.
60	118	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	(*Acts 2:38, 3:19-21*)	(Acts 3:19-21)	Acts 2:38 belongs to the opening of the administration of Grace on the day of Pentecost.

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61	118	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*When Peter's Ministry to the Circumcision ended in his imprisonment (Acts 12), and Paul was raised up and sent forth, it was with the added good news of Grace.*	The good news of the grace of God had been proclaimed from the day of Pentecost; and when Paul was raised up and sent forth, the fulness of it was committed to him (Acts 20:24; Eph 3:2). Yet it was not another gospel than that which Peter preached: "whether ...	Paul and Peter preached one gospel (1 Cor 15:11; Gal 2:7-9); grace was preached from Pentecost.
62	126	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*by baptizing them in the Triune name of Father, Son, and Holy Ghost.*	by baptizing them "into the name of the Father, and of the Son, and of the Holy Ghost." Scripture knows nothing of a "Triune name." In the Hebrew manner of speech "the name" stands for the person himself, and all that he is; and the preposition (εις, eis) ...	Matthew 28:19, which every Greek manuscript contains, gives no “Triune name”: “name” is the Hebrew idiom for the person, and eis means “unto” (1 Cor 10:2).
63	127	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*but into the Triune name of "the Father, and of the Son, and of the Holy Ghost."*	but "into the name of the Father, and of the Son, and of the Holy Ghost": that is, unto God the Father, unto the Son whom He has made both Lord and Christ, and unto the gift which He bestows.	See the note on Matthew 28:19 above: Scripture speaks of no “Triune name.”
64	128	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*about to send the Holy Spirit to be with them*	about to send the gift of holy spirit to be with them	The promised Comforter is the gift (John 14:16; Acts 1:4-5); “it” is said of the gift.
65	128	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*delegated to the Holy Spirit*	delegated to the gift of holy spirit	As above.
66	129	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*which according to the teaching of most Christians was set up, within ten days*	which was indeed to begin within ten days, on the day of Pentecost	The Church of God began at Pentecost (Acts 2:1-4; 1 Cor 12:13).

No.	Page	Type	Section	As first printed	As it now reads	Reason
67	129	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*As long as the Divine offer of the kingdom made by Peter in Acts 3:19-21 (RV) was open,*	In the Acts of the Apostles	The time-limit set by the author depended on the Church beginning after Acts 28.
68	130	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*but the change is not complete until the offer of the kingdom made in Acts 3:19, 20 was finally and formally closed and withdrawn in Acts 28:25, 26. Until then baptism with water was continued, though it was decreasing.*	from the day of Pentecost (Acts 2:1-4). Baptism with water still continued for a time, even among Paul's own converts at Corinth (1 Cor 1:14-16); yet he could say, "Christ sent me not to baptize, but to preach the gospel" (1 Cor 1:17).	The baptism with holy spirit came at Pentecost; water baptisms did take place in the administration of Grace (1 Cor 1:14-16).
69	131	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*We hear nothing of baptism in the Triune name till the time of Justin Martyr (AD 114-165), and at the London Synod, called by Augustine in 605, any other form of words was pronounced to be invalid. This was confirmed by Pope Zacharius (741-752).*	The earliest writing after the New Testament to give the threefold words in baptism is the "Teaching of the Twelve Apostles" (the Didache), commonly dated about AD 100-120; and Justin Martyr (about AD 100-165) gives them also. Afterward any other form of ...	The Didache (published 1883) gives the threefold words earlier than Justin Martyr; Justin's dates corrected. The "London Synod of 605" could not be verified and is omitted.
70	131	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*We cannot believe that such a difference between the command in Matthew 28 and the practice of the Apostles in the Acts, can be accounted for on the ground that there is no difference between the use of the three names and the one. ... How can the one include ...*	Nor is the difficulty removed by supposing that the Apostles merely exchanged one form of words for another. The command itself prescribes no form of words at all. It speaks of those unto whom the disciple is given over; and the Apostles never recited it as a ...	The argument assumed that Matthew 28:19 is a formula of three names; it is not (see above).
71	132	Addition	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	—	* These verses are wanting in the two oldest Greek manuscripts, the Sinaitic and the Vatican, which is why some so regard them. They are found in the great mass of the MSS.	Addition: the manuscript facts concerning Mark 16:9-20.

No.	Page	Type	Section	As first printed	As it now reads	Reason
72	132	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*had not yet been made known for the obedience of faith*	had not yet been set forth in its fulness in writing	The Mystery was already revealed to the apostles and prophets (Eph 3:5) and shown in Acts 10-11 before the Council.
73	133	Revision	2. We must not take Truth belonging to a PAST Dispensation and interpret it of the PRESENT.	*Out of the eighty-four occurrences of this title in the New Testament, eighty of them are in the four Gospels*	Of the more than eighty occurrences of this title in the New Testament, all but four are in the four Gospels	The count varies with the Greek text used; outside the Gospels the title occurs only in Acts 7:56, Heb 2:6 and Rev 1:13, 14:14.
74	134	Revision	3. The PRESENT not to be read into the PAST.	*directly, by special revelation from God to the Apostle Paul, and by the "Apostles and prophets" specially raised up for that purpose.*	by revelation from God "unto his holy apostles and prophets by the Spirit" (Eph 3:5): shown first in the house of Cornelius, when God gave the Gentiles "the like gift as he did unto us" (Acts 11:15-17), and then committed in its fulness to the Apostle Paul (Eph 3:2-9).	Eph 3:5; Acts 10-11; 15:7.
75	135	Revision	3. The PRESENT not to be read into the PAST.	*until revealed to and by Paul*	until revealed to the apostles and prophets, and set forth by Paul	Eph 3:5.
76	135	Revision	3. The PRESENT not to be read into the PAST.	*anywhere before its revelation through the Apostle Paul*	anywhere before its revelation after the day of Pentecost	Eph 3:5; Acts 10-11.
77	137	Revision	3. The PRESENT not to be read into the PAST.	*In all these passages the expression "sons of God" is used of angels.**	In Job (1:6, 2:1, 38:7) the expression "sons of God" is used of angels.* But in Genesis 6:2, 4 it cannot be so used. The chapter which records the creation tells us ten times that every living thing brings forth "after his kind" (Gen 1:11-25); and the Lord ...	Genesis 6: the “sons of God” were men of Seth’s line, not angels (Gen 1:11-25 “after his kind”; Matt 22:30; Gen 4:26; Num 16:2; Num 13:32-33).

No.	Page	Type	Section	As first printed	As it now reads	Reason
78	137	Revision	3. The PRESENT not to be read into the PAST.	*This Pauline usage of the expression is, therefore, quite distinct from the expression as we find it in the Old Testament. Had this been discerned, and the Present Dispensation not read into the Past, it would never have entered into any one's head to have …*	This Pauline usage of the expression is, therefore, quite distinct from the expression as we find it in the Old Testament. Had this been discerned, and the Present Dispensation not read into the Past, it would have been seen that the "sons of God" of Genesis …	See the note on Genesis 6 above.
79	137	Revision	3. The PRESENT not to be read into the PAST.	** For, as a matter of fact, we see good and bad men and women marrying every day without any breed of monstrosities such as were the Nephilim, Rephaim, etc.*	* The Nephilim were not a breed of monstrosities, but "mighty men...men of renown" (Gen 6:4); the same words are used of the princes who rose up with Korah (Num 16:2). The report of giants brought back by the spies is itself called "an evil report" (Num 13:32, 33).	See the note on Genesis 6 above.
80	138	Revision	3. The PRESENT not to be read into the PAST.	*in the Gospels, and in the Acts of the Apostles: at any rate, in the earlier portion of the Acts, which is a transitional book. During that period (covered by the Gospels and Acts)*	in the Gospels. During that period	The Church of God began at Pentecost, so the Acts does not belong to the period of the "sheep-fold."
81	138	Revision	3. The PRESENT not to be read into the PAST.	*Peter called out the "other sheep" … These are the Ecclesia or "Church" of the Gospels and Acts. They had been led into this fold, but they were to be led out (John 10:9), and this commission was given to Paul. … When that Prophecy was fulfilled in Acts 28 …*	On the day of Pentecost a new thing began. The promised gift was poured out (Acts 2:1-4, 33); and "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor 12:13). Peter was used to bring in the "other sheep" which the Shepherd …	The Church of God, the one body, existed from Pentecost (1 Cor 12:13, written before Acts 28); Gentiles were brought in through Peter (Acts 10-11).
82	138	Revision	3. The PRESENT not to be read into the PAST.	*Henceforward the word*	In this sense the word	Follows from the previous change.
83	138	Revision	3. The PRESENT not to be read into the PAST.	*in the Gospels and earlier chapters of the Acts.*	in the Gospels.	The Church of God began at Pentecost.

No.	Page	Type	Section	As first printed	As it now reads	Reason
84	140	Revision	3. The PRESENT not to be read into the PAST.	*nor in the Gospels, nor in the earlier transitional portion of the Acts. Our English word "church" is said to be derived from a combination and corruption of two Greek words, κυριος (kyrios), Lord, and οικος (oikos), house. Hence Kyriake, the Lord's house, ...*	nor in the Gospels. Our English word "church" is derived from the Greek κυριακον (kuriakon), the Lord's [house], preserved in Scotch kirk.	The Church began at Pentecost; the etymology of “church” corrected (from kuriakon, not kyrios + oikos).
85	140	Revision	3. The PRESENT not to be read into the PAST.	*until it was revealed to Paul as the Secret*	until it was revealed "unto his holy apostles and prophets" (Eph 3:5), and to Paul, as the Secret	Eph 3:5.
86	160	Revision	6. The Truth and Teaching of the CANONICAL Order is to be distinguished from the CHRONOLOGICAL and Historical Order.	*are always found together, and in the order in which we have them in our Bibles to-day. No Greek MS has ever yet been seen in which this order varies.*	are always found together, and, in almost all the Greek MSS, in the order in which we have them in our Bibles to-day. The one notable exception is the ancient papyrus P46 (about AD 200), of which we have spoken above.	See the note on P46 at the Divisions of the Greek Text.
87	163	Addition	6. The Truth and Teaching of the CANONICAL Order is to be distinguished from the CHRONOLOGICAL and Historical Order.	—	* Many now place Galatians earlier, before the Council of Acts 15 (about AD 48 or 49), holding that it was written to the churches of South Galatia founded in Acts 13 and 14. The question is not settled.	Addition: the date of Galatians is still disputed.
88	163	Revision	6. The Truth and Teaching of the CANONICAL Order is to be distinguished from the CHRONOLOGICAL and Historical Order.	*Up to Acts 28 Peter's offer of the kingdom (Acts 3:19-21, RV) was still open.*	Up to Acts 28 the Apostle went "to the Jew first" (Rom 1:16; Acts 13:46, 28:17), and Israel as a nation was still being called to repentance.	The Kingdom “offer” is not held to have stayed open until Acts 28; Paul’s practice of going to the Jew first is the fact.

No.	Page	Type	Section	As first printed	As it now reads	Reason
89	163	Revision	6. The Truth and Teaching of the CANONICAL Order is to be distinguished from the CHRONOLOGICAL and Historical Order.	*It is obvious that not until after Acts 28 could any declaration of the Mystery have been made. Until then nothing could be said which would be incompatible with the possible acceptance of Peter's offer.*	Yet the one body was already a fact before Acts 28. In 1 Corinthians (AD 57) and Romans (AD 58), written before it, Paul writes, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor 12:13), and "we, being many, are one body ...	By the author's own table of dates, 1 Corinthians and Romans precede Acts 28 and already speak of the one body.
90	171	Revision	Canon I	*of the angels that sinned in the days of Noah, and who are now*	of "the angels that sinned," who are now	2 Peter 2:4 does not say that the angels sinned "in the days of Noah"; the time is given in 1 Peter 3:20, which the author takes up below.
91	172	Revision	Canon I	*They took part in the gigantic plot to corrupt and destroy the whole human race. The nature of their sin is clear from Jude 6. The time of it is also given in 2 Peter 2:4, 5, and here, in 1 Peter 3:20. The object of it we have in Genesis 6. The great promise ...*	They had their part in the great design of the enemy against the human race. The nature of their sin is clear from Jude 6: they "kept not their first estate, but left their own habitation." The time of their disobedience is given here, in 1 Peter 3:20: "in ...	The "sons of God" of Genesis 6 were men of the line of Seth, not angels: every living thing brings forth "after his kind" (Gen 1:11-25), the angels "neither marry, nor are given in marriage" (Matt 22:30), and the sin of 6:2 follows the "saw...took" of Genesis 3:6. 1 Peter 3:20 gives the time of the spirits' disobedience, "in the days of Noah," without joining it to Genesis 6:2.
92	173	Revision	Canon I	*Having as yet no clue as to the line by which "the seed of the woman" should come into the world, his first effort was to corrupt and destroy the whole human race. This he carried out as described in Genesis 6 and Jude 6. "The sons of God" were angels; "the ...*	Having as yet no clue as to the line by which "the seed of the woman" should come into the world, his first effort was to corrupt the whole human race, so that the whole might be destroyed. This he all but accomplished. "The sons of God," the line of Seth, in ...	The "sons of God" of Genesis 6 were men of the line of Seth, not angels: every living thing brings forth "after his kind" (Gen 1:11-25), the angels "neither marry, nor are given in marriage" (Matt 22:30), and the sin of 6:2 follows the "saw...took" of Genesis 3:6. 1 Peter 3:20 gives the time of the spirits' disobedience, "in the days of Noah," without joining it to Genesis 6:2.

No.	Page	Type	Section	As first printed	As it now reads	Reason
93	173	Revision	Canon I	*All, except Noah's family, were tainted with this uncanny and unholy breed called "Nephilim." Noah was tamim, i.e., "without blemish," as the word for "perfect" here is generally rendered elsewhere. All had to be destroyed by the Flood; but the angels who …*	All, except Noah's family, were carried away by it. Noah was "a just man and perfect in his generations," tamim, i.e., "without blemish," as the word for "perfect" here is generally rendered elsewhere: upright in his walk, as Job was "perfect and upright" …	The "sons of God" of Genesis 6 were men of the line of Seth, not angels: every living thing brings forth "after his kind" (Gen 1:11-25), the angels "neither marry, nor are given in marriage" (Matt 22:30), and the sin of 6:2 follows the "saw...took" of Genesis 3:6. 1 Peter 3:20 gives the time of the spirits' disobedience, "in the days of Noah," without joining it to Genesis 6:2. "Perfect" (tamim) is said of Noah's walk, as of Job's (Job 1:1).
94	174	Revision	Canon I	*in spite of the Satanic plot referred to and recorded in Genesis 6 and in which they had*	in spite of the Satanic design against the race in the days of Noah, in which they had	See the note on the "sons of God" above.
95	175	Revision	Canon I	*occurs 280 times in the Septuagint*	occurs about 280 times in the Septuagint	The count varies a little with the edition of the Septuagint.
96	176	Revision	Canon I	*ο διαθεμενος (ho diathemenos) means the appointed; and here, the appointed sacrifice, by which all covenants must be made. It is masculine in Gender in order to agree not with the Greek work θυσια (thusia), sacrifice, but with the Hebrew thought (זָבַח …*	ο διαθεμενος (ho diathemenos) means the appointed; and here, the appointed sacrifice, by which all covenants must be made. That this is its sense here is shown, not by its form, but by the scope of the passage and by the usage of the word diatheke given above.	The argument from the gender of the Hebrew word zevach does not hold, for Greek grammar does not follow the gender of a Hebrew word; the point rests on the scope and on the usage of diatheke, which the author gives.
97	177	Revision	Canon I	*Yes, it sends us again to the Lexicon and to the Concordance. There we find that usage connects it with being bowed down. Psalm 44:25 (26), "Our soul is bowed down to the dust." Lamentations 3:20, "my soul...is humbled in me" (margin "Hebrew bowed").**	Yes; but here the Lexicon and the Concordance can help us only a little. The word occurs nowhere else, and the lexicons own that its meaning is uncertain. Words of like sound are used of being bowed down: Psalm 44:25 (26), "Our soul is bowed down to the …	The words in Psalm 44:25 and Lamentations 3:20 are not the same word as suach in Genesis 24:63, which occurs only there; the author's conclusion rests on the context, as he goes on to show.

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98	178	Revision	Canon II, i. Introductory: The History and Importance of the Subject.	* *Rabbi Bon Isaac ben Jehudah, a celebrated Spanish-Jewish statesman, philosopher, theologian, and commentator, born 1437. His commentaries anticipate much of what has been advanced as new by modern theologians* (*Kitto, Enc. Bibl article by CDG*).	* Don Isaac ben Judah Abravanel (1437-1508), a celebrated Spanish-Jewish statesman, philosopher, theologian, and commentator. His commentaries anticipate much of what has been advanced as new by modern theologians (Kitto, Enc. Bibl article by CDG).	The footnote names Abravanel, who is mentioned in the next paragraph; "Rabbi Bon Isaac ben Jehudah" was a corruption of his name.
99	179	Revision	Canon II, i. Introductory: The History and Importance of the Subject.	(*London, 1835*)	(London, 1778)	Lowth's Isaiah: A New Translation was first published in 1778; 1835 is a later edition.
100	190	Revision	Canon II, v. Illustrations of these Advantages.	*but by the Holy Spirit, borne along,*	but by holy spirit, borne along,	The Greek is pneuma hagion without the article, which the author himself renders "holy spirit" and "power from on high" (Canon I).
101	200	Addition	Canon II, v. Illustrations of these Advantages.	—	Since these words were first written the study of the Structure of Scripture has been taken up by many hands, and the student will find it treated at length in works which did not then exist: as N. W. Lund, Chiasmus in the New Testament (1942); J. W. Welch ...	Addition: the study of the Structure of Scripture since the author's day, and the tests by which a true Structure is known.
102	202	Addition	Canon III	(*nothing; words added after "in the Greek New Testament.**"*)	(So the lexicons of that day reckoned them. The standard lexicon of classical Greek is now that of Liddell, Scott, and Jones (ninth edition, 1940), which is larger still; while the vocabulary of the New Testament, in the Greek text now commonly printed, is ...	Addition: the figures are those of the lexicons of 1901; the present figures are added.

No.	Page	Type	Section	As first printed	As it now reads	Reason
103	203	Revision	Canon III, ii. Where the Use of English Words has Become Changed.	*uniformly in one direction; it is always a change for the worse. We never find a word acquiring a higher meaning! It is always down,*	almost always in one direction; it is nearly always a change for the worse. We seldom find a word acquiring a higher meaning! It is nearly always down,	A few English words have risen in meaning (as "nice" and "knight"); the rule holds of the great majority.
104	204	Revision	Canon III, ii. Where the Use of English Words has Become Changed.	*Exodus 1:13*	Exodus 1:16	Reference corrected. The command to the midwives is Exodus 1:16.
105	204	Revision	Canon III, ii. Where the Use of English Words has Become Changed.	*Parasite meant, in Greek, a sacred granary;*	Parasite meant, in Greek, one who eats beside another, a fellow-guest at the sacred feasts;	The Greek parasitos meant "one who eats beside"; the sacred granary, as the quotation below says, was the Parasitium.
106	206	Revision	Canon III, ii. Where the Use of English Words has Become Changed.	*Lusty, meant vigorous (John 8:44; 2 Tim 4:3; 1 John 2:16). Lust meant desire;*	Lusty, meant vigorous (Judg 3:29). Lust meant desire (John 8:44; 2 Tim 4:3; 1 John 2:16);	The references given are for "lust," not "lusty"; "lusty" is found in Judges 3:29.
107	206	Revision	Canon III, ii. Where the Use of English Words has Become Changed.	*the twelfth part of a shilling.*	then the twelfth part of a shilling.	Date-relative wording: the shilling was withdrawn when British money was decimalized in 1971.
108	207	Addition	Canon III, ii. Where the Use of English Words has Become Changed.	—	To these may be added a few which the reader of the Authorized Version meets with on almost every page:— Let, meant to hinder (Rom 1:13; 2 Thess 2:7). Conversation, meant manner of life (Phil 1:27; 1 Peter 1:15). Suffer, meant to allow (Matt 19:14). Meat, ...	Addition: other English words whose usage has changed, which matter to readers of the AV today.
109	208	Revision	Canon III, iii. Where the Usage of Greek Words had become Changed.	*Christ uses it of the Holy Spirit or "Comforter" within us*	Christ uses it of the gift of holy spirit, the "Comforter" within us	The promised Comforter is the gift (John 14:16; Acts 1:4-5); see the note in Part I.
110	209	Revision	Canon III, iii. Where the Usage of Greek Words had become Changed.	*Professor Flinders Petrie, of Oxford,*	Professor Flinders Petrie, of University College, London,	Flinders Petrie held his chair at University College, London.

No.	Page	Type	Section	As first printed	As it now reads	Reason
111	209	Addition	Canon III, iii. Where the Usage of Greek Words had become Changed.	—	Since these words were written the gathering has gone on. The papyri were set in order, word by word, in The Vocabulary of the Greek Testament, by J. H. Moulton and G. Milligan (1914-1929); and their evidence is now built into the standard Greek-English ...	Addition: the papyri since the author's day; later study has qualified some of the meanings given.
112	213	Revision	Canon III, iii. Where the Usage of Greek Words had become Changed.	(*1*) *is always used of a mark connected with the emperor; and* (2) *it always contains*	(1) is commonly used of a mark connected with the emperor; and (2) it commonly contains	Later study of the papyri shows these usages to be common, but not without exception.
113	215	Addition	Canon III, iv. Where Different but Concurrent Usages of Words Should be Observed in the English.	—	The English reader has now still greater helps than these. Interlinear Bibles, and concordances keyed to the numbers of Strong's Exhaustive Concordance (1890), set the Greek or Hebrew word beside every English one; and free tools such as STEP Bible (from ...	Addition: modern helps for the English reader.
114	217	Addition	Canon III, iv. Where Different but Concurrent Usages of Words Should be Observed in the English.	(*nothing; words added after "where it is rendered ghost."*)	(save that, when joined with the word "holy," it is rendered "Ghost" throughout the AV, in the expression "Holy Ghost"; and in 1 Corinthians 14:12, "spiritual gifts")	Addition: the AV renders pneuma "Ghost" in the expression "Holy Ghost" some ninety times.
115	217	Revision	Canon III, iv. Where Different but Concurrent Usages of Words Should be Observed in the English.	(3) *the Holy Spirit,*	(3) God, as the Holy Spirit, the Giver,	"God is a Spirit" (John 4:24), and He is holy; the Giver is God Himself (John 3:34; 1 John 4:13).
116	218	Addition	Canon III, iv. Where Different but Concurrent Usages of Words Should be Observed in the English.	(*nothing; words added after "never to the Holy Spirit, the Giver."*)	The Giver is God Himself: for "God is a Spirit" (John 4:24), and He is holy; it is God who "giveth not the Spirit by measure" (John 3:34), and God who "hath given us of his Spirit" (1 John 4:13).	Addition: Scripture names the Giver (John 4:24; 3:34; 1 John 4:13). The author's distinction between the Giver and the gift is kept.

No.	Page	Type	Section	As first printed	As it now reads	Reason
117	218	Revision	Canon III, iv. Where Different but Concurrent Usages of Words Should be Observed in the English.	*What was given was "the gift of tongues."*	What was given was pneuma hagion, "power from on high"; and the speaking with other tongues was its first manifestation.	By the author's own argument above, what was given was pneuma hagion; the tongues were its manifestation (Acts 2:4; 10:45-46).
118	218	Revision	Canon III, iv. Where Different but Concurrent Usages of Words Should be Observed in the English.	*2 Peter 1:20;*	2 Peter 1:21;	Reference corrected. The words "moved by the Holy Ghost" are in 2 Peter 1:21.
119	219	Addition	Canon III, iv. Where Different but Concurrent Usages of Words Should be Observed in the English.	(*nothing; words added after "committed to the Apostle Paul."*)	(Eph 3:2-3); it being "now revealed unto his holy apostles and prophets by the Spirit" (Eph 3:5)	Addition: Ephesians 3:5.
120	222	Addition	Canon III, iv. Where Different but Concurrent Usages of Words Should be Observed in the English.	(*nothing; words added after "cture (Introversion) requires "nations.""*)	The Greek text now commonly printed (Nestle-Aland, twenty-eighth edition, 2012) reads "nations" in the text.	Addition: the modern critical text confirms the author's reading.
121	226	Revision	Canon III, v. Where a Uniform Usage of Greek Words should not be Departed from in the English.	*The Hebrew Sheol, and the Greek Hades are rendered thirty-one times the grave, thirty-one times hell, three times pit; sixty-five times in all. Four times the grave is put in the margin for hell, which increases the rendering the grave to thirty-five times …*	The Hebrew Sheol is rendered thirty-one times the grave, thirty-one times hell, three times pit; sixty-five times in all. Four times the grave is put in the margin for hell, which increases the rendering the grave to thirty-five times and reduces the …	The figures given are those of the Hebrew Sheol alone; the figures for Hades are added.
122	228	Addition	Canon III, v. Where a Uniform Usage of Greek Words should not be Departed from in the English.	—	Most versions made since have accepted this, and render 2 Thessalonians 2:2 "is now present," "has come," or "is already here."	Addition: later versions confirm the author's point.
123	228	Revision	Canon III, v. Where a Uniform Usage of Greek Words should not be Departed from in the English.	*In these books, this word always means to return,*	In these books, this word commonly means to return,	In the Apocrypha the word is also used of departing and loosing; the author's point rests chiefly on Luke 12:36 and the context.

No.	Page	Type	Section	As first printed	As it now reads	Reason
124	250	Addition	Canon IV, (b) The Remoter Context.	—	A witness from outside the Bible agrees. The farmer's calendar found at Gezer in 1908, one of the oldest Hebrew writings known, names the month of "the cutting of flax" next before the month of "the barley harvest."	Addition: the Gezer Calendar (found 1908).
125	252	Revision	Canon IV, (b) The Remoter Context.	*where after three years and a half of drought there is still a little oil left;*	where, after the drought had dried up even the brook Cherith (17:7), there is still a little oil left;	The widow of Zarephath is met early in the drought, after the brook Cherith had dried up (1 Kings 17:7-12), not after three years and a half.
126	252	Revision	Canon IV, (b) The Remoter Context.	*Athaliah, the daughter of Jezebel;*	Athaliah, the daughter of Ahab (2 Chron 21:6), the husband of Jezebel;	Scripture calls Athaliah "the daughter of Ahab" (2 Chron 21:6; 2 Kings 8:18) and "the daughter of Omri" (2 Kings 8:26, i.e., his granddaughter); it does not name her mother.
127	255	Addition	Canon IV, (b) The Remoter Context.	(*nothing; words added after "whom the Lord had raised from the dead."*)	Scripture itself does not name him; and the identification is offered as the evidence suggests it, not as a thing written.	Addition: the young man of Mark 14:51-52 is not named in Scripture.
128	259	Revision	Canon IV, (b) The Remoter Context.	*This word "AFTERWARD" thus shows that the prophecy of Joel in Acts 2 is not quoted in order to prove that this Pentecostal scene was the fulfillment of it; but in order to show that, as that future scene could not be ascribed to drunkenness, so neither could …*	This word "AFTERWARD" thus shows that the prophecy of Joel is not quoted in Acts 2 as though the whole of it were then fulfilled. And the charge of drunkenness falls to the ground; for what Joel foretold of that future day could no more be ascribed to wine …	Peter says "this is that" (Acts 2:16) and "he hath shed forth this, which ye now see and hear" (Acts 2:33): what was seen at Pentecost was a real beginning of the outpouring Joel foretold, and Peter renders Joel's "afterward" "in the last days" (Acts 2:17). The rest of the prophecy (all flesh; the wonders; deliverance in Mount Zion) is still future. The Church of God began at Pentecost (Acts 2:1-4; 1 Cor 12:13).

No.	Page	Type	Section	As first printed	As it now reads	Reason
129	259	Revision	Canon IV, (b) The Remoter Context.	*At least, a child could see that Acts 2 is not the fulfillment of Joel 2; but it is hopeless for those to see it whose eyes are blinded by believing the tradition of those who persist in saying that "the Church was formed at Pentecost."*	Yet Peter does say, "This is that." Having declared that God had raised up Jesus and exalted Him, he says: "having received of the Father the promise of the holy spirit, he hath shed forth this, which ye now see and hear" (Acts 2:33). What they saw and heard ...	Peter says "this is that" (Acts 2:16) and "he hath shed forth this, which ye now see and hear" (Acts 2:33): what was seen at Pentecost was a real beginning of the outpouring Joel foretold, and Peter renders Joel's "afterward" "in the last days" (Acts 2:17). The rest of the prophecy (all flesh; the wonders; deliverance in Mount Zion) is still future. The Church of God began at Pentecost (Acts 2:1-4; 1 Cor 12:13).
130	259	Revision	Canon IV, (b) The Remoter Context.	*It is thus perfectly certain that the word "this" in Acts 2:16 refers to what follows, and not to what precedes: to the yet future events prophesied by Joel, and not to the events then taking place at Jerusalem.*	It is thus perfectly certain that "this is that" does not mean that the whole of Joel's prophecy was then fulfilled. His "afterward" still looks on to the yet future events which he prophesied, when the blessing shall be bestowed upon Israel's Land and ...	Peter says "this is that" (Acts 2:16) and "he hath shed forth this, which ye now see and hear" (Acts 2:33): what was seen at Pentecost was a real beginning of the outpouring Joel foretold, and Peter renders Joel's "afterward" "in the last days" (Acts 2:17). The rest of the prophecy (all flesh; the wonders; deliverance in Mount Zion) is still future. The Church of God began at Pentecost (Acts 2:1-4; 1 Cor 12:13).
131	260	Revision	Canon IV, (b) The Remoter Context.	*For this we have to go to the very remote Context of Genesis 6:1, 4, where we learn by comparing 2 Peter 2:4 and Jude 6 the reason for this injunction.* (*See Canon I, pp. 192, 193, and notes on "angel" and "spirit".*)	For the reason of this injunction we have to go to the remoter Context of the Word as a whole. There we learn that the angels are witnesses of what is done among the saints: "we are made a spectacle unto the world, and to angels" (1 Cor 4:9); "unto the ...	The "sons of God" of Genesis 6 were men of the line of Seth, not angels: every living thing brings forth "after his kind" (Gen 1:11-25), the angels "neither marry, nor are given in marriage" (Matt 22:30), and the sin of 6:2 follows the "saw...took" of Genesis 3:6. 1 Peter 3:20 gives the time of the spirits' disobedience, "in the days of Noah," without joining it to Genesis 6:2. The reason given rested on the angelic reading of Genesis 6:1-4; it is replaced by what Scripture says of the angels as witnesses.

No.	Page	Type	Section	As first printed	As it now reads	Reason
132	260	Revision	Canon IV, (b) The Remoter Context.	*which was Isaac, who was not born till thirty years later*	which was Isaac, who was not born till twenty-five years later (Gen 12:4, 21:5); the four hundred years being reckoned from the time when the "seed" was first afflicted, when Isaac, being weaned, was mocked by Ishmael (Gen 21:8, 9; Gal 4:29), thirty years after the promise	Isaac was born twenty-five years after the call (Abraham was 75 at the call and 100 at Isaac's birth). The thirty years run to the mocking at the weaning, from which the author elsewhere reckons the four hundred years.
133	263	Revision	Canon V, i. Words.	*2. "Hallelujah."—This Hebrew word occurs twenty-eight times, and is eleven times transliterated "Hallelujah," or, according to the Greek spelling in the New Testament, "Alleluia"; and is nineteen times translated, "Praise ye the Lord."*	2. "Hallelujah."—This Hebrew word occurs twenty-eight times in the Bible: twenty-four times in the Psalms, where it is always translated "Praise ye the LORD"; and four times in the Apocalypse (Rev 19:1,3,4,6), where it is transliterated, according to the ...	The figures given (11 + 19) did not add up to 28. Hallelujah occurs twenty-four times in Psalms 104-150, always translated, and four times in Revelation 19, transliterated.
134	265	Revision	Canon V, i. Words.	*4. "Jerusalem."—The first occurrence of the word "Jerusalem" is in Judges 1:7, 8. And in one sentence the whole subsequent history of centuries is condensed.*	4. "Jerusalem."—The first occurrence of the word "Jerusalem" is in Joshua 10:1, where Adoni-zedek, "king of Jerusalem," gathers together five kings to make war, and is overthrown (Josh 10:1-27). And when next the city itself is spoken of in the history ...	The first occurrence of "Jerusalem" is Joshua 10:1, not Judges 1:7. It also opens the city's history with war, so the author's point stands.
135	265	Addition	Canon V, i. Words.	(*nothing; words added after "destroyed by fire."*)	(So it stood when these words were written; and the city has known war again since, in 1917, in 1948, and in 1967.)	Addition: date-relative statement brought up to date.

No.	Page	Type	Section	As first printed	As it now reads	Reason
136	266	Revision	Canon V, i. Words.	*Eight is a new first and, like the Number Three, is associated with newness, especially in resurrection, which took place on "the first day of the week." It first occurs in Genesis 5:4 in the number of the years of Adam, the end of the first man. "The second …*	Eight is a new first and, like the Number Three, is associated with newness, especially in resurrection. It first occurs in Genesis 5:4 in the number of the years of Adam, the end of the first man; and by itself in Genesis 17:12, where the child was to be …	The Lord rose at the end of the sabbath, after three days and three nights (Matt 12:40; 28:1); the tomb was found empty on the first day of the week. The first occurrence of eight by itself (Gen 17:12) is added, so that the rule is applied as for Ten and Twelve.
137	267	Revision	Canon V, i. Words.	*Nine occurs first in Leviticus 25:22, and is used of the end of full time. Inasmuch as the fulness of time issues in judgment for good or evil, so nine becomes the symbol or hall-mark of all that stands connected with judgment.*	Nine first appears in the years of Adam and his line (Gen 5:5), and is first used of a season in Leviticus 23:32 and 25:22, at the end of full time. Inasmuch as the fulness of time issues in judgment for good or evil, so nine becomes the symbol or hall-mark …	Nine occurs before Leviticus 25:22 (Gen 5:5; 17:1; Lev 23:32).
138	267	Revision	Canon V, i. Words.	*Ten is the great cardinal number, completing one order and commencing a new one. Hence it is used of ordinal perfection, and is so used in its first occurrence in Genesis 24:55.*	Ten is the great cardinal number, completing one order and commencing a new one. Hence it is used of ordinal perfection, as in the ten generations from Adam to Noah (Gen 5). The number first stands by itself in Genesis 16:3.	"Ten" occurs before Genesis 24:55 (Gen 16:3; 18:32; 24:10).
139	267	Revision	Canon V, i. Words.	* *See Bible Prophecy Research file The Numbers 10, 11, and 12.*	* See the author's Number in Scripture.	The footnote of the electronic text pointed to a file of its own website, not to the author's work.
140	267	Revision	Canon V, i. Words.	* *See Bible Prophecy Research file The Number 13.*	* See the author's Number in Scripture.	As above.
141	282	Revision	Canon VII	*The one reading is μη απολυται (me apolutai), do not put away, separate not, do not put out.*	In Romans 14:15 the one reading is μη ... απολυε (me ... apolue), do not put away, separate not, do not put out.	The verb in Romans 14:15 is the imperative (apollue / apolue), standing with the negative; the form apolutai with "not" belongs to neither verse.

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142	282	Revision	Canon VII	*The other reading is μη απολλυται (me apollutai), do not destroy.**	The other reading is μη ... απολλυε (me ... apollue), do not destroy.* In 1 Corinthians 8:11 there is no negative, for the verb is not a command but a statement: απολλυται (apollutai), perisheth; or, from the verb with one "l," is put away.	The Greek forms corrected for each verse: Romans 14:15 has the imperative with the negative; 1 Corinthians 8:11 has the indicative, without a negative.
143	282	Revision	Canon VII	*the reading "Do not put away" (or "put out") is supported by "D" (see above), and was the original reading of that MS; while the other reading is the subject of four various readings, showing the perplexity of the transcribers.*	the reading "is put away" (or "put out") is supported by "D" (see above), and was the original reading of that MS; while the other reading is the subject of four various readings (απολλυται γαρ, for perisheth, read by the Sinaitic as first written and by the ...	There is no "not" in 1 Corinthians 8:11; the four readings of the verb are now named, with their chief witnesses.
144	283	Addition	Canon VII	—	It must be added, in all fairness, that the critical editions of the Greek Text, from Tischendorf to the present day, all read απολλυε in Romans 14:15 and απολλυται in 1 Corinthians 8:11; and that the ancient Versions (the Latin and the Syriac among them) ...	Addition: the state of the evidence in the critical editions and the ancient Versions.
145	284	Revision	Canon VII	*a MS in the Anglican Library of the Augustinian Monks in Rome.*	a MS in the Angelica Library of the Augustinian Monks in Rome.	Codex L (Angelicus) is in the Biblioteca Angelica, the library founded by the Augustinians in Rome.
146	284	Revision	Canon VII	*Cent. xii., known as "a."*	Cent. xiii., known as "a."	Lambeth Palace MS 1182 (Gregory-Aland 206) is now dated to the thirteenth century.
147	284	Revision	Canon VII	*dated 1157.*	dated 1357.	British Library Add. MS 11837 (Gregory-Aland 201) is dated by its colophon to AD 1357.
148	284	Revision	Canon VII	*of about Cent. xii.,*	of Cent. xv.,	The Codex Leicestrensis (Gregory-Aland 69) is dated to the fifteenth century.
149	288	Revision	Canon VIII	*1 Corinthians 16:1,*	1 Corinthians 16:2,	Reference corrected. "That there be no gatherings when I come" is verse 2.

No.	Page	Type	Section	As first printed	As it now reads	Reason
150	289	Addition	Canon VIII, i. Illustration of Accuracy Applied to the Removal of Difficulties.	—	This is no new reading. The Mishnah (Yebamoth viii. 3) gives it in the same words: "An Ammonite, but not an Ammonitess; a Moabite, but not a Moabitess."	Addition: the same reading in ancient Jewish interpretation.
151	290	Revision	Canon VIII, i. Illustration of Accuracy Applied to the Removal of Difficulties.	*It was through reading this inaccurately that the late Professor Mivart*	It has been said that it was through reading this inaccurately that the late Professor Mivart	St George Jackson Mivart was excommunicated in 1900 after a series of controversial articles; that Jeremiah 7:22 was the cause cannot now be confirmed.
152	290	Addition	Canon VIII, i. Illustration of Accuracy Applied to the Removal of Difficulties.	(*nothing; words added after "(Compare Luke 11:28.)"*)	This is the explanation most commonly given; though the cases do not always mark this distinction elsewhere, and it should be held with some reserve. The explanation of the next difficulty does not depend upon it.	Addition: grammarians since have found that the distinction of cases after akouo is not consistent throughout the New Testament.
153	292	Revision	Canon VIII, i. Illustration of Accuracy Applied to the Removal of Difficulties.	(*Bishop Lightfoot*)	(Dr. John Lightfoot)	The view that Jeremiah, standing first in the Jewish order of the prophets, is put for the whole is that of John Lightfoot (1602-1675), Horae Hebraicae, not of Bishop J. B. Lightfoot.
154	294	Addition	Canon VIII, i. Illustration of Accuracy Applied to the Removal of Difficulties.	(*nothing; words added after "(Compare Matt 27:37 with v 39).")*	(The words naming the three languages in Luke 23:38 are not found in the oldest manuscripts; but the place and time of the inscription which Luke records do not depend upon them.)	Addition: the words "in letters of Greek, and Latin, and Hebrew" are wanting in the oldest manuscripts of Luke 23:38 (as P75 and B).
155	299	Revision	Canon VIII, 1. Words and Expressions.	*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.**	This agrees with what is now known of the history of Egypt, in which one line of kings followed another, and in which, for a time, a foreign line ruled the land, until it was driven out and a new line of native kings arose. Some have seen in the rise of that ...	Rameses II was Egyptian (19th Dynasty), not Assyrian; his mummy is now in the National Museum of Egyptian Civilization, Cairo (the Bulak collection was moved long ago). The Merneptah Stele (1896) names Israel in Canaan, so Merneptah is unlikely to be the Pharaoh of the Exodus. Isaiah 52:4-5 sets the Egyptian and Assyrian oppressions side by side as distinct. The word-study of heteros, above, stands.

No.	Page	Type	Section	As first printed	As it now reads	Reason
156	299	Revision	Canon VIII, 1. Words and Expressions.	*"The world that then was" (Gen 1:2).—The accurate reading in the English of the AV Genesis 1:2 will be sufficient to show there is something in the verse which needs explanation; and when we have explained it we shall find that it points to a wonderful …*	"The world that then was" (2 Peter 3:6; Gen 1:2).—Accurate reading is nowhere more needed than in Genesis 1:2, and in the use which has been made of it.	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
157	299	Revision	Canon VIII, 1. Words and Expressions.	*This discovery would be impossible if the Revised Version were used, as the Revisers deliberately discarded the use of italics in certain cases, one of which was in the case of the verb "to be," which does not exist in Hebrew.*	Here the Authorized Version helps us; for it marks by italics the words which the translators supplied. The Revisers deliberately discarded the use of italics in certain cases, one of which was in the case of the verb "to be," which in Hebrew is very often not expressed.	Hebrew has the verb "to be" (hayah), though it often leaves it unexpressed. In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
158	299	Revision	Canon VIII, 1. Words and Expressions.	*Here, it will be seen that, the first "was" is in Roman type, while the second is in Italic type. This accuracy tells us that the latter verb, "was," represents the verb to be; and that the former "was" must represent a different verb, and not the verb "to …*	Here, it will be seen that, the first "was" is in Roman type, while the second is in Italic type. This accuracy tells us that the former "was" stands for a verb in the Hebrew, הָיָה (hayah), while the latter is supplied, there being no verb in the Hebrew at that place.	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).

No.	Page	Type	Section	As first printed	As it now reads	Reason
159	300	Revision	Canon VIII, 1. Words and Expressions.	*That this is its meaning is clear from the very next verse (v 3): "Let there be light, and there was light." Here the verb for "be" and "was" is hayah, and means become, while, in verse 4, the verb "was" is the verb to be, and is in italics.*	Hayah is the Hebrew verb to be: it means also to become, or come to pass; and which of these it means must be learned, not from the word alone, but from the form of the sentence in which it stands. In verse 3, "Let there be light, and there was light," it is ...	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
160	300	Revision	Canon VIII, 1. Words and Expressions.	*If we enquire further about the verb hayah we find it in Genesis 2:7, "and man became a living soul; 4:14, "it shall come to pass"; 9:15, "the waters shall no more become a flood"; 19:26, Lot's wife "became a pillar of salt."*	Where hayah does mean "became," it stands in this narrative form: Genesis 2:7, "and man became a living soul"; 19:26, Lot's wife "became a pillar of salt." But in Genesis 1:2 the sentence is framed differently. It begins with its noun, "And the earth," and ...	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
161	300	Revision	Canon VIII, 1. Words and Expressions.	*From all this we assuredly learn that Genesis 1:2 should read, "and the earth BECAME without form."*	From all this we learn that Genesis 1:2 should read, as it stands in the AV, "And the earth was without form, and void": it describes the earth as first created, not yet formed, and not yet filled.	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).

No.	Page	Type	Section	As first printed	As it now reads	Reason
162	300	Revision	Canon VIII, 1. Words and Expressions.	*But this word תֹּהוּ (tohu) is the very word which is translated "without form" in Genesis 1:2. So that, whatever tohu means, it is evident that God did not create the earth tohu. Therefore it must have become so, at some time, in some way, and from some ...*	But this word תֹּהוּ (tohu) is the very word which is translated "without form" in Genesis 1:2. What then does Isaiah mean? He tells us in his next words: "he formed it to be inhabited." God did not create the earth to be tohu, to remain empty, but to be ...	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
163	300	Revision	Canon VIII, 1. Words and Expressions.	*It is clear from this that in Genesis 1:1 we have the record concerning what is called in 2 Peter 3:6 "the world that then was." This earth, we are there told also, "being overflowed with water perished." This is exactly what is stated in Genesis 1:1, 2.*	Neither does 2 Peter 3:6 speak of a world before Genesis 1:2. "The world that then was, being overflowed with water, perished." The same Epistle tells us what that overflowing was: God "spared not the old world, but saved Noah...bringing in the flood upon the ...	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31). See also the note to 2 Peter 3:6 in Part I.
164	300	Revision	Canon VIII, 1. Words and Expressions.	*So that at the end of the first verse we must put a very large full stop; or draw a line; or leave a blank space, so as to separate verse 1 from what follows in verse 2, which relates to "the heavens and earth which are now" (2 Peter 3:7), and which will ...*	So that we need put no blank space at the end of the first verse. The heavens and the earth of Genesis 1, and the world which perished in the Flood, are followed by "the heavens and the earth, which are now" (2 Peter 3:7), and which will continue, until the ...	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).

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165	301	Revision	Canon VIII, 1. Words and Expressions.	*When Geologists have settled how many years they require between the first and second verses of Genesis 1 there is ample room for all they want, and a large margin beside.*	Nor need we make room between the first and second verses of Genesis 1 for the ages which Geologists require; for Scripture records no ruin there, and no death before Adam. "By one man sin entered into the world, and death by sin" (Rom 5:12); and when God had ...	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
166	301	Revision	Canon VIII, 1. Words and Expressions.	*Meanwhile, we may well conclude that all the fossils and remains which are found belonged to "the world that then was," and thus, at one stroke, remove all friction between Geology and Scripture.*	We may well conclude, therefore, that the fossils and remains which are found in the rocks are to be sought, not in a world before Adam, but in the world which, "being overflowed with water, perished."	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
167	301	Revision	Canon VIII, 1. Words and Expressions.	*Again, we ask, why assume that all the Geological phenomena pertain to the earth "which is now," when it is this very assumption which creates the difficulty? and compels us to ignore all the phenomena of God's Word mentioned above?*	Again, we ask, why assume that the phenomena of the rocks must be read by the hypotheses of men, when it is this very assumption which creates the difficulty, and compels us to ignore the phenomena of God's Word mentioned above?	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
168	304	Revision	Canon VIII, 3. Marks of Time.	*a subsequent assault by another king of Babylon.*	a subsequent assault by the king of Babylon.	Sennacherib was king of Assyria; the later assault was by Nebuchadnezzar, king of Babylon.

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169	304	Addition	Canon VIII, 3. Marks of Time.	—	Since these words were written, letters have been found in the ruins of Lachish itself (in 1935), written in the very days of which Jeremiah speaks. In one of them an officer writes that he is watching for the signals of Lachish, "for we cannot see Azekah": ...	Addition: the Lachish Letters (found 1935) and the Lachish reliefs of Sennacherib.
170	308	Revision	Canon VIII, 3. Marks of Time.	*to show that that prophecy was then being fulfilled,*	to show that the whole of that prophecy was then fulfilled,	Peter says "this is that" (Acts 2:16) and "he hath shed forth this, which ye now see and hear" (Acts 2:33): what was seen at Pentecost was a real beginning of the outpouring Joel foretold, and Peter renders Joel's "afterward" "in the last days" (Acts 2:17). The rest of the prophecy (all flesh; the wonders; deliverance in Mount Zion) is still future. The Church of God began at Pentecost (Acts 2:1-4; 1 Cor 12:13).
171	308	Revision	Canon VIII, 3. Marks of Time.	*Peter is merely rebutting the charge of drunkenness, and showing that it could not be true, inasmuch as similar scenes were spoken of by Joel the prophet. When he says, "This is that which was spoken of by the prophet Joel" he can mean only this* (*sing.*) ...	Peter rebuts the charge of drunkenness, and shows that it could not be true, inasmuch as similar scenes were spoken of by Joel the prophet. But he does more. "This is that which was spoken by the prophet Joel": what they saw and heard was the beginning of ...	Peter says "this is that" (Acts 2:16) and "he hath shed forth this, which ye now see and hear" (Acts 2:33): what was seen at Pentecost was a real beginning of the outpouring Joel foretold, and Peter renders Joel's "afterward" "in the last days" (Acts 2:17). The rest of the prophecy (all flesh; the wonders; deliverance in Mount Zion) is still future. The Church of God began at Pentecost (Acts 2:1-4; 1 Cor 12:13).
172	309	Revision	Canon VIII, 4. Marks of Reasoning.	(*3:16*)	(4:16)	Reference corrected. "Fitly joined together" is Ephesians 4:16.

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173	311	Revision	Canon VIII, 5. Numeration	*The Hebrew of the latter clause reads: "Jehovah smote seventy men, [two] fifties and one thousand."*	The Hebrew of the latter clause reads: "He smote of the people seventy men, fifty thousand men." The two numbers stand side by side without the "and" which ordinarily joins the parts of a Hebrew number; and the words "fifty thousand men" are wanting in some ...	The Hebrew "fifty" (chamishshim) is not a dual, so the reckoning of 1,170 cannot stand; the evidence of the manuscripts and of Josephus is given instead. The author's conclusion, a smaller number, stands.
174	312	Addition	Canon VIII, 5. Numeration	—	The suggestion that eleph may mean a family, or a company, and not a thousand, has been taken up again since, by G. E. Mendenhall (1958) and C. J. Humphreys (1998); but the totals which Moses himself gives, as shown above, remain the chief answer to it.	Addition: later forms of Petrie's suggestion.
175	316	Revision	Canon VIII, 6. Names of Persons and Places.	*1. Was given to DAN, before called LAISH, and*	1. Was the name given to the city at the springs of Jordan, at the foot of Hermon, near to DAN (before called LAISH), and	Excavations at Tel Dan (from 1966) show that Dan (Laish) stood about two and a half miles west of Caesarea Philippi (Banias); they were not the same place.
176	316	Addition	Canon VIII, 6. Names of Persons and Places.	—	(Excavations begun in 1987 at et-Tell, near where the Jordan enters the lake, and since at el-Araj, have renewed the question; and some now hold that there was but one Bethsaida, the Julias of Philip.)	Addition: excavations since the author's day.
177	317	Revision	Canon VIII, 6. Names of Persons and Places.	*CAESAREA in Galilee was called LAISH at first, and was afterwards known as DAN (Judge 18:29; 1 Kings 12:29). This has to be distinguished*	LAISH was afterwards known as DAN (Judg 18:29; 1 Kings 12:29); and near it, at the springs of Jordan, stood CAESAREA PHILIPPI, which has to be distinguished	See the note on Caesarea above: Caesarea Philippi was not Laish or Dan.

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178	319	Revision	Canon VIII, 7. Chronology.	*4. Nos. 2 and 3 always mean the man, Adam.*	4. Nos. 2 and 3, in these chapters, generally mean the man, Adam; though in 6:5-7, with the article, the word as plainly means mankind, so that the context must decide in each place.	In Genesis 6:5-7 ha'adam, with the article, plainly means mankind ("the wickedness of man was great").
179	319	Revision	Canon VIII, 7. Chronology.	*Noah and his family alone had preserved their breed "perfect" (v 8):*	Noah alone was "perfect in his generations" (v 9), upright in his walk:	The "sons of God" of Genesis 6 were men of the line of Seth, not angels: every living thing brings forth "after his kind" (Gen 1:11-25), the angels "neither marry, nor are given in marriage" (Matt 22:30), and the sin of 6:2 follows the "saw...took" of Genesis 3:6. 1 Peter 3:20 gives the time of the spirits' disobedience, "in the days of Noah," without joining it to Genesis 6:2. Reference corrected: verse 9.
180	319	Revision	Canon VIII, 7. Chronology.	*occurs twice in verse 8.*	occurs twice in verse 9.	Reference corrected.
181	319	Revision	Canon VIII, 7. Chronology.	(*Compare Isa 62:16*)	(Compare Isa 57:16)	Reference corrected. "The spirit should fail before me" is Isaiah 57:16; Isaiah 62 has twelve verses.
182	320	Revision	Canon VIII, 7. Chronology.	*breath in Gen 6:16,*	breath in Gen 6:17,	Reference corrected.
183	320	Revision	Canon VIII, 7. Chronology.	*which was the duration of the four hundred and seventy hebdomads,*	each being the duration of seventy hebdomads,	Each period of 490 years is seventy hebdomads (Dan 9:24); the number as printed was garbled.
184	320	Addition	Canon VIII, 7. Chronology.	(*nothing; words added after "BC 454,"*)	(the twentieth year of Artaxerxes is now commonly reckoned to be BC 445 or 444),	Addition: the date now commonly given for Nehemiah 2:1.
185	324	Addition	Canon VIII, 9. Synonymous Hebrew Words.	—	Wilson's Guide is now freely to be had again in facsimile; and the student of the Hebrew has the lexicons of Brown, Driver, and Briggs (1906) and of Koehler and Baumgartner, with the tools named under Canon III above, by which every occurrence of a Hebrew ...	Addition: helps for the Old Testament words since the author's day.

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186	328	Addition	Canon VIII, 10. The Genitive Case.	(*nothing; words added after " HAS RESPECT TO Jesus Christ (Rom 3:22).")*	(Whether this be faith in Christ, or Christ's own faithfulness, has since been much debated: an example of what we have said, that opinions may, and do, differ.)	Addition: the debate over "the faith of Jesus Christ" since the author's day.
187	331	Revision	Canon IX	*since his Commentary was published (1687-1752)*	since his Commentary, the Gnomon, was published (1742)	1687-1752 are the dates of Bengel's life; the Gnomon was published in 1742.
188	333	Addition	Canon IX	—	The larger work referred to above has been reprinted many times since, and remains the fullest treatment of the subject in the English language.	Addition.
189	335	Revision	Canon X	*"In the beginning God created the heavens and the earth."—This is "the world that then was" of 2 Peter 3:6.*	"In the beginning God created the heavens and the earth."—This is the record of the creation of all things: the heavens and the earth which, before the Flood, made up "the world that then was" (2 Peter 3:6).	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
190	335	Revision	Canon X	*And the earth became tohu and bohu.—The verb "was" means, and is translated "became" in Genesis 2:7, 4:14, 9:15, 19:26, etc.*	"And the earth was without form, and void."—The verb hayah here stands after its noun, and describes the earth as it then was, as in Jonah 3:3, "Now Nineveh was an exceeding great city."	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).

No.	Page	Type	Section	As first printed	As it now reads	Reason
191	335	Revision	Canon X	*It became* תֹּהוּ (*tohu*). *Whatever may be the meaning of the word rendered "without form," it is distinctly stated in Isaiah 44:18 that God "created it not tohu." It must therefore have "become" so, as stated in Genesis 1:2.*	It was תֹּהוּ (tohu) and bohu: unformed, and unfilled. It is distinctly stated in Isaiah 45:18 that God "created it not tohu, he formed it to be inhabited": that is, He did not make it to remain empty, but to be filled; and the six days which follow tell how ...	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31). Reference corrected: Isaiah 45:18 (not 44:18).
192	335	Revision	Canon X	*The combination of the two words tohu and bohu occurs in Isaiah 45:19, 34:11, and Jeremiah 4:23, where it may be seen that it denotes ruin, emptiness, waste, desolation.*	The two words tohu and bohu come together again only in Isaiah 34:11 and Jeremiah 4:23, where they describe a land emptied by judgment. But in Genesis 1:2 no judgment is named, and the work of God was not yet finished. When it was finished, "God saw every ...	The pair tohu and bohu occurs only in Genesis 1:2, Isaiah 34:11 and Jeremiah 4:23 (Isaiah 45:19 has tohu alone). In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
193	335	Revision	Canon X	*This was the end of "the world that then was"* (*2 Peter 3:5,6*).	"The world that then was" perished afterwards, in the Flood (2 Peter 3:5, 6; 2:5).	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).

No.	Page	Type	Section	As first printed	As it now reads	Reason
194	335	Revision	Canon X	*The chapter next goes on to describe the creation of "the heavens and the earth which are now" (2 Peter 3:7); and in 2 Peter 3:13 we are informed that these will be followed hereafter by "a new heavens and new earth."*	The chapter goes on to describe how God formed and filled the earth in six days; and in 2 Peter 3:13 we are informed that "the heavens and the earth which are now" (2 Peter 3:7) will be followed hereafter by "a new heavens and new earth."	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
195	336	Revision	Canon X	*The interpretation tells us that at some time in the eternal ages past, "God created the heavens and the earth."*	The interpretation tells us that "in the beginning God created the heavens and the earth."	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
196	336	Revision	Canon X	*And then, that at some time, in some manner, and for some reason (which are not revealed) it became a ruin, empty, waste, desolate, and overwhelmed with water.*	And then, that the earth, as first created, was without form and void, empty, and covered with water and with darkness, until God moved and spake.	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).

No.	Page	Type	Section	As first printed	As it now reads	Reason
197	336	Revision	Canon X	*1. The earth was created perfect. this is implied in the word rendered "create," and is embodied in the word "cosmos."* So was man. "God made man upright" (Eccl 7:29).*	1. The work of God is perfect (Deut 32:4). When He had finished it, all was "very good" (Gen 1:31). So was man. "God made man upright" (Eccl 7:29).	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
198	336	Revision	Canon X	*2. But the earth became a ruin, and so did man. We are not told why or when man thus fell: but in this case we are told how in Genesis 3. Man's natural condition is described as "dead" (Eph 2:1), "darkened" (Eph 4:18), and destitute of any good thing (Rom 7:18).*	2. But man became a ruin. We are told how in Genesis 3. And man's natural condition is now like that of the earth in Genesis 1:2: he is "dead" (Eph 2:1), "darkened" (Eph 4:18), and destitute of any good thing (Rom 7:18).	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
199	336	Revision	Canon X	** Whatever that was. Scientists once thought they knew; but recent discoveries of the X-rays and N-rays and radium, etc., are so wonderful and far-reaching that no scientist would now venture to frame a definition. One thing we know, that whether they call it …*	* Whatever that was. One thing we know: it is not the same as the word rendered "lights" in Genesis 1:14, 16. The sun and moon were called מְאוֹר (maor), light-holders, or candlesticks, and were set in the firmament on the fourth day. Thus we are taught in …	The footnote rested on the science of 1907: N-rays were shown in 1904 not to exist, and the "luminiferous ether" was given up soon after. Only the author's real point, from Scripture, is kept.

No.	Page	Type	Section	As first printed	As it now reads	Reason
200	336	Revision	Canon X	*In the Old Creation the light shines on the ruin;*	In the Old Creation the light shines on the darkness of the deep;	In Genesis 1:2 the verb hayah stands after its noun ("And the earth was"), the Hebrew form which describes how a thing was, as in Jonah 3:3; where hayah means "became" it stands in the narrative form (Gen 2:7; 19:26). Isaiah 45:18 speaks of God's purpose ("he formed it to be inhabited"), not of a ruin; "the world that then was" of 2 Peter 3:6 is the world of the Flood (2 Peter 2:5); death entered by Adam (Rom 5:12), and the finished work was "very good" (Gen 1:31).
201	342	Revision	Canon XI	*To Job and his friends, God categorically said, "Ye have not spoken of me the thing that is right" (Job 42:7,8. Compare 33:12). "Job hath spoken without knowledge, and his words without wisdom" (34:35), and he "multiplieth words without knowledge" (35:16). ...*	To Job's friends God categorically said, "Ye have not spoken of me the thing that is right" (Job 42:7,8. Compare 33:12). Elihu said, "Job hath spoken without knowledge, and his words were without wisdom" (34:35), and that he "multiplieth words without ...	Job 42:7-8 is said to Job's three friends (and commends Job); Job 34:35 and 35:16 are the words of Elihu, not of God.
202	343	Revision	Canon XI	*The same is the case with Paul's last journey to Jerusalem. It was commenced in disobedience; characterized by dissembling; and concluded in disaster (personally).*	It is not the same with Paul's last journey to Jerusalem, though it has often been said to be so. He went "bound in the spirit unto Jerusalem" (Acts 20:22), counting not his life dear unto himself, "so that I might finish my course with joy" (20:24); the ...	Paul went "bound in the spirit" (Acts 20:22), and the Lord confirmed his testimony at Jerusalem (Acts 23:11); the warnings at Tyre (21:4) foretold what awaited him. The matter of the vow (21:23-26) may well have been a misstep, and that is kept.
203	345	Revision	Canon XII	* *This (in England) was in 1455, but as early as 1475 there are two dated books. These are in Hebrew. The first printed books of the Bible were the Hebrew Psalter, 1477, and the Hebrew Pentateuch, 1482 (Bologna).*	* Printing with movable types began with Gutenberg, at Mainz, about 1455 (in England, with Caxton, in 1476); and as early as 1475 there are two dated books in Hebrew. The first printed books of the Bible in Hebrew were the Psalter, 1477, and the Pentateuch, 1482 (Bologna).	Printing began with Gutenberg at Mainz (c. 1455), not in England; the first book printed in England was Caxton's (1476-77).

No.	Page	Type	Section	As first printed	As it now reads	Reason
204	345	Revision	Canon XII	*and existing copies date from the fourth century.*	and the oldest existing copies of the New Testament now date from the second and third centuries, and of the Old Testament from before the time of Christ.	Since the author wrote, papyri of the New Testament from the second and third centuries (as P52, P46, P66, P75) and the Dead Sea Scrolls have been found.
205	345	Revision	Canon XII	*Translations of them made before the fourth century are also in existence, though the MSS of these versions (still in existence) are, of course, not so old.*	Translations of them made in the early centuries are also in existence, though the MSS of these versions (still in existence) are, for the most part, not so old.	Follows from the previous change.
206	346	Revision	Canon XII, The Hebrew MSS (The Old Testament).	*2. The Codex of Ben Asher, President of the School at Tiberias in the early part of the eleventh century, known as the Jerusalem Codex. 3. The Codex of Ben Naphtali, President at Babylon, and hence known as the Babylonian Codex.*	2. The Codex of Ben Asher, of the school of the Massoretes at Tiberias, in the tenth century, known as the Jerusalem Codex. 3. The Codex of Ben Naphtali, also of the Tiberian school, and often set against that of Ben Asher.	Aaron ben Asher and Ben Naphtali were both Tiberian Massoretes of the tenth century. The Aleppo Codex (c. 930) is the Ben Asher text.
207	346	Revision	Canon XII, The Hebrew MSS (The Old Testament).	*Unfortunately, the work was so long neglected by scholars, that we do not yet possess an Apparatus Criticus or recognized list of MSS. The scholars of various nations have not yet agreed on a universal or standard list by which the MSS may be referred to or …*	The work was long neglected by scholars; but since these words were written the want has in great part been supplied. Editions of the Hebrew Bible with an Apparatus Criticus have been published (Biblia Hebraica, edited by R. Kittel, 1906, and in its third …	Critical editions of the Hebrew Bible with an apparatus have appeared since the author wrote.
208	347	Revision	Canon XII, The New Testament.	*are over five hundred in number.*	are now known to be some five thousand eight hundred in number.	About 5,800 Greek manuscripts of the New Testament are now catalogued (Institute for New Testament Textual Research, Münster).
209	347	Revision	Canon XII, The New Testament.	*the latter date from the tenth.*	the latter date from the ninth. There is also a third class, the Papyri, older than either.	Minuscules date from the ninth century; the papyri form a class of their own.

No.	Page	Type	Section	As first printed	As it now reads	Reason
210	347	Revision	Canon XII, The New Testament.	*"A" is the recognized symbol of the Codex Alexandrinus. The MS is so called because it was brought from Alexandria by Cyrillus Lucaris, a native of Crete and patriarch of Constantinople, who sent it by Sir Thomas Rowe, the British Ambassador, to King Charles ...*	"A" is the recognized symbol of the Codex Alexandrinus. The MS is so called because it was brought from Alexandria by Cyrillus Lucaris, a native of Crete and patriarch of Constantinople, who sent it by Sir Thomas Roe, the British Ambassador, to King Charles ...	Codex A is now dated to the early fifth century and has been held by the British Library since 1973; the ambassador was Sir Thomas Roe.
211	347	Revision	Canon XII, The New Testament.	*It is generally supposed to belong to the fourth or fifth century.*	It is now generally dated to the middle of the fourth century (about AD 325-350).	The date now generally given for Codex B.
212	347	Revision	Canon XII, The New Testament.	*in the fifth or sixth century.*	in the fifth century.	The date now generally given for Codex C.
213	347	Addition	Canon XII, The New Testament.	(*nothing; words added after "in the National Library at Paris."*)	It is of the sixth century.	Addition.
214	348	Addition	Canon XII, The New Testament.	(*nothing; words added after "its authority is very great."*)	The greater part of it has been in the British Museum (now the British Library) since 1933; and since 2009 the whole of it may be seen, page by page, upon the internet.	Addition.
215	348	Revision	Canon XII, The Ancient Versions	*1. The oldest is the Greek Version of the Old Testament, made about BC 277,* for the Jews dwelling in Egypt. It is known as THE SEPTUAGINT, from the traditional belief that it was made by seventy or seventy-two translators. Hence it is referred to by the ...*	1. The oldest is the Greek Version of the Old Testament, the Law being translated about BC 280-250,* for the Jews dwelling in Egypt, and the other books during the following century and more. It is known as THE SEPTUAGINT, from the traditional belief that it ...	The Septuagint was made by stages: only the Law belongs to the traditional date (see Part I). The Greek numeral for seventy is ο′.

No.	Page	Type	Section	As first printed	As it now reads	Reason
216	348	Revision	Canon XII, The Ancient Versions	* *It could not be earlier than this date because in Proverbs 8:18 γαισος, a word of Gallic origin, is used for a short javelin, first known in Greece by an invasion of Gauls in BC 278.*	* The Greek of Joshua could not well be earlier than this date; for in Joshua 8:18 it uses γαισος (gaisos) for the javelin, a word of Celtic (Gallic) origin, the weapon of the Gauls. It is found in no Greek writing older than the time when the Gauls broke ...	The word gaisos is found in the Greek of Joshua 8:18, not Proverbs 8:18; it dates the Greek of that book, not the whole version. Gaisos is a Celtic word (Latin gaesum) for the Gallic javelin; its earliest Greek occurrences (Philo of Byzantium, the Septuagint, Polybius, the Tebtunis papyri) are all after the Gallic invasion of Greece in 279 BC, and Ptolemy II took Gallic mercenaries into his service soon after (Pausanias 1.7.2).
217	348	Revision	Canon XII, The Ancient Versions	*2. The Peschito, or Old Syriac Version, was one of several versions made by Christians in the earliest period of the Christian Era. It is called "Peschito," which means literal, and it was so named because it was a literal translation from the Hebrew. It was ...*	2. The Peschito, or Syriac Version, was one of several versions made by Christians in the earliest period of the Christian Era. It is called "Peschito," which means simple, or literal. Its Old Testament was translated from the Hebrew, probably in the second ...	The Peshitta New Testament is now dated to the early fifth century; the Old Syriac Gospels are earlier.
218	349	Revision	Canon XII, The Ancient Versions	*was made certainly in the second century.*	was made between the fourth and the sixth centuries, after the conversion of the kingdom of Aksum.	The Ethiopic version is now dated after the conversion of Aksum in the fourth century.
219	349	Revision	Canon XII, The Ancient Versions	*This was known by the name of Itala, or the Italic Version, called by Jerome sometimes the Vulgate (or Common) Version, and sometimes the Old.*	These are known by the name of Itala, or the Old Latin Version (Vetus Latina), being distinct from the Vulgate which Jerome afterwards made.	The Old Latin versions are distinct from Jerome's Vulgate.
220	349	Revision	Canon XII, The Ancient Versions	*It was first printed by Robert Stephens in 1528,*	It was the first great book to be printed, by Gutenberg, about 1455; Robert Stephens printed it, with corrections, in 1528,	The Latin Vulgate was the first printed Bible (Gutenberg, c. 1455).
221	349	Addition	Canon XII, The Ancient Versions	—	A revised Latin Bible, the Nova Vulgata, was issued by the Church of Rome in 1979.	Addition.
222	350	Revision	Canon XII, The Printed Text of the Greek Testament.	*Stephens 1546-9*	Stephens 1546-51	Stephens's editions ran from 1546 to 1551.

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223	350	Revision	Canon XII, The Printed Text of the Greek Testament.	*Beza 1624*	Beza 1565-1604	Beza's editions ran from 1565 to 1604; 1624 is the date of the first Elzevir edition.
224	350	Revision	Canon XII, The Printed Text of the Greek Testament.	*Elzivir 1624*	Elzevir 1624, 1633	Name corrected; the second Elzevir edition (1633) gave the Text the name "Received."
225	350	Revision	Canon XII, The Printed Text of the Greek Testament.	* *This, with the Elzivir, forms the Text used by the AV translators, and is known as the Textus Receptus, or Received Text.*	* The editions of Stephens (1550) and Beza (1598) were those chiefly used by the translators of the AV. The Text which they represent is known as the Textus Receptus, or Received Text, a name taken from the Preface of the Elzevir edition of 1633.	The Elzevir edition (1624) came after the AV (1611) and cannot have been used by its translators.
226	351	Revision	Canon XII, The Printed Text of the Greek Testament.	*Original Text of the Old Testament ever published.*	Original Text of the New Testament ever published.	Tregelles edited the Greek New Testament.
227	352	Revision	Canon XII, The Printed Text of the Greek Testament.	*Samuel Ragster & Sons*	Samuel Bagster & Sons	Printer's error in the publisher's name.
228	353	Addition	Canon XII, The Printed Text of the Greek Testament.	—	Since this was Written Since these pages were first written, the evidence for the Text of Scripture has grown beyond anything the Textual Critics named above could have hoped for; and it is right that the reader should be put in possession of it, as of the ...	Addition: the discoveries and editions since the author wrote, in the order of his own chapter.