

COMPANION  
TO THE  
ENGLISHMAN'S BIBLE

*THOMAS NEWBERRY*





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COMPANION

TO THE

Englishman's Bible.

BY

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## PREFACE.

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**T**HE Scriptures may be likened to a full-grown tree, with its roots, trunk, branches, foliage, blossoms, and fruit.

The Pentateuch may be compared with the roots underground (Genesis to Deuteronomy); the Historical portions with the trunk (Joshua to Esther); the Experimental portions with the centre or heart of the tree (Job to Song of Solomon); the Prophetical portions with the branches (Isaiah to Malachi); the Four Gospels with the foliage (Matthew to John); the Acts and Epistles with the blossoms; and the Book of the Revelation with the fully-ripened fruit.

The various styles in which the Scriptures are written may be thus stated:—

- 1st. HISTORICAL and PLAIN STATEMENT, as in the Narratives of the Bible.
- 2nd. ALLEGORICAL. This is often to be found in its Histories, as of Abraham and Sarah, Israel, etc. (Gal. iv. 24).
- 3rd. TYPICAL, as in the Levitical institutions.
- 4th. FIGURATIVE; largely abounding in the Poetical portions.
- 5th. PROVERBIAL and PRECEPTIVE.
- 6th. PARABOLIC, as in the teachings of the Lord Jesus.
- 7th. SYMBOLIC, which is characteristic of the Book of the Revelation.

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“The Englishman’s Bible” comprises the “English-Hebrew Bible” and the “English-Greek Testament.” It is published in two forms—the Portable and the Large Print Editions.

A specimen of both Editions will be found on the next pages. A careful examination of these will help to the clearer understanding of the explanations which follow.

## THE FIRST BOOK OF MOSES, CALLED

<sup>b</sup> GENESIS.

b. בראשית

1. Jer. 10. 11, 12.  
John 1. 1. Heb.  
1. 8-12.\*G. אֱלֹהִים  
c. בָּרָא

B.C. 4004.

s. עַל-פָּנָיו

f. מְרַחֶפֶת

3. 2 Cor. 4. 6.

b. בֵּין

a. וּבֵין

at. וַיְהִי

6. Prov. 8. 27, 28.  
Jer. 10. 12, 13.

c. רָקִיעַ

m. וַיַּעַשׂ

h. שָׁמַיִם

9. Ps. 33. 6-9;  
104. 1-17.  
Prov. 8. 29-31.

s. מְרִישׁ

m. עֲשָׂה

14. Ps. 8. 3; 74.  
16, 17.

l. מֵאוֹר

b.a. בֵּין...וּבֵין

ap. וּלְכֹלֵמְעָרִים

lu. אֶת-הַמָּאוֹר

20. Ps. 104. 20-  
25.

t. יִשְׂרְצוּ הַחַיִּים

שָׂרָץ נֶפֶשׁ חַיָּה

l. וְעוֹף יְעוֹפֵף

s. נֶפֶשׁ

IN the beginning <sup>=</sup>God <sup>c</sup>-created <sup>=</sup>the <sup>=</sup>heaven and <sup>=</sup>the earth.<sup>2</sup> And the earth <sup>=</sup>was without-form, and void; and darkness <sup>was</sup> upon the-<sup>=</sup>face-of the deep. And the-Spirit-of <sup>=</sup>God <sup>f</sup>moved upon the-<sup>=</sup>face-of the waters.<sup>3</sup> And <sup>=</sup>God <sup>s</sup>said, "Let-there-be light:" and <sup>=</sup>there-was light.<sup>4</sup> And <sup>=</sup>God <sup>s</sup>saw <sup>=</sup>the light, that <sup>it was</sup> good; and <sup>=</sup>God <sup>s</sup>divided <sup>a</sup>the light <sup>a</sup>from <sup>a</sup>the darkness. <sup>5</sup> And <sup>=</sup>God <sup>s</sup>called the light Day, and the darkness he <sup>c</sup>called Night. And <sup>a</sup>the evening and <sup>a</sup>the morning were the **first day**.<sup>6</sup> And <sup>=</sup>God <sup>s</sup>said, "Let-there-be a <sup>c</sup>firmament in the-midst-of the waters, and <sup>s</sup>let-it <sup>a</sup>divide the waters from the waters."<sup>7</sup> And <sup>=</sup>God <sup>m</sup>made <sup>=</sup>the <sup>c</sup>firmament and <sup>s</sup>divided <sup>a</sup>the waters which were under the <sup>c</sup>firmament <sup>a</sup>from <sup>a</sup>the waters which were above the <sup>c</sup>firmament: and it <sup>was</sup> so. <sup>8</sup> And <sup>=</sup>God <sup>s</sup>called the <sup>c</sup>firmament <sup>h</sup>=Heaven. And <sup>a</sup>the evening and <sup>a</sup>the morning were the **second day**.<sup>9</sup> And <sup>=</sup>God <sup>s</sup>said, "Let the waters under the <sup>=</sup>heaven be-gathered-together unto one place, and <sup>s</sup>let the dry land appear:" and it <sup>was</sup> so. <sup>10</sup> And <sup>=</sup>God <sup>s</sup>called the dry land **Earth**; and the-gathering-together-of the waters <sup>c</sup>called he **Seas**: and <sup>=</sup>God <sup>s</sup>saw that <sup>it was</sup> good.<sup>11</sup> And <sup>=</sup>God <sup>s</sup>said, "Let the earth bring-forth grass, the herb <sup>s</sup>yielding seed, and the fruit tree <sup>m</sup>yielding fruit after his kind, whose seed <sup>is</sup> in itself, upon the earth:" and it <sup>was</sup> so. <sup>12</sup> And the earth <sup>s</sup>brought-forth grass, and herb <sup>s</sup>yielding seed after his kind, and the tree <sup>m</sup>yielding fruit, whose seed <sup>was</sup> in itself, after his kind: and <sup>=</sup>God <sup>s</sup>saw that <sup>it was</sup> good. <sup>13</sup> And <sup>a</sup>the evening and <sup>a</sup>the morning were the **third day**.<sup>14</sup> And <sup>=</sup>God <sup>s</sup>said, "Let-there-be <sup>l</sup>lights in the-<sup>c</sup>firmament-of the <sup>=</sup>heaven to <sup>c</sup>divide <sup>a</sup>the day <sup>a</sup>from <sup>a</sup>the night; and <sup>s</sup>let-them be for signs, and for <sup>ap</sup>seasons, and for days, and years:<sup>15</sup> and <sup>s</sup>let-them-be for <sup>l</sup>lights in the-<sup>c</sup>firmament-of the <sup>=</sup>heaven to give-light upon the earth:" and it <sup>was</sup> so. <sup>16</sup> And <sup>=</sup>God <sup>s</sup>made <sup>two</sup> <sup>s</sup>great <sup>l</sup>lights; the greater <sup>l</sup>light to rule the day, and the lesser <sup>l</sup>light to rule the night: <sup>he made</sup> <sup>=</sup>the stars also.<sup>17</sup> And <sup>=</sup>God <sup>s</sup>set them in the-<sup>c</sup>firmament-of the <sup>=</sup>heaven to give-light upon the earth, <sup>18</sup> and to rule over the day and over the night, and to divide <sup>a</sup>the light <sup>a</sup>from <sup>a</sup>the darkness; and <sup>=</sup>God <sup>s</sup>saw that <sup>it was</sup> good. <sup>19</sup> And <sup>a</sup>the evening and <sup>a</sup>the morning were the **fourth day**.<sup>20</sup> And <sup>=</sup>God <sup>s</sup>said, "Let the waters <sup>l</sup>bring-forth-abundantly the **moving-creature** that-hath-life, and <sup>l</sup>fowl that <sup>may</sup> fly above the earth in the-open <sup>c</sup>firmament-of <sup>=</sup>heaven."<sup>21</sup> And <sup>=</sup>God <sup>s</sup>created <sup>s</sup>great <sup>s</sup>whales, and <sup>=</sup>every <sup>l</sup>living <sup>c</sup>creature <sup>that moveth</sup>, which the waters brought-forth-abundantly, after their kind, and <sup>=</sup>every winged fowl after his kind: and <sup>=</sup>God <sup>s</sup>saw that <sup>it was</sup> good.<sup>22</sup> And <sup>=</sup>God <sup>s</sup>blessed them, <sup>s</sup>saying, "Be-fruitful, and <sup>s</sup>multiply, and <sup>fill</sup> <sup>=</sup>the waters in the seas, and <sup>s</sup>let <sup>l</sup>fowl multiply in the earth."

b. Bereshith, In the beginning.

\*G., Elohim, plural of Eloah.

c. created, out of nothing, Heb. 11. 3, bairah, singular.

\*w. aoristic.

s. or surface.

f. was fluttering.

Deut. 32. 11.

\*s. permanent fact.

ab. between.

a. and.

\*c. permanent.

\*c. aoristic or decided act.

See Rev. 22. 5.

at. \*there-was.

e. an expanse.

m. made, from existing materials, hahsalah.

e. expanse.

h. =Heaven, dual.

at. \*there-was.

\*c. permanent fact.

\*c. aoristic or decided act.

See Rev. 21. 1.

s. seeding.

m. making.

at. \*there-was.

l. light-givers or luminaries.

\*h. heavens.

ab.a. between ... and between.

ap. appointed seasons.

e. expanse.

lu. luminary.

t. teem with teeming living creatures.

l. let fowl fly.

\*h. the heavens.

s. soul.



## REMARKS ON SPECIMEN PAGE.

I.—The presence or absence of the ARTICLES, both in Hebrew and Greek, is shown throughout.

The ABSENCE of the ARTICLE in the Original is indicated by *italics* in the translation. Example: verse 1, "In *the* beginning." Here there is no Article in the Original, thus leaving the precise period indefinite.

The PRESENCE of the ARTICLE in the Original, when omitted in translation, is shown by appropriate signs (") (\*). Example: verse 16, "'two \*great \*lights."

II.—The NUMBERS, singular, dual, and plural, are indicated by horizontal marks (" = =), "singular, = dual, = plural; as verse 1, "'=God," *i.e.* Elohim, *plural*, the Triune God, "'created," *singular* (the Trinity acting in unity), "'the "heavens," *dual*.

III.—EMPHATIC PRONOUNS are distinguished by Old English letters, as verse 17, "'=God set them." In the Portable Edition by SMALL CAPITALS.

IV.—The Hebrew TENSES are two:—the SHORT TENSE, usually called the past tense, is indicated by a point (·) or by a point to the left of the upright stroke (·), as verse 2, "And the earth 'was without-form;" *i.e.* was in that condition at that particular period. The LONG TENSE, usually called the future, is indicated by a line to the right of the upright stroke (·), as verse 3, "'Let-there-be light." Here the long tense is used as an imperative, and implies the continuance of the light thus called into existence.

THE TIMES OF OCCURRENCE are three—past, present, and future. The PRESENT time is indicated by an upright stroke (·). A dot or point to the left indicates the past (·), and a line to the right the future (·).

The Participle is indicated thus (·), and the Infinitive Mood by the sign (°).

By the use and combination of these most simple elementary signs every variation of tense is shown throughout the entire Scriptures, both in the Hebrew and in the Greek.

V.—No arbitrary letters or figures are employed, but the INITIALS of EMENDED WORDS are used to direct the reader to the substituted word in English in the right-hand margin, and to the original word in the left margin, as verse 6, "'firmament." Right-hand margin, "e. expanse." Left margin, "e. שָׁמַיִם."

VI.—The DIVINE TITLES are all distinguished and indicated, as verse 1, "'=God." Right margin, "'=G. Elohim, *plural of* Eloah." Left margin, "'=G. אֱלֹהִים."

So of the other titles—Ēl, Eloah, Jehovah, Jah, Adōn, Adonahy, etc.

Also the significations of important proper names is given in the margin.

VII.—A Low HYPHEN (—) is used to connect words together which in the original are but one, as verse 2, "without-form."

A caret (^) shows that omitted words are supplied in the margin. **Leading words** printed in **blacker type**. Marginal references. Parallel paragraphs. Hebrew poetry indicated.

For further information on all points, the reader is referred to the INTRODUCTION furnished with the work.

## THE FIRST BOOK OF MOSES, CALLED

## GENESIS.

## THE CREATION.

1. Jer. 10. 11.  
12. John 1.  
1. Heb. 1.  
1-12.  
God, Elohim,  
plural of  
Eloah.  
B.C. 4004.  
First Day.  
f was flutter-  
ing. See  
Deut. 32. 11.  
3. 2 Cor. 4. 6.  
ab between.  
a and.

## SECOND DAY.

6. Prov. 8. 27.  
28. Jer. 10.  
12. 13.  
e an expanse.

e expanse.

h Heaven,

dual.

## THIRD DAY.

9. Ps. 33. 6-9;  
104. 1-17.  
Prov. 8. 22-31.

## FOURTH DAY.

14. Ps. 8. 3;  
74. 16, 17.  
light-givers,  
or, lumi-  
naries.

e expanse.

l luminary.

ab a between

and between.

## FIFTH DAY.

20. Ps. 104.  
20-25.  
s Heb. soul.  
l let fowl fly.

**I**N the beginning **GOD** CREATED the heaven and the earth.

<sup>2</sup> And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. <sup>3</sup> And God said, "Let there be LIGHT:" and there was light. <sup>4</sup> And God saw the light, that it was good: and God divided the light from the darkness. <sup>5</sup> And God called the light Day. And the darkness he called Night. And the evening and the morning were the first day.

<sup>6</sup> And God said, "Let there be a FIRMAMENT in the midst of the waters, and let it divide the waters from the waters." <sup>7</sup> And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. <sup>8</sup> And God called the firmament the Heaven. And the evening and the morning were the second day.

<sup>9</sup> And God said, "Let the WATERS under the heaven be gathered together unto one place, and let the dry land appear:" and it was so. <sup>10</sup> And God called the dry land Earth; and the gathering together of the waters called he SEAS: and God saw that it was good. <sup>11</sup> And God said, "Let the earth bring forth grass, the HERB yielding seed, and the fruit TREE yielding fruit after his kind, whose seed is in itself, upon the earth:" and it was so. <sup>12</sup> And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. <sup>13</sup> And the evening and the morning were the third day.

<sup>14</sup> And God said, "Let there be LIGHTS in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: <sup>15</sup> and let them be for lights in the firmament of the heaven to give light upon the earth:" and it was so. <sup>16</sup> And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. <sup>17</sup> And God set them in the firmament of the heaven to give light upon the earth, <sup>18</sup> and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. <sup>19</sup> And the evening and the morning were the fourth day.

<sup>20</sup> And God said, "Let the waters bring forth abundantly the MOVING CREATURE that hath life, and FOWL that may fly above the earth in the open firmament of heaven." <sup>21</sup> And God created great whales, and every

living creature that moveth, which the waters brought forth abundantly, after their kind: and God saw that it was good. <sup>22</sup> And God BLESSED THEM, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." <sup>23</sup> And the evening and the morning were the fifth day.

<sup>24</sup> And God said, "Let the earth bring forth the living creature after his kind, CATTLE, and creeping thing, and beast of the earth after his kind:" and it was so. <sup>25</sup> And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

<sup>26</sup> And God said, "LET US MAKE A MAN in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." <sup>27</sup> So God created man in his own image, in the image of God created he him; male and female created he them.

<sup>28</sup> And God BLESSED THEM, and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

<sup>29</sup> And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for MEAT. <sup>30</sup> And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat:" and it was so.

<sup>31</sup> And God saw every thing that he had made, and behold, it was VERY GOOD. And the evening and the morning were the sixth day.

**2** <sup>1</sup> **THUS** the heavens and the earth were finished, and all the host of them. <sup>2</sup> And on the SEVENTH DAY God ended his work which he had made; and he rested on the seventh day from all his work which he had made. <sup>3</sup> And God BLESSED the seventh day, and SANCTIFIED IT: because that in it he had rested from all his work which God created and made.

<sup>4</sup> **THESE** are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God

B.C. 4004.

SIXTH DAY.

g ground.

MAN CREATED.

26. Ps. 8. 4-8.  
1 Cor.  
11. 7. Heb.  
2. 5-10.  
James 3. 9.  
God, Elohim,  
plural.  
a Heb. adam,  
red earth.  
27. Eph. 4. 24.  
Col. 3. 10.

BLESSING.

h heavens.

Food,  
s seeding.

Is living soul.

ALL GOOD.

SEVENTH DAY.

2. Ex. 20. 8-11;  
31. 12-17.  
Heb.  
4. 4.  
God, Elohim.

3 Isa. 58. 13, 14.

t to make.

RECAPITULA-

TION.

Jehovah

Elohim.

Jehovah, He

that is, and

that was, and

that is to

come.

Elohim, the

True God.

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# COMPANION TO "THE ENGLISHMAN'S BIBLE."

## CHAPTER I.

### A FEW INTRODUCTORY REMARKS.

WHEN on a clear night the heavens are contemplated in their vastness of expanse, and the moon and stars in their brilliancy, a scene of wondrous magnificence and beauty is beheld; but the powers of the natural unassisted eye are limited, and beyond noticing their order and arrangement, no further discoveries can be made.

When, however, a powerful telescope is directed to these same heavens, how marvellously the number of the stars appears increased, and what beauties and perfections hitherto unthought of are revealed!

So, in the contemplation of the works and word of God, unaided reason may indeed discover much to admire; but there is a limit to its power which it cannot pass. Divine revelation, like the telescope, not only makes known fresh truths, but gives an insight into spiritual and heavenly realities, such as "eye hath not seen, nor ear heard, neither have entered into the heart of man."

Again, there are minute beauties to be discovered in the objects of nature; but here too, the power of the natural eye has its limits, yet the microscope will discover wonders before unthought of. In the telescope, the refracting lens, or the reflecting mirror, concentrates to a focus the image of the object contemplated, thus bringing it near: the eyeglass of the telescope, like the microscope, magnifies the image reflected.

Revelation, like the telescope, portrays the spiritual and heavenly wonders of Divine truth on the page of the inspired Scriptures, thus bringing them within our reach: and spiritual criticism applied to the Sacred word, like the eyeglass of the telescope, expands and unfolds its hidden beauties with microscopic power. Revelation is the telescope; spiritual criticism is the microscope.

As in the time of Galileo men refused to look through his telescope, lest their preconceived notions should be refuted, so the sceptic refuses the aid of revelation; faith uses it, and sees wonders of providence and grace brought to light through its instrumentality.

By spiritual criticism I mean a careful and minute attention to the exact words of Scripture, their grammatical construction and arrangement, with simple and devout reliance on the Spirit of God who inspired the word, to unfold, explain and apply its meaning.

For example: in Jer. xxiii. 18 we read,—

"For who hath **STOOD** in the [secret] **COUNSEL** of Jehovah,  
And hath **PERCEIVED** and **HEARD** His word?  
Who hath **MARKED** His word, and **HEARD** *it*?"

In order to **STAND** "in the secret counsel of Jehovah," that is, to be admitted into an intimate acquaintance with His mind and will, more than a superficial perusal of His word is requisite. To **PERCEIVE** may be the result of an ordinary reading of the Scriptures; to **HEAR** is to discern the voice of God speaking by His Spirit in His word; to **MARK** is to take notice of every minute particular; and then again it is necessary to **HEAR** God speaking, after this careful examination.

The same Divine, eternal Spirit, who, as the finger of God, garnished the heavens, caused every letter to be written on the inspired page (compare Ps. viii. 3—"Thy heavens the work of Thy fingers"—with Job xxvi. 13—"By His Spirit He *hath* garnished the heavens"); for "All Scripture is given by inspiration of God" (2 Tim. iii. 16), or is God-inspired, literally, God-breathed.

And sooner may the stars be blotted from the firmament than "one jot" or "one tittle" of Scripture fail (Matt. v. 18; xxiv. 35). Human copyists may make mistakes, but the words originally written by the Spirit of God on the sacred page are lasting as eternity, and firm as the pillars of the universe. "The Scripture cannot be broken." The "*jot*" here mentioned is the "*yod*" (י), the smallest letter in the Hebrew alphabet; and the "*tittle*" is that minute projection which distinguishes between two Hebrew letters otherwise similar, as י ו.

When the microscope is applied to the finest works of human art, imperfections are discovered, and the higher the power applied, the greater and more numerous will these imperfections appear. Not so with the works of God in nature; the more thorough the microscopic investigation, the more will the wonders, beauties, and perfections before hidden, become apparent. The same observations will apply to human compositions on the one hand, and the inspired word of God on the other.

Let us take a few portions of Scripture, and in the light of God's presence, and in dependence on the teaching and help of the Holy Spirit, examine them minutely and carefully.

The signs inserted in the quotations are those employed in "The Englishman's Bible," Large Print Edition, and are fully explained in the Introduction to the Old and New Testaments.

## CHAPTER II.

### EXAMINATION OF GENESIS I. 1-5.

**"In the beginning God created the heaven and the earth."**

"IN the BEGINNING." There is nothing in the original to represent the English word "the." And, although the idiom of the English language requires the word "the," the absence of the article in the Hebrew is significant. Its presence would have indicated some particular period in time. Compare John ii. 11, "**This beginning of miracles did Jesus.**" Here the presence of the article in the Greek before "beginning" fixes the precise time. The absence of the article in the Hebrew in Gen. i. 1 leaves the time of creation indefinite; in fact, it carries us back into the boundless ages of eternity.

So in John i. 1, 2; "**In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.**" In both verses the Greek article is omitted before the word "beginning," and with the same significance, expressing the eternal existence of the Word as a distinct Person; while the absence of the article in the expression "was God" teaches His oneness in the Deity.

It is of great importance to notice the presence or absence of the article in Scripture. The Authorized Version gives no clue to the wonderful accuracy, precision, and beauty of the original Scriptures in this respect; the translators



simply followed the plan of translating from the Vulgate, or Latin Version, which has no article. They put in or left out the article according to the requirements of the English language. In "The Englishman's Bible" the precision of the original Scriptures in this respect is shown throughout. The absence of the article in the original is indicated by putting the word "*the*" in *italics*; the definite article "ha" is expressed by (x); the objective article "ēth," which points out an object before the mind, is represented by the sign (ʿ), a hand pointing; the combination of the two articles by (xʿ). In the Greek the different cases are also indicated. After marking the presence or absence of the article throughout the entire Scriptures, both in Hebrew and in Greek, with their variations and combinations, the laws which regulate the use or omission of the article become apparent, and these laws are simple, uniform, certain, and of exceeding beauty and precision.

"=God." The title here employed by the Holy Ghost, the first by which God reveals Himself to man, is "Elohim," the plural of "Eloah," expressive of Trinity in unity, the Father, Son, and Holy Spirit in the unity of the Godhead.

There are three distinct Hebrew words which in the Authorized Version are all rendered by the one word God. First, "Ēl," the Strong One, the First Great Cause of all (singular); second, "Eloah," the Supreme Object of worship (singular); and third, "Elohim" (plural).

Previous to the period marked in Gen. i. 1, "In beginning," God, the Elohim, the Triune God, Father, Son, and Holy Spirit, existed alone. When the angels were brought into being we are not informed. The subject here is not the beginning of intelligent creation, but the creation of the material universe out of nothing.

"-Created." While, as we have said, "Elohim" is in the plural, "created" is in the singular number, beautifully expressive of Trinity acting in unity. We may compare this with Eccles. xii. 1, "Remember now thy CREATORS" (plural), for so it is in the original.

The word here rendered "created" signifies to bring into existence out of nothing; this we are taught in Heb. xi. 3, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." There are three Hebrew words employed in this connection,—"*Bahrah*," to create out of nothing; "*Hahsah*," to make out of existing materials (Gen. i. 7); "*Yahtsar*," to form or fashion, as the potter moulds the clay (Gen. ii. 7).

Gen. i. 1 speaks of CREATION; subsequent verses of MAKING and FORMATION, except when speaking of the creation of MAN, for creation also means the production of something altogether new.

In creation, the Father, Son, and Holy Spirit acted together; and in fact there is a Divine order of operation in the works of God. The Father originates, and accomplishes through the Son, by the Holy Spirit.

"The **heaven** and **the earth**." Heaven in the Hebrew is always in the dual number; in the Greek New Testament it is sometimes in the singular, and sometimes in the plural. This may intimate that in this account of creation the heavens immediately surrounding the earth, and the starry heavens beyond, alone are spoken of, while the third heaven of which Paul writes is uncreated.

Before the words "heaven" and "earth" in this paragraph there are in the Hebrew two articles, though one only appears in the English translation.



In the Greek language there is but one article (varied by gender, number, and case). But this one article in the Greek is used in two different ways: sometimes definitely and distinctively, somewhat similar to the English word "the;" at other times, and quite as frequently, objectively or accusatively, with which there is nothing in the English language that corresponds. The absence of the article is characteristic; that is, the word without the article expresses the character of that with which it is connected.

That which is expressed by the twofold use of the one article in the Greek, is more accurately and beautifully represented by the two articles in the Hebrew. The Hebrew article "*ha*" corresponds with the Greek article when used definitely or distinctively, something like the English word "the." The other Hebrew article *ēth* or *eth* (*ēth* when it stands alone, *eth* when connected with another word) corresponds with the one Greek article when used objectively or accusatively. In such cases in translation, the English word "the" cannot be inserted. For example, in the first chapter of Matthew, in the genealogy of Christ there given, the Greek article is used before every name on its first mention, because then it is used objectively and accusatively; for instance, in verse 2, "Abraham begat (ton) Isaac; and Isaac begat (ton) Jacob;" and so throughout, and yet we cannot say the Isaac, the Jacob, etc. Compare this with Gen. iv. 18, "And unto Enoch was born (eth) Irad: and Irad begat (eth) Mehujael: and Mehujael begat (eth) Methusael: and Methusael begat (eth) Lamech;" and so always.

The Hebrew possessing two articles admits of the two being frequently combined, as is the case in Gen. i. 1, "The *heaven* and *the earth*," literally, *ēth ha* heavens, and *ēth ha* earth, thus pointing out the heavens and the earth as distinct objects of thought, as well as the definite heavens and earth here spoken of.

In the prophecy of Jeremiah, which was originally written in the Hebrew language, there is one verse only in Chaldee. Foreseeing the captivity of Israel by the Babylonians, God puts into the lips of His people this solemn message in the very language of their captors, chap. x. 11:—

"Thus shall ye say unto them,

'The gods that *have not* *made the* heavens and *the* earth,

*Even* they shall perish from *the* earth, and from under these heavens.'

The Chaldee, like the Latin, has no article; and what is intimated by the two articles in Gen. i. 1 is expressed by the word "these" in this verse,—"*from under THESE heavens.*" The word rendered "gods" corresponds with the Hebrew title *Elohim* (both plural), but is here followed by the verb in the plural, "*the gods that have not* *made*;" so far from not creating, they have not even made the heavens and the earth; and "*they shall perish from under these heavens.*" Contrast this with the language in Heb. i. 10-12, addressed to the Divine, Eternal Son:—

"*Thou* LORD [Heb. *Jehovah*], in *the* *beginning* *hast laid the foundation of*  
[didst lay the foundation of] the earth;

And the heavens are *the* works of *Thine* hands:

*They* shall perish;

But *Thou* remainest;

And they all shall wax old as *doth* a garment;

And as a vesture shalt *Thou* fold them up;

And they shall be changed:

But *Thou* art the same,  
And Thy <sup>x</sup>years shall not fail."

In "The Englishman's Bible" the singular, dual, and plural numbers are indicated by these simple signs, singular (-), dual (=), plural (≡); for example, in Gen. xlix. 25, "-God," singular; "≡heaven," dual; "≡Almighty," plural. In innumerable instances this precision as to the numbers is not noticed in the Authorized nor in the Revised Versions.

#### GEN. I. 2.

B.C. 4004. "And the earth 'was without-form, and void; and darkness was upon the-<sup>s</sup>≡face-of the deep."

Verse 1 speaks of creation in some unrevealed period in eternity; verses 2, 3 mark definitely the time when the act of construction, or reconstruction, commenced. For this reason in "The Englishman's Bible" B.C. 4004 is not placed before the first verse as in ordinary Bibles, but before the second.

In verse 2 the earth is described as "without form and void." How it became so we are not informed. Some have considered that Isa. xlv. 18 implies that it was not so when first created, the word translated there "in-vain" being the same as that rendered "void" in Gen. i. 2.

The words "without-form" are united by what we may call a low hyphen, because in the original they are represented by one word only. When two or more words are employed to express one word in the original Scriptures, they are thus connected together in this version.

"And the-Spirit-of ≡God <sup>f</sup>≡moved upon the-<sup>s</sup>≡face-of the waters."

One peculiarity of the Hebrew language must be noticed here. There is a form known as "*construct*," or "*regimen*," similar to the "*genitive*" in the Greek, signifying "of." This form implies the word "the," although generally the article is absent in the Hebrew. In such cases "the" printed in Roman letters is connected by a low hyphen with the word following, to which "of" is also joined in the same way. For examples, in this sentence, "the-Spirit-of," and "the-face-of." This plan is followed in the "Large Print Edition" of "The Englishman's Bible," but in the "Portable Edition" the word "*the*" is printed in *italics*, and the "*of*" is not connected.

"And the earth 'was."

Here before the word "was" the upright stroke with the dot to the left indicates the short tense in the Hebrew, expressing the exact time of occurrence; the earth was at this precise time without form and void.

"And darkness was upon the-<sup>s</sup>≡face-of the deep."

"Was" in *italics*. The sentence may be rendered "with darkness upon the face of the deep."

Before the word "face" is the letter <sup>s</sup>, referring to the margin, being the initial of the emended word, surface or surfaces, the word "face" in Hebrew being always in the plural.

"And the-Spirit-of ≡God <sup>f</sup>≡moved upon the-<sup>s</sup>≡face-of the waters."

Before the word "moved" is the letter <sup>f</sup>, the initial of the emendation in the margin, "fluttering," as it is the same Hebrew word that occurs in Deut. xxxii.



11, "as the eagle fluttereth-over her young." The sign after the <sup>f</sup> (+) indicates the participle, which expresses continuous action in the present, the upright stroke marking the present, and the line beneath continuation, so that this clause may be rendered, "and the Spirit of God fluttering (as with hovering wing) upon the surface of the waters."

We read, God created all things by [or through] Jesus Christ (Col. i. 16), and "without Him was not any thing made that was made," literally, "that hath been made" (John i. 3). But here we have the distinct action of the Holy Spirit. Throughout Scripture, the bird and the wing are two beautiful and descriptive emblems of the Spirit of God. The fluttering and sustaining wings of Deut. xxxii. 11 and Exod. xix. 4, and the overshadowing wings on the propitiatory (Heb. ix. 5), the uplifting wings of Isa. xl. 31, and the dove resting on Jesus at His baptism (John i. 32), are all beautifully emblematic of the varied actions of the Spirit of God; the dove being the emblem of the Spirit in His gentleness, and the eagle of the Spirit in His power. In this second verse of Gen. i. we see the Spirit of God acting with all the gentleness of the fluttering wing, and yet with the energy of Almighty power.

#### GEN. I. 3.

**"And =God \*said, 'Let-there-be light': and \*there-was light."**

In the Hebrew language there are two tenses, the short tense ('), which is definite or decided, and the long tense (°), which marks continuation, or permanence.

And there are three times of occurrence; the past, the present, and the future. The natural, or normal place of the short tense is in the past, hence it is generally known as the preterite, or past tense; but it may be used in the past, the present, or the future.

So also the natural place of the long tense is in the future, hence it is generally designated the future tense; but it may be used also in the past or the present.

When decision or certainty is intended to be expressed in promises or predictions of the future, the short tense is employed, but connected with the verb by the letter "*vau*" (°), which stands for the conjunction "and." The sign employed for the short tense thus used is a dot only (°) when connected with the conjunction and.

So also, when continuance or permanence is intended to be expressed in narrations of the past, the long tense is used, and connected with the verb by the "*vau*" or "*and*" (+). For full explanations on these points, the reader is referred to the Introductions to the "Portable" and "Large Print" Editions of "The Englishman's Bible."

When, as in verse 2, a definite period is intended to be expressed, the short tense is used, the "*vau*" or "*and*" being connected with the *noun* "earth," "And the earth 'was without-form, and void." But when, as in verse 3, the permanency of the fact is intended to be expressed, the long tense is used, the "*vau*" or "*and*" being then connected with the *verb* "said," "And =God \*said, 'Let-there-be light: ' and \*there-was light." The force of this is beautifully given in Ps. xxxiii. 9:—

"For He 'spake (short tense, marking decision), and it \*was done" (long tense, showing continuance). This may be rendered, And it hath-been-done.



"He 'commanded (short tense, decision), and it \*stood-fast" (long tense, continuation), or, it hath-stood-fast.

**"'Let-there-be light."**

In the Greek there are two forms of the Imperative. The imperative aorist, expressing a command, positive, decided: "Do at once." And the imperative present: "Do, and continue to do."

In the Hebrew there is an imperative form which is positive and decided, corresponding with the imperative aorist of the Greek.

The long tense is also employed in Hebrew as an imperative, corresponding with the Greek imperative present, and expressing continuance.

In the sentence "'Let-there-be light," the long tense is used as an imperative. The force of this is "let light be, and continue," not "let there be a temporary flash."

**"And \*there-was light."**

Here the long tense is used, the "*vau*" or "and" being connected with the verb "was," because not the temporary appearance of light at that definite period is intended to be expressed, but the permanent continuance of the light now brought into the scene.

This is not, I consider, the creation of light properly speaking, but the bringing in of light upon the darkness surrounding the deep. In Isa. xlv. 7 God says "I-form *the* light, and 'create darkness." The word "form" is to manipulate skilfully and artistically; to "create" is to bring into being. This seems to imply that light is normal, and darkness an unnatural thing, a thing brought in. God is represented as dwelling in light which no man can approach unto; dwelling eternally in light. At His command light was brought continuously into the darkness which surrounded the chaotic earth.

GEN. I. 4.

**"And \*God 'saw 'the light, that it was good."**

That is, "And God hath seen." Here the "*vau*" is connected with the verb saw [And saw], and the long or continuous tense is used, because the permanency of the fact is intended to be expressed. There are three other ways in which this sentence might have been written.

First, "**And \*God 'saw,**" connecting the "*vau*" with the noun God [And God], and using the short or definite tense. This would have expressed a definite or temporary survey.

Secondly, "**And \*God 'will see,**" still connecting the "*vau*" with the noun God [And God], but using the long or continuous tense. This would have expressed futurity.

Thirdly, "**And \*God 'saw,**" connecting the "*vau*" with the verb saw [And saw], but using the short tense. In the text it is so expressed as to imply that God not only saw at that time but continues to see that the light is good.

When the "*vau*" or "and" is connected with the short tense in narrations of the past, it makes no change. Similarly, when the "*vau*" is connected with the long tense in predictions of the future, it leaves the tense unchanged. This fact is most important, as proving that the *vau* is not really *conversive*.

**"That *it was* good."** Here it will be observed that the words "*it was*" are in *italics*, because in the original there is no verb. This leaves the time indefinite, *i.e.* it is always good.

**"And =God \*divided <sup>^</sup>the light <sup>^</sup>from <sup>^</sup>the darkness."**

"Divided" is in the long tense with "*vau*," because the permanency of the division is intended.

In the phrase "divided the light from the darkness," a caret <sup>^</sup> with a <sup>b</sup> above it will be twice observed. This shows that there are omissions in the translation which are supplied in the margin. The original reads, "And =God divided between the light and between the darkness." This shows the idiom of the Hebrew.

#### GEN. I. 5.

**"And =God \*called the light Day, and the darkness He 'called Night."**

In this sentence there are two forms of expression, "And =God \*called the light Day." Here the "*vau*" is connected with the verb [And called], and the long tense is used as in preceding instances. In the next clause, "and the darkness he 'called Night," the "*vau*" is connected with the noun [and the darkness], and the short tense is used. This last is in accordance with our ordinary mode of expression. Two reasons may be assigned for the change. First, the clauses are so intimately connected that the permanence implied in the first clause may continue to give its character to the second. Or again, it is suggested whether Rev. xxii. 5, "And there shall be no night there," may furnish a reason; the light being called Day, permanently, but the calling of the darkness Night, being limited.

So in verse 10, "**And =God \*called the dry *land* Earth,**" permanently; "**and the gathering-together of the waters 'called He Seas,**" with a limitation, explained by Rev. xxi. 1, "And there was no more sea."

These coincidences at all events are remarkable.

**"And <sup>^</sup>the evening and <sup>^</sup>the morning were the first day."**

This may be rendered literally, "And there was evening and there was morning, day one." God having divided between the light and the darkness, one revolution of the earth on its axis brought the surface of the earth alternately into the darkness and into the light. This constituted one day, although as yet the sun and the moon were not made the rulers of the day and of the night.

Thus we have endeavoured to put this portion of the word of God, as it were, under the microscope, in order to show the perfections of that word when thus examined. The same principles will apply throughout the whole of the Old Testament Scriptures. Just as the microscopical examination of the works of nature gives certain evidence that the thing examined is no imitation by man, but the product of Divine skill and power, so the examination of the word of God thus critically carried on, gives most conclusive evidence of Divine inspiration,—verbal and full inspiration from the beginning to the end. Until the sceptic can give us a Bible equally perfect in its minutest detail with the one we possess, we will not let it go. The marks of its Divine authorship are not only seen in its telescopic visions of glory, but also in its microscopical perfections.



## CHAPTER III.

## THE DIVINE TITLES.

THE Divine Titles are those by which God has revealed Himself to man, as recorded in the sacred Scriptures. There are various modes of Divine manifestation.

The manifestation of God in the work of creation and construction in the material universe, whereby "the invisible things of Him are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20), so as to leave man without excuse.

Another way in which God makes Himself known is in the works of His providence; "He made known His ways unto Moses, His acts unto the children of Israel."

But the full revelation of God was made in the person and work of His beloved Son; "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He declared Him."

The Son by whom the Father spoke is "the brightness of His glory, and the express image of His person."

A further manifestation has been made to us in the Scriptures of Divine truth, and also by means of the various titles whereby God has revealed Himself.

The importance of the theme is indicated by Moses in his song in Deut. xxxii. 1:—

"Give ear, O ye heavens, and I \*will speak;  
And \*hear, O earth, the words of my mouth.  
My doctrine shall drop as the rain,  
My speech shall distil as the dew,  
As *the* =small-rain upon *the* tender-herb,  
And as *the* showers upon *the* grass:  
BECAUSE I will-publish the-name-of *J<sup>the</sup>* LORD (Jehovah):  
\*Ascribe ye greatness unto our =God."

Here the heavens and earth are called upon to attend, because the name of Jehovah is proclaimed, and greatness is ascribed unto =God (Elohim).

Let us consider some of these titles by which God has revealed Himself.

ĒL. ֵל. -GOD (*singular*).

This title occurs about 250 times. First, in Gen. xiv. 18-22: "Most-High -God." It is expressive of the unity of the Godhead, the three Persons in one undivided essence, and signifies "strength" or "might."

It is by this title that God has revealed Himself as the one mighty First Cause. In the ordinary English Version there is no distinction between "Ēl," "Eloah," and "Elohim." The sign by which the title "Ēl" is marked in "The Englishman's Bible" is a little ° and a single stroke before God, thus °-God. It is generally associated with the Divine attributes, and the reason appears simple. Though there are three Persons in the undivided unity of the Godhead, the attributes of God are infinite, and therefore the love of God is infinite, the power of God is infinite, the knowledge of God is infinite, the grace of God is infinite. Now there can be but one infinite; consequently these attributes, infinite in character and nature, are, if I may so say, the common possession of the three Persons in the



unity of the Godhead. Some instances of the occurrence of the title *Ēl* are here given.

Almighty *ē*-God (Gen xvii. 1).

Everlasting *ē*-God (Gen. xxi. 33).

A jealous *ē*-God (Exod. xx. 5).

A *ē*-God of truth, and without iniquity, just and right is He (Deut. xxxii. 4).

A great *ē*-God, a mighty and a terrible (Deut. x. 17).

The living *ē*-God (Josh. iii. 10).

Merciful *ē*-God (Deut. iv. 31).

Faithful *ē*-God (Deut. vii. 9).

The title "*Ēl*" occurs most frequently in the Book of Job and in the Psalms. "*Ēl*" is also found in combination with other words in many Hebrew names, as "*Immanuēl*," God with us; "*Nathanaēl*," Given of God; "*Bethēl*," House of God; "*Israēl*," A prince with God; "*Ēliezer*," God my helper, which is the same as Lazarus in the New Testament.

The names of two angels given us in the Scriptures are "*Michaēl*," the archangel, a Hebrew name composed of three words signifying "Who like God;" and "*Gabriēl*," The strong one of God.

#### ELOAH. *אלה*. *ēh*-GOD (*singular*).

Another title by which God reveals Himself in the sacred Scriptures is "*ELOAH*." Like "*Ēl*," it is in the singular number, showing the unity of the Godhead, as the one especial and Divine object of universal worship. *Eloah* means the Adorable One, the object of worship, from the root "*alah*," which signifies to worship or adore.

*Eloah* occurs about 56 times. First, in Deut. xxxii. 15: "Then he *\*forsook* *ēh*-God (*Eloah*) *which* made him." Again, verse 17, "They *'sacrificed* unto *ᵈ*devils (demons), not to *ēh*-God" (*Eloah*), showing the corruption of their worship.

This title occurs twice in Deuteronomy; once in Nehemiah; forty-one times in Job; four times in the Psalms; once in Proverbs; once in Isaiah; and once in Habakkuk.

It is the singular of the title *Elohim*, which is plural.

#### ELOHIM. *אלהים*. *ē*GOD (*plural*).

By this title God reveals Himself in the Trinity of His being, as well as in the unity of His essence,—as the Father, Son, and Spirit in the oneness of the Godhead.

The title "*Elohim*" occurs in the Scriptures 2,500 times. Thus Trinity in unity is stamped on almost every page of the Old Testament, the Book of Esther excepted.

The plural title "*Elohim*" is very frequently connected with the verb in the singular, as we have seen in Gen. i. 1; but in some cases *Elohim* is connected with the verb in the plural. In Gen. i. 26 we read, "And *ē*God [*Elohim*] said, 'Let us *ē*make *a*man [*adahm*] in our *-image* after our *-likeness*.'" Here "*ē*make" is in the plural, agreeing with "*Elohim*;" but "*-image*" and "*-likeness*" are in the singular. Man also exists as spirit, soul, and body; three distinct natures in one personality.

Again, "When *ē*God *ē*caused me to wander" (Gen. xx. 13). "*ē*Caused" is in the plural. One more example: "He is a *ē*holy *ē*God." "*ē*Holy" is plural as

well as "God." These are proofs that the title Elohim is regarded as a plural word.

When, as so frequently in the Psalms, God (Elohim) is addressed as the object of prayer or praise, the worship is offered equally to the Father, Son, and Holy Spirit. It is the Triune God which is thus acknowledged.

#### ADŌN. אֲדֹנָי. <sup>a</sup>-Lord (*singular*).

The title "Adōn," either from *Aden*, a base, or from *Dūn*, to rule or judge, is expressive of sovereignty, lordship, or proprietorship. It occurs about thirty times in the Scriptures in the singular number. The first occurrence is in Exod. xxiii. 17; "Three times in the year all thy males 'shall appear before the <sup>a</sup>-Lord God" (Adōn Jehovah); in other words, "before the Sovereign Lord Jehovah." Thus Jehovah is frequently so designated, as in Ps. xcvi. 5, "The hills melted like wax at the presence of *the* Lord (Jehovah), at the presence of *the* <sup>a</sup>-Lord (Adōn) of the whole earth."

In Ps. cx. 1 it is prophetically applied to the Lord Jesus; "*The* Lord (Jehovah) said unto my <sup>a</sup>-Lord (Adōn), Sit Thou at My right hand until I make Thine enemies Thy footstool."

#### ADONAHY. אֲדֹנָיִם. <sup>a</sup>=Lord (*plural*).

The plural of "Adōn" is "Adonay" (short *a*) (אֲדֹנָיִם), as in Gen. xix. 2, "my lords." But where it is applied to the Triune God it is spelt with a broad *a*, Adonahy (אֲדֹנָהִי).

In Isa. vi. 1 we read, "I saw also *the* <sup>a</sup>=Lord (eth Adonahy, plural, the Triune Sovereign Lord) sitting upon a throne, high and lifted-up," to whom the seraphim cry "Holy, holy, holy, is *the* Lord (Jehovah) of hosts, *the* whole earth is full of His glory."

Verse 8. "Also I heard *the* voice of *the* <sup>a</sup>=Lord (Adonahy), saying, 'Whom shall I send, and who will go for Us?'" Observe "Whom shall I send?" singular, "and who will go for Us?" in the plural number. God speaking in the unity of His being, and also as the Triune God, Father, Son, and Spirit.

In John xii. 41 it is written, "These things said Esaias, when he saw His glory (the glory of the Lord Jesus), and spake of Him."

He saw the glory of Christ not as a distinct person, but in the unity of the Godhead, as one with the Father and with the eternal Spirit in sovereign universal rule.

This title Adonahy first occurs in Gen. xv. 2; "And Abram said, 'Lord God (Adonahy Jehovah), what wilt Thou give me?'"

In the Book of Psalms it is employed fifty-three times; and in the entire Hebrew Scriptures about 290 times. Its most frequent occurrence is in the prophecy of Ezekiel.

#### JEHOVAH. יְהוָה.

Jehovah (*The* Lord). The title Jehovah occurs about 7,600 times, but it is generally rendered "the Lord," and only occasionally "Jehovah," as Exod. vi. 3; Ps. lxxxiii. 18; Isa. xii. 2; xxvi. 4; and in combination, as Gen. xxii. 14; Exod. xvii. 15; Judg. vi. 24; in all seven times. 6,800 times it is rendered "Lord," and 800 times "God." It first occurs, in connection with Elohim, in Gen. ii. 4. "*The* Lord God (Jehovah Elohim) made." And alone, Gen. iv. 1, 3, etc.



The signification is: He that always was, that always is, and that ever is to come. We have it thus translated and interpreted in Rev. i. 4; "From Him <sup>x1</sup>which is (present participle,  $\delta \tilde{\omega}\nu$ , the Ever-existing One), and which was (imperfect tense,  $\delta \tilde{\eta}$ , expressing continuance in the past), and <sup>x1</sup>which is to come" (present participle,  $\delta \epsilon\rho\chiόμενος$ , the Coming One, ever to come).

It is a combination in marvellous perfection of the three periods of existence in one word, the future, the present, and the past.

First, YEHI, "He will be," long tense. Second, hovÉ, "being," participle. Third, HAHYAH, "He was," short tense used in the past.

Taking the first three letters of YEHI, YEH, יה, the middle two letters of hOVÉ, ov, ו, and the two last letters of hahyAH, AH, ה, we have YEH-OV-AH, or JEHOVAH, in full; יהוה, YEHOWAH. As "Elohim" expresses Trinity in unity, so "JEHOVAH" expresses the everlasting existence of the Triune God. By the title "Elohim" Trinity in unity is stamped almost on every page of the Hebrew Scriptures. By the title "Jehovah" His everlastingness is to be found still more frequently impressed on nearly every page.

#### JAH or YAH. יה.

This title is formed from the first and last letters of the name JEHOVAH, YH, יה, with the central vowel AH, א; יה, JAH or YAH.

It occurs 49 times, and only in the Books of Exodus, Psalms, and Isaiah.

The first occurrence is in Exod. xv. 2; "J<sup>h</sup> *The Lord* (Jah) is my strength and song."

It is often associated with the words "Praise ye" in the word HALLELUJAH, "Praise ye Jah."

The eternal existence of the Triune God is expressed by this title, as He who inhabiteth eternity, to whom past, present, and future are one eternal now.

It is a sublime title, see Ps. lxviii. 4; "Extol Him that rideth upon the heavens by His name Jah, and rejoice before Him." The word rendered "heavens" here is not that usually employed, but is a word expressive of the unformed void of space, and is suggestive of the infinitudes of the universe beyond the bounds of created existence; that is, Extol Him who fills infinitude with His presence, and inhabits eternity, and rejoice before Him who is the infinite and eternal God. The title Jah or Yah is at once one of the sublimest yet simplest of the Divine names.

It is "the simplest form of speech that infant lips can try," but expressive of God's infinitude, and is the highest form of heavenly adoration; "Alleluiah," (praise ye Jah) Rev. xix. 1, 3, 6.

#### ĒĒL =SHADDAY. אֵל שַׁדַּי.

Another title, ĒĒL =SHADDAY, is a beautiful combination of the singular and plural. ĒĒL, "God, singular; Shadday, =Almighty, or =All-sufficient, plural.

God revealed Himself as the Almighty or All-sufficient One to Abraham; and his knowledge of God's might and sufficiency was such that he did not stagger under the exceeding great promises, believing that what God had promised, He was able also to perform.

It occurs in combination, "God Almighty," or, "*the* Almighty God," seven times, and alone, "*the* Almighty," forty-one times. Chiefly in the Book of Job.



I 'AM THAT I 'AM. אֶהְיֶה אֲשֶׁר אֶהְיֶה.

"EHYAH ASHER EYAH," literally, "I will be what I will be" (Exod. iii. 14). But as the long tense here employed expresses continuation of being, and not simply futurity, the real signification is, "I am and will ever continue to be what I am and continue to be," that is, I am the Unchanging One. Though the title Jehovah had long been known to the fathers, God Himself was not known to them in character as the Eternal and Unchangeable One. It is one thing to know God's titles, and another thing to know HIM as revealed by those titles.

## CHAPTER IV.

### CONTINUATION OF DIVINE TITLES.

#### THE SPIRIT OF GOD.

IN the Hebrew Scriptures mention is made of the Spirit of God in His various operations, gifts and graces, and in connection with some one or other of the Divine titles, in about seventy places. His dignity and glory and distinct personality as one with the Father and the Son in the unity of the Godhead are recognized throughout the entire Scriptures; and in fact the Scriptures themselves become the word of God in virtue of their having been given and written by the inspiration of the Holy Ghost.

The following are a few examples given as specimens:—

#### SPIRIT OF ḡGOD. רוּחַ אֵל (RUAKH ĒL).

"The\_Spirit\_of ḡGod (Ēl *singular*) hath made me,  
And the\_breath\_of the ḡAlmighty (Shadday *plural*) 'hath\_given\_me life"  
(Job xxxiii. 4).

Here observe that "Spirit" is first connected with that title which expresses the unity of the Godhead, "Ēl" (*singular*), and "breath" (*nishmath*) with a title that implies Triune existence, Shadday (Almighty), *plural*. *Comp.* Gen. ii. 7.

#### SPIRIT OF ḡḡGOD. רוּחַ אֱלֹהִים (RUAKH ELOAH).

Eloah is the singular of Elohim.

"All\_the while my breath *is* in me,  
And the Spirit\_of ḡḡGod *is* in my nostrils" (Job xxvii. 3).

While man continues to breathe, or his breath is in his nostrils, he lives. When he ceases to breathe the atmospheric air the body dies. At the beginning God breathed into man's nostrils the breath of life, and man became a living soul. While man continues in communion with God through the Spirit, he spiritually lives; when communion with God ceases, he spiritually dies. A prayerless, praiseless soul is a dead soul; hence in Hebrew the same word *nephesh* is used both for a soul and for a dead body.

## SPIRIT OF ̄GOD. רוּחַ אֱלֹהִים (RUAKH ELOHIM).

The Spirit of ̄God (Elohim *plural*). Its first occurrence is in Gen. i. 2;  
 "The Spirit of ̄God moved upon the face of the waters."

## SPIRIT OF JEHOVAH. רוּחַ יְהוָה (RUAKH JEHOVAH or YEHOVAH).

"And the Spirit of ̄the LORD (Jehovah) shall rest upon Him,  
 The Spirit of wisdom and understanding,  
 The Spirit of counsel and might,  
 The Spirit of knowledge and of the fear of ̄the LORD" (Jehovah) (Isa. xi. 2).

## SPIRIT OF THE ̄LORD ̄GOD. רוּחַ אֲדֹנָיִי יְהוָה (RUAKH ADONAHY YEHOVIH).

The Spirit of the Sovereign Lord Jehovah.  
 "The Spirit of ̄the ̄Lord (Adonahy *plural*) ̄God (Jehovah) is upon me;  
 Because ̄the LORD (Jehovah) hath anointed me to preach good tidings unto  
 the ̄meek" (Isa. lxi. 1).

SPIRIT OF JEHOVAH OF HOSTS. רוּחַ יְהוָה צְבָאוֹת (RUAKH YEHOVAH  
TsĕBAHŌTH).

"Not by might, nor by power, but by My Spirit, saith ̄the LORD (Jehovah)  
 of hosts" (Zech. iv. 6; see chap. vii. 12).

## HOLY SPIRIT. רוּחַ קֹדֶשׁ (RUAKH KODESH).

"Take not Thy Holy Spirit from me" (Ps. li. 11).

## CHAPTER V.

A SELECTION OF SYNONYMOUS WORDS, HAVING DIFFERENT SHADES OF SIGNIFICATION  
 IN THE HEBREW LANGUAGE.

## ASSEMBLY.

Assembly, מוֹעֵד, *moheed*, a meeting by appointment, from יָעַד, to appoint. The  
 word employed for the whole congregation of Israel. Exod. xxxix. 32.

Assembly, מִקְרָא, *mikrāh*, a calling together, a convocation, from קָרָא, to cry, to  
 call. Exod. xii. 16; Num. x. 2.

Assembly, סֹד, *sod*, a sitting together for consultation, a secret council. Jer.  
 xxiii. 18.

Assembly, עֵדָה, *heedah*, the whole congregation, from יָעַד, to appoint. Exod.  
 xii. 3.

Assembly, עֲצֶרֶת, *hätsereth*, a solemn assembly, from עָצַר, to restrain. Lev.  
 xxii. 36.

Assembly, קָהָל, *kahahl*, a local assembly, from קָהַל, to call together. Num.  
 xx. 6.

## BASONS AND BOWLS.

Bason, אֲגָן, *aggan*, a bason surrounded with a border. Exod. xxiv. 6.

Bason or bowl, כִּפּוֹר, *kěphōr*, a covered bowl, from כָּפַר, to cover, to make atone-  
 ment. 1 Chron. xxviii. 17.



Bason, מִזְרָק, *mizrak*, bowls for sprinkling, from זָרַק, to sprinkle. 2 Chron. iv. 8.

Bason, סַף, *saph*, probably a shallow basin or dish. Exod. xii. 22.

Bowl, גִּבְיַע, *gebiang*, probably a deep cup, from גָּבַע, to be high. Gen. xlv. 2; Exod. xxv. 31.

Bowl, גִּלְהָ, *gullah*, an oil vessel; also a spring or fountain. 1 Kings vii. 41, 42; Eccl. xii. 6; Zech. iv. 2, 3.

Bowl, סֶפֶל, *sēphel*, a shallow bowl or dish. Judg. v. 25; vi. 38.

Bowls, מִנְחָיוֹת, *mēnakkeeyoth*, bowls for libations. Exod. xxv. 29.

#### BEAM.

Beam, אֶרֶג, *ereg*, a weaver's beam, from אָרַג, to weave. Judg. xvi. 14.

Beam, גֵּב or גַּב, *gab* or *geeb*, vault-beam, from גָּב, an arch. Septuagint κοιλόσ-  
ταθμος, made with vaulted roof. 1 Kings vi. 9.

Beam, כַּפִּיס, *caphis*, cross-beam or rafter. Hab. ii. 11.

Beam, מַחְנֹר, *mahnōr*, a weaver's beam. 1 Sam. xvii. 7.

Beam, קוֹרָה, *koorah*, roof-beam. Cant. i. 17.

Beam, עֵב, *habb*, thick beam or thick plank. 1 Kings vii. 6; Ezek. xli. 25.

Beams, כִּרְתוֹת, *kēruthōth*, hewn beams, from כָּרַת, to cut. 1 Kings vi. 36.

#### BURN.

Burn, בָּעַר, *bahar*, to set on fire. Exod. xxxv. 3.

Burn, כָּהַרָה, *khahrah*, to burn with anger. Deut. vii. 4.

Burn, כָּהַרַר, *kharar*, to scorch, to dry up. Ps. lxix. 3.

Burn, יָצַת, *yahtsath*, to set on fire. 2 Sam. xiv. 31.

Burn, יָקַד, *yahkad*, to burn continuously. Lev. xiii. 6.

Burn, לָהַט, *lahat*, to flame. Ps. civ. 4.

Burn, נָשַׁק, *nahsak*, to kindle. Ps. lxxviii. 21.

Burn, שָׂרַף, *sahraph*, to burn up. Ps. lxxiv. 8.

Burn, קָדַח, *kahdakh*, to kindle. Deut. xxxii. 22.

Burn, קָשַׁר, *kahtar*, to burn as incense. 2 Kings xxiii. 8.

Burn, עָלָה, *hōlah*, to cause to ascend, from עָלָה, to ascend; hence burnt or ascending offering. Exod. xxvii. 20; Josh. xxii. 23.

Burn, אָחַל, *ahcal*, to consume. Job xv. 34.

#### CAKE.

Cake, חָלַל, *khalluh*, pierced cake, from חָלַל, to be pierced, wounded. Num. vi. 15.

Cake, עֲגָה, *hoogah*, cake baken upon the hearth. Gen. xviii. 6.

Cake, צֵלִיל, *tsēlul*, a round cake. Judg. vii. 13.

Cake, רַקִּיק, *rahkik*, a thin cake or wafer, from רָיק, empty. Lev. ii. 4.

Cake, דְּבֵעֻלָּה, *dēbeeluh*, cake of figs. 1 Sam. xxv. 18.

Cake, מַצָּה, *matstsah*, unleavened cake. Judg. vi. 19.

Cakes, לֶבְבֹת, *lēbibōth*, heart-shaped cakes, from לֵב, the heart. 2 Sam. xiii. 6.

#### CHAMBER.

Chamber, חֶדֶר, *kheder*, inner chamber, or a chamber within a chamber, a private apartment. 1 Kings xx. 30.

Chamber, חֶפֶז, *khupah*, a bridal chamber or canopy, from חָפַף, to cover. Ps. xix. 5; Joel ii. 16.

Chamber, לִשְׁכָּה, *lishkah*, an attached chamber. Ezek. xl. 17.

Chamber, עֲלִיָּה, *hăliyah*, an upper chamber, from עָלָה, to ascend. 1 Chron. xxviii. 11.

Chamber, צֶלַע, *tseelahng*, a side-chamber. Ezek. xli. 5.

Chamber, תָּא, *tah*, a little chamber or lodge. Ezek. xl. 7.

### CLEAN.

Clean, בָּר, *bar*, pure, separate from evil, from בָּרַר, to separate. Ps. lxxiii. 3.

Clean, זָךְ, *zac*, pure, clear. Exod. xxvii. 20.

Clean, טָהוֹר, *tāhōr*, pure, undefiled. Lev. iv. 12.

Clean, נָקִי, *nahki*, clear from guilt, innocent. Ps. xxiv. 4.

### CLEANSED.

Cleansed, כָּפַר, *cupar*, atoned for, purged, from כָּפַר, to cover. Num. xxxv. 33.

Cleansed, נִצְדַק, *nitsdak*, justified. Dan. viii. 14.

### CROWN.

Crown, כֶּתֶר, *kether*, diadem, the regal crown, from כָּתַר, to surround. Esther ii. 17.

Crown, עֲטָרָה, *hătahrah*, a diadem or crown of glory. Ps. xxi. 3; Isa. xxviii. 5.

Crown, זָר, *zeer*, used only in connection with the Ark, the Table of Shewbread, and the Altar of Incense. Exod. xxxvii. 2, 11, 27.

Crown, גִּזְרִי, *neezer*, priestly or kingly crown, mark of separation or distinction, from גָּזַר, to set apart. Exod. xxix. 6; Ps. cxxxii. 18.

Crown, קֶדֶקֶד, *kōdkōl*, the top of the head. Gen. xlix. 26.

### DEAD.

Dead, מוֹת, *mūth*, the ordinary word for to die (*verb*). Josh. i. 2.

Dead and death, מָוֶת, *mahveth* (*noun*). Deut. xxi. 22.

Dead, נֶפֶשׁ, *nephesh*, and נֶפֶשׁ מֵת, *nephesh meeth*, a dead body, *lit.* a dead soul. Lev. xix. 28; Num. vi. 6.

Dead, רְפָאִים, *rēphahim*, quiet in death, fallen ones. Isa. xxvi. 19.

Dead, גָּלוּעַ, *galwang*, to expire, to give up the ghost. Num. xx. 29; Gen. xxv. 8.

Dead, פָּגַר, *peger*, a corpse, one slain. 2 Kings xix. 35.

Dead, נֶבֶלָה, *nēbeelah*, that which dieth of itself. Lev. vii. 24.

### EVER AND EVERLASTING.

Ever, נֶעְסָךְ, *neetsakh*, for ever. Ps. xvi. 11. For ever and ever, לְעֶלְמֵי נֶעְסָךְ, *lēncetsakh nētsakhim*. Isa. xxxiv. 10.

Ever, עַד, *had*, eternity. Isa. lvii. 15. For ever and ever, לְעוֹלָם וָעַד, *lēhōlām vahced*. Exod. xv. 18.

Ever, עוֹלָם, *hōlām*, perpetual, everlasting. Exod. xxxi. 16; Lev. xxiv. 8.

Ever, תָּמִיד, *tahmid*, continually. Exod. xxviii. 29.



## FEAR.

- Fear, אִימָה, *eamah*, terror. Isa. xxxiii. 18.  
 Fear, דְּאָהָה, *dəhah*, anxiety. Ezek. iv. 16.  
 Fear, חִרְדָּה, *khārahdah*, trembling. Gen. xxvii. 33.  
 Fear, חָת, *khath*, dread. Gen. ix. 2.  
 Fear, יִרְאָה, *yirah*, reverential fear. Prov. ix. 10.  
 Fear, מַהְגֹּר, *mahgōr*, terror. Jer. xx. 4.  
 Fear, מוֹרָא, *mōrah*, awe, terror. Deut. iv. 34.  
 Fear, פַּחַד, *pakhad*, dread. Exod. xv. 16.  
 Fear, רֹגֵז, *rogez*, trembling with anger or fear. Isa. xiv. 3.  
 Fear, רֵטֶט, *retet*, trembling. Jer. xlix. 24 (only).  
 Fear, רֵחַדָּה, *rēhahdah*, fearfulness, trembling. Isa. xxxiii. 14.  
 Fear, חִיל, *khāl*, to writhe or shake with pain. Micah iv. 10.  
 Fear, עֲרָץ, *hahrats*, to terrify. Deut. xx. 3.  
 Fear, שָׁעַר, *sahar*, to shudder, to rage as a tempest. Jer. ii. 12; Ps. lviii. 9.

## FEAST.

- Feast, חַג, *khag*, an annual religious festival. Exod. xii. 14.  
 Feast, מוֹעֵד, *moheed*, an appointed season. Isa. i. 14.  
 Feast, מִשְׁתֶּה, *mishteh*, a banquet, a feast of wine. Esther v. 6.

## GOAT.

- Goat, הֵזָה, *heez*, a she-goat, from עָזָה, to be strong. Gen. xv. 9.  
 Goat, עֲתוּד, *hattūd*, a he-goat. Ps. i. 9.  
 Goat, צִפִּיר, *tsaphir*, a he-goat. Ezek. viii. 35.  
 Goat, שֶׂה, *seeh*, a kid of the goats or sheep. Gen. xxii. 7.  
 Goat, שְׂעִיר עִזִּים, *sēhir hizzim*, a male kid of the goats. 2 Chron. xxix. 23.  
 Goats, שְׂעִירָה, *sēhirah*, a female kid of the goats. Lev. iv. 28.  
 Goat, תַּיִשׁ, *tayish*, a he-goat or ram. Prov. xxx. 31.  
 Goats, יַעֲלִים, *yēheelim*, wild goats. Job xxxix. 1.

## GOLD.

- Gold, בֶּטֶצֶר, *betser*, gold or treasure. Job xxii. 24.  
 Gold, זָהָב, *zahab*, the ordinary word for gold. Gen. ii. 11. But in Job xxxvii. 22 (only), fair weather.  
 Gold, חֲרוּץ, *khārūts*, fine gold. Zech. ix. 3.  
 Gold, כֶּתֶם, *kethem*, fine gold. Prov. xxv. 12.  
 Gold, סֶגֶר, *sēgōr*, precious gold. Job xxviii. 15.  
 Gold, פָּז, *pahz*, fine gold. Prov. viii. 19.

## GOVERNOR.

- Governor, אֲלִיף, *allūph*, guide, head of a tribe, a duke. Jer. iii. 4; Zech. ix. 7; Gen. xxxvi. 15.  
 Governor, חֲקַק, *khakak*, a lawgiver. Gen. lxix. 10; Judg. v. 9.  
 Governor, מֹשֶׁל, *mōsheel*, a ruler. Gen. xlv. 8, 24.  
 Governor, נָגִיד, *nahgid*, a captain or leader. 2 Kings xx. 5; Isa. lv. 4.  
 Governor, נָשִׂא, *nahsi*, one of high station. Exod. xvi. 22.  
 Governor, פֶּקֶחַ, *pekchah*, a deputy. Ezek. viii. 9.

Governor, פָּקִיד, *palhid*, an overseer, a chief officer. Gen. xli. 34.  
 Governor, שָׂר, *sar*, a prince. Dan. viii. 25.  
 Governor, שְׁלִיט, *shallit*, one having authority. Gen. xlii. 6; Eccl. viii. 8.

## HEAVENS.

Heaven, גָּלְגַל, *galgal*, that which revolves. Ps. lxxvii. 18 (only).  
 Heaven, שָׁחַק, *shakhak*, the sky. Job xxxvii. 18.  
 Heavens, שָׁמַיִם, *shamayim*, the created heavens (only in the dual number).  
 Gen. i. 1.  
 Heavens, עֲרַבּוֹת, *h'arabōth*, the infinitudes of space. Ps. lxviii. 4.  
 Heavens, עֲרִיפִים, *h'ariphim*, the skies. Isa. v. 30.

## IDOLS.

Idol, אָוֶן, *ahven*, vanity, iniquity. Isa. xli. 29; lxvi. 3.  
 Idols, אִימִים, *eemim*, horrid things. Jer. l. 38 (only).  
 Idols, אֱלִילִים, *elilim*, things of nought. Ezek. xxx. 13.  
 Idol, מִפְלֶטֶת, *miphletseth*, a horrible thing. 1 Kings xv. 13.  
 Idol, סֵמֶל, *semel*, an image. Ezek. viii. 3.  
 Idols, הַצַּבִּים, *hatsabim*, grievous things. Hosea iv. 17.  
 Idols, צִירִים, *tsirim*, images. Isa. xlv. 16.

## IMAGES.

Image, מַטְסֵעָבָה, *matstseebah*, a standing image. Lev. xxvi. 1.  
 Image, מַשְׁכִּית, *maskith*, sculptured stone. Lev. xxvi. 1.  
 Image, צֶלֶם, *tselem*, representation. Ezek. vii. 20.  
 Image, תְּמוּנָה, *tēmūnah*, likeness. Exod. xx. 4.  
 Images, חַמַּמְהִנִּים, *khammahnim*, sun images. Isa. xvii. 8.  
 Images, תְּרָפִים, *tēraphim*, household gods. Gen. xxxi. 19.  
 Images, פְּסִילִים, *pēsilim*, graven images. Ps. lxxviii. 58.  
 Image, נֶזֶקֶק, *neesec*, a molten image. Jer. x. 14.

## INIQUITY.

Iniquity, אָוֶן, *ahven*, wickedness, vanity. Job xxxi. 3.  
 Iniquity, הַוָּוָה, *havvah*, mischief. Micah vii. 3.  
 Iniquity, הָעוֹל, *hahvel*, unrighteousness. Lev. xix. 15, 35.  
 Iniquity, חַמַּמְהִל, *hahmahl*, grievance. Hab. i. 13.  
 Iniquity, רֶשֶׁע, *reshang*, lawlessness. Eccl. iii. 16.

## INSTRUCT,

Instruct, בִּין, *bin*, to cause to understand. Neh. viii. 8; Isa. xl. 14.  
 Instruct, יָסַר, *yahsar*, to teach by discipline. Ps. xxxix. 11.  
 Instruct, לָמַד, *lahmad*, to teach. Isa. xlviii. 17.  
 Instruct, שָׁכַל, *sahcal*, to make wise. Neh. ix. 20.

## JOY.

Joy, גֵּיל, *geel*, gladness. Joel i. 16.  
 Joy, חֵדְוָה, *khedvah*, gladness. Neh. viii. 10; 1 Chron. xvi. 27.  
 Joy, טוֹב, *tūb*, happiness arising from prosperity. Isa. lxv. 14.



Joy, מְשׁוֹשׁ, *mahsōs*, exultation. Isa. lxii. 5.  
 Joy, רִנָּה, *rinnah*, singing for joy. Ps. cvii. 22.  
 Joy, שִׂמְחָה, *simkhal*, rejoicing, mirth. Neh. viii. 12.  
 Joy, שִׂשׂוֹן, *sahsōn*, exultation, gladness. Ps. cv. 43.  
 Joy, תְּרוּחָה, *tērūhah*, shouting for joy. Job viii. 21.

## JUST.

Just, יָשָׁר, *yashar*, upright. Ps. xxv. 8.  
 Just, מִשְׁפָּט, *mishpaht*, judgment. Deut. i. 17.  
 Just, צַדִּיק, *tsadik*, righteous. Exod. ix. 27.  
 Just, שָׁלֵם, *shaleem*, perfect. 1 Kings viii. 61.

## KINSMAN.

Kinsman, גֹּאֵל, *goēl*, nearest of kin, the one who has right to redeem or avenge  
 Num. v. 8.

Kinsman, מוֹדָע, *mōdang*, an acquaintance. Ruth ii. 1; Ps. xxxi. 11.  
 Kinsman, קָרוֹב, *kahrōb*, one that is near or next. Lev. xxv. 25.  
 Kinsman, שָׁעָר, *shēer*, near relationship. Lev. xviii. 6.

## LAMB.

Lamb, טָלָה, *tahleh*, a little lamb. 1 Sam. vii. 9; Isa. xl. 11.  
 Lamb, כֶּבֶשׂ, *kebes*, a young sheep. Exod. xxix. 39.  
 Lamb, כֶּרֶם, *car*, a fatted lamb. Deut. xxxii. 14.  
 Lamb, כֶּשֶׂב, *keseb*, lamb or sheep. Deut. xiv. 4.  
 Lamb, צֹאֵן, *tsōn*, a lamb of the flock. Exod. xii. 21.  
 Lamb, שֶׂה, *seh*, kid of the sheep or goats. Num. xv. 11.

## LAMP.

Lamp, לָפִיד, *lahpid*, a torch or firebrand. Judg. vii. 16.  
 Lamp, נֵיר, *nir*, a light. 1 Kings xi. 36.  
 Lamp, נֵר, *neer*, an oil lamp. Lev. xxiv. 2.  
 Lampstand, מְנוֹרָה, *mēnōrah*, improperly rendered candlestick. Exod. xxv. 31.

## LAW.

Law, דָּת, *dath*, a decree. Esther ii. 8.  
 Law, חֹק, *khok*, a statute. Exod. xv. 25.  
 Law, מִצְוָה, *mitsvah*, a commandment. Josh. xxii. 3.  
 Law, מִשְׁפָּט, *mishpaht*, judgment. Exod. xxi. 31.  
 Law, תּוֹרָה, *tōrah*, direction, instruction. Ps. i. 2.

## LINEN.

Linen, בָּד, *bad*, fine linen. Lev. xvi. 4.  
 Linen, פִּשְׁתֵּה, *pishteh*, made of flax. Ezek. xliv. 18.  
 Linen, סָדִין, *sahdin*, a wide linen under-garment. Judg. xiv. 12.  
 Linen, שֵׁשׁ, *sheesh*, fine white linen. Exod. xxviii. 39.

## LION.

Lion, אֲרִי, *āri*, a young lion. Num. xxiii. 24.  
 Lion, כִּפְרִי, *kēphir*, a young lion. Judg. xiv. 5.

Lion, לָבִיא, *lahbi*, a great lion. Num. xxiii. 24.

Lion, לַיִשׁ, *layish*, an old lion. Job iv. 11.

Lion, שַׁחַל, *shakhal*, a fierce lion. Job iv. 10.

### LOVE.

Love, אַהֲבָה, *ahābah*, strong affection. 1 Sam. xviii. 3.

Love, דּוֹד, *dōd*, beloved (*masculine*). Cant. ii. 3.

Love, רַעְיָה, *raḡyah*, friend or companion (*feminine*). Cant. i. 9.

Love, חָבַב, *habab*, to cherish. Deut. xxxiii. 3.

Love, רָחַם, *rakham*, to love tenderly. Isa. xlix. 15.

Love, חָשַׁק, *hashak*, to be attached, to cleave to. Ps. xci. 14.

Love, אָהַב, *ahgab*, to love intensely. Ezek. xxiii. 7.

### LOVINGKINDNESS.

Lovingkindness, חֶסֶד, *khesed*, merciful kindness. Ps. xvii. 7.

### MAKER.

Maker, חָרַשׁ, *khahrash*, an artificer, a skilled workman. 1 Chron. xxix. 5.

Maker, יוֹצֵר, *yōtseer*, one who forms, a potter. Isa. xliii. 1; lxiv. 8.

Maker, עֹשֶׂה, *hoseh*, one who makes out of existing materials. Prov. xiv. 31.

Maker, פֹּעֵל, *pohal*, a doer or worker. Job xxxvi. 3.

### MAN.

Man, אָדָם, *ahdām*, from אָדָם, to be ruddy, red, a human being. *Often used collectively.* Gen. i. 26.

Man, אִישׁ, *ish*, an individual, man of high degree. Gen. ii. 23.

Man, אָנוּשׁ, *ənōsh*, frail, mortal man, from אָנוּשׁ, incurable, mortal. Job iv. 17.

Man, בַּעַל, *bahal*, master, possessor, husband. Isa. i. 3; Exod. xxi. 22.

Man, גִּבּוֹר, *geber*, from גִּבּוֹר, to be strong, a strong man. Job xxxviii. 3.

Men, אָנָשִׁים, *ānashim*, plural of *ənōsh*, and sometimes of *ish*. Gen. xiii. 13.

Men, מְתִימִים, *mēthim*, few or mortal men. Ps. xvii. 14.

### NEAR.

Near, אֶצֶל, *etsel*, by the side of. Lev. i. 16.

Near, נָגַע, *nahgang*, to touch. Exod. xix. 12.

Near, קָרַב, *kahrōb*, approaching, nigh. Ezek. xlii. 13.

Near, נָגַשׁ, *nahgash*, to come nigh. Gen. xlv. 4.

### OFFER.

Offer, זָבַח, *zabakh*, to sacrifice. 2 Sam. xv. 12.

Offer, הִגִּישׁ, *higgish*, to bring near. Lev. ii. 8.

Offer, נָאֵף, *nāph*, to wave as a wave-offering. Lev. vii. 30.

Offer, נָסַךְ, *nahsac*, to pour out as a drink-offering. Hos. ix. 4.

Offer, נָשָׂא, *nahsah*, to lift up, to bear. Ezek. xx. 31.

Offer, נָתַן, *nahthan*, to give. Eccl. v. 1.

Offer, עָלָה, *hahlah*, to offer up. Josh. xxii. 23.

Offer, עָשָׂה, *hahsah*, to prepare. Lev. xiv. 19.

Offer, קָטַר, *kahtar*, to burn as incense. Amos iv. 5.



- Offer, הִקְרִיב, *hikrib*, to bring near. Lev. i. 2.  
 Offer, הִרִים, *heerim*, to lift up as a heave-offering. Num. xviii. 26.  
 Offer, שָׁחַט, *shahkhat*, to slay. Exod. xxix. 16.  
 Offer, חָטָא, *khittee*, to offer for sin. Lev. ix. 15.

## OFFERINGS.

- Offering, זֶבַח, *zebakh*, sacrifice. 1 Chron. xxix. 21.  
 Offering, מִנְחָה, *minkhah*, a meat or gift-offering. Lev. ii. 1 ; 2 Sam. viii. 6.  
 Offering, עֹלָה, *holah*, burnt or ascending offering. Lev. i. 4.  
 Offering, קֶרְבַּן, *korbān*, an approach-offering. Lev. i. 2.  
 Offering, תְּנוּפָה, *tēnūphah*, a wave-offering. Exod. xxix. 24.  
 Offering, תְּרוּמָה, *tērūmah*, a heave-offering. Exod. xxix. 27.  
 Offering, אִשְׁשֶׁה, *ishsheh*, an offering made by fire. Exod. xxix. 18.  
 Offering, אָשָׁם, *ahsham*, a guilt or trespass-offering. Lev. v. 6.  
 Offering, נֶסֶךְ, *neesec*, a drink-offering or libation. Gen. xxxv. 14.  
 Offering, נֶדָּבָה, *nēdahbah*, a freewill-offering. Num. xv. 3.  
 Offering, שְׁלָם, *shelem*, a peace-offering. Lev. iii. 3.  
 Offering, חַטָּאת, *khattath*, a sin-offering. Lev. iv. 8.  
 Offering, תּוֹדָה, *tōlah*, thank-offering. 2 Chron. xxix. 31.  
 Offering, כָּלִיל, *cahlil*, whole burnt-offering. Deut. xxxiii. 10.

## OX.

- Ox, אֱלִיף, *allūph*, a leader, an ox. Jer. xi. 19.  
 Ox, בָּקָר, *bahkahr*, a bullock. Isa. lxv. 25.  
 Ox, פָּר, *par*, a bullock. Exod. xxix. 3.  
 Ox, פֶּרֶן בֶּן בָּקָר, *par ben bahkahr*, a young bullock. Exod. xxix. 1.  
 Ox, שׁוֹר, *shōr*, a bullock. Exod. xx. 17.

## PARDON.

- Pardon, כִּפֶּר, *kipper*, to forgive on the ground of atonement, to cover. 2 Chron. xxx. 18.  
 Pardon, נָשָׂא, *nahsah*, to lift off. Job vii. 21.  
 Pardon, סָלַח, *sahlakh*, to forgive. Exod. xxxiv. 9.

## PARLOUR.

- Parlour, חֶדֶר, *kheder*, an inner chamber. 1 Chron. xxviii. 11.  
 Parlour, לִשְׁכָּה, *lishcah*, an attached chamber. 1 Sam. ix. 22.  
 Parlour, עֲלִיָּה, *hālīyyah*, an upper chamber. 1 Chron. xxviii. 11.

## PATH.

- Path, אֹרֶחַ, *orakh*, way. Isa. xxvi. 8.  
 Path, מַסְלָה, *mēsillah*, a way cast up, a highway. Isa. lxii. 10.  
 Path, מַנְגָּל, *manggal*, a carriage track. Prov. ii. 9.  
 Path, מִשְׁחֹל, *mishhōl*, a narrow enclosed way. Num. xxii. 24.  
 Path, נַחְתִּיב, *nahthil*, a trodden way. Ps. cxix. 35.  
 Path, שְׁבִיל, *shēbil*, a way. Ps. lxxvii. 19.  
 Path, דֶּרֶךְ, *derec*, a way. Exod. xxiii. 20.

## PEOPLES.

Peoples, אַמִּים, *ummim*, peoples, nations. Num. xxv. 15.

Peoples, גוֹיִם, *goyim*, Gentiles, nations. Gen. x. 5.

Peoples, לְאֻמִּים, *l'ummim*, nations, peoples. Ps. ii. 1.

People, עַם, *ham*, chiefly in the singular, applied to Israel. Ps. xcv. 7.

## PERFECT.

Perfect, עָנֹן, *cān*, prepared, fixed, established. Prov. iv. 18.

Perfect, כָּלִיל, *cahlil*, whole, entire. Num. iv. 6.

Perfect, שָׁלֵם, *shahleem*, whole, uninjured, or perfectly prepared. Josh. viii. 31; 1 Kings vi. 7.

Perfect, תָּם, *tahm*, sincere. Job i. 1.

Perfect, תָּמִים, *tahmim*, without blemish, upright. Exod. xii. 5.

## POOR.

Poor, עֲבִיּוֹן, *ebēyōn*, needy. Ps. lxxii. 12.

Poor, דָּל, *dal*, impoverished. Prov. x. 15.

Poor, חֲלָקָה, *kheelcah*, wretched. Ps. x. 14.

Poor, מַקְהֶסֶר, *makhśōr*, in want, penury. Prov. xiv. 23.

Poor, מִסְכֵּן, *miskeen*, reduced, pensioner. Eccl. ix. 15, 16.

Poor, עָנִי, *hahni*, lowly, humble. Prov. iii. 34.

Poor, עָנִי, *hahnahv*, meek. Num. xii. 3.

Poor, רָעֵשׁ, *rūsh*, needy. Prov. x. 4.

Poor, מֹדַע, *mūc*, to become reduced. Lev. xxv. 25.

Poor, דַּלָּה, *dahlleh*, very poor. 2 Kings xxiv. 14.

## PRAISE.

Praise, הִלָּל, *hillel*, to boast, to celebrate. Ps. cxiii. 1.

Praise, הוֹדָה, *hōdah*, to confess, acknowledge, thank. Ps. cvi. 47.

Praise, שִׁבַּח, *shibakh*, to laud. Ps. cxlv. 4.

Praise, זָמַר, *zahmar*, sing praise. Ps. xcvi. 4.

## PRAYER.

Prayer, לַחֹשׁ, *lakhash*, a whisper, a secret prayer. Isa. xxvi. 16.

Prayer, שִׁיחַ, *siakh*, meditation, complaint, communion. Ps. lxiv. 1.

Prayer, תְּפִלָּה, *tēphillah*, ordinary word for prayer. Prov. xv. 8.

## PRINCE.

Prince, כֹּהֵן, *coheen*, a minister both in sacred and civil affairs. Gen. xiv. 18; 2 Sam. viii. 18.

Prince, נָגִיד, *nahgid*, leader or ruler. Dan. ix. 25.

Prince, נָסִיד, *nahsic*, one set over or established. Ezek. xxxii. 20.

Prince, נָשִׂיא, *nahsi*, a dignitary. Num. vii. 11.

Prince, קָצִין, *kahtsin*, captain, ruler. Judg. xi. 6.

Prince, רַב, *rab*, great one. Jer. xxxix. 9-13.

Prince, רָצֹן, *rahzan*, ruler. Judg. v. 3.

Prince, שָׂר, *sar*, captain, prince, or ruler. Josh. v. 14.

Prince, שָׁלִישׁ, *shahlish*, captain of the third rank. 2 Kings xv. 25.

## ROCK.

Rock, חַלְמִישׁ, *khallamish*, a flinty rock. Deut. viii. 15; Job xxviii. 9.

Rock, מַחֲזֵז, *mahōz*, a strong rock. Judg. vi. 26; Ps. xxxi. 2.

Rock, סֶלַע, *selang*, an elevated rock. Isa. xxxii. 2.

Rock, צִיּוֹר, *tsūr*, a firm, strong rock. Isa. xxvi. 4.

Rocks, קַפְּלִים, *keephim*, hollow rocks. Job xxx. 6.

## ROD.

Rod, חֹטֶר, *khoter*, a switch, sapling. Prov. xiv. 3; Isa. xi. 1.

Rod, מַטֵּה, *matteh*, a staff, tribe. Lev. xxvi. 26; Num. i. 4.

Rod, מַקְלָל, *makkeel*, a staff, an emblem of authority. Exod. xii. 11.

Rod, שֵׁבֶט, *sheebet*, a rod of rule, sceptre, or tribe. Ps. ii. 9; Gen. xlix. 10; Num. xviii. 2.

## TABERNACLE.

Tabernacle, אוֹהֶל, *ohel*, a tent. Gen. xviii. 1. This word is always used for tent of the congregation, often wrongly translated tabernacle.

Tabernacle, מִשְׁכָּן, *misheahn*, a dwelling place, the sanctuary. Exod. xxv. 9; Ps. lxxiv. 7.

Tabernacle, סֹכָה, *sōc*, a covert. Jer. xxv. 38; Ps. xxvii. 5.

Tabernacle, סֻכָּה, *succah*, booth. Jonah iv. 5; Zech. xiv. 16, 18, 19.

## TRUMPETS.

Trumpets, חֲצֹצְרוֹת, *khātsōtsērōth*, priestly trumpets. Num. x. 2.

Trumpet, יוֹבֵל, *yōbel*, the trumpet of the jubilee, also long of sound, rendered ram's horns. Exod. xix. 13; Lev. xxv. 9; Josh. vi. 4, 8, 13.

Trumpet, שׁוֹפָר, *shōphar*, trumpet for proclamation or alarm. Exod. xix. 16; Zeph. i. 16.

## WINE.

Wine, יַיִן, *yayin*, fermented wine. Gen. ix. 21.

Wine, סֹבֵא, *sōbē*, intoxicating wine. Isa. i. 22.

Wine, תִּירוֹשׁ, *tirōsh*, new or unfermented wine. Prov. iii. 10.

Wine, מִמְסָא, *mimsac*, mixed wine. Prov. xxiii. 30.

Wine, עֲסִים, *halsis*, must or newly-trodden wine. Joel i. 5; Amos ix. 13.

Wine, חֶמֶר, *khemer*, red or fermented wine. Isa. xxvii. 2.

Wine, שֵׁכָר, *sheecahr*, strong drink. Num. xxviii. 7.

## WISDOM.

Wisdom, בִּינָה, *binah*, understanding. Prov. iii. 5.

Wisdom, חֲכָמָה, *khocmah*, the ordinary word for wisdom. Prov. ix. 10.

Wisdom, עֲרֻמָּה, *hormah*, subtilty, prudence. Prov. i. 4.

Wisdom, שֶׁקֶל, *seekel*, discretion. Prov. xix. 11.

Wisdom, תְּבוּנָה, *tēbunah*, understanding. Ps. cxlvii. 5.

Wisdom, תוֹשִׁיָּה, *tushiyah*, sound wisdom. Prov. ii. 7.



## HARMONY OF THE HEBREW AND GREEK ARTICLES.

HEBREW.	GREEK.
ⲁ ha, Definite.	ⲁ ⲟ ho, Nominative.
ⲉ eth, Objective.	ⲉ ⲧⲟⲛ ton, Accusative.
ⲁ ⲉ eth ha, both combined.	ⲁ ⲧⲟⲩ tō, Dative.
Construct or abbreviation.	ⲟ ⲧⲟⲩ tou, Genitive.

## CHAPTER VI.

## COMPARISON BETWEEN THE HEBREW AND GREEK TENSES, AND THEIR HARMONY.

IN solar light there are three primary colours, the red, the yellow, and the blue. By the combination or the overlapping of these elementary colours the seven prismatic hues are formed.

Similarly, in the Hebrew language there are three times of occurrence, the past, the present, and the future. In the Greek, by the combination of these, are formed seven distinct tenses.

In the Hebrew the past is indicated by the short tense, the future by the long, and the present by the absence of tense, the participle, etc.

The pluperfect and the aorist or past tense of the Greek, corresponds with the short tense of the Hebrew.

The long tense of the Hebrew, used in narrations of the past without the *vau*, corresponds with the imperfect tense of the Greek.

The long tense with *vau* is similar in some respects to the perfect tense of the Greek.

Present time in Hebrew, expressed by the absence of tense, is indicated in the Greek by the present tense.

The long tense corresponds with the Greek future, and the future perfect is very similar to the short tense of the Hebrew used in the future with *vau*.

The Hebrew language is selected in infinite wisdom for the communication of those grand fundamental truths which form the subject of Old Testament revelation.

The Greek language is peculiarly adapted to mark with wonderful precision those minute perfections and beauties which appear on the page of the New Testament Scriptures.

HARMONY of the Tenses, Moods, and Participles, in Greek, English, and Hebrew, with the Signs employed in THE ENGLISHMAN'S BIBLE.

GREEK.

PLUPERFECT. <sup>•</sup>	AORIST. <sup>•</sup>	IMPERFECT. <sup>-</sup>	PERFECT. <sup>-</sup>	PRESENT. <sup>!</sup>	FUTURE. <sup>†</sup>	FUTURE PERFECT. <sup>•</sup>
An ACTION or event previous to some PAST TIME or occurrence.	A point in the expanse of time—PAST, PRESENT, or FUTURE. Normally in the past.	CONTINUATION in the PAST. ALSO CUSTOM or HABIT.	CONTINUATION from the PAST.	CONTINUATION in the PRESENT, or PRESENT TIME.	CONTINUATION to or in THE FUTURE.	Subjunctive Aorist, in the Future.
Active—Had_done. <sup>•</sup>	AORIST Indicative—Did or Was. <sup>•</sup>	Active—Was_doing. <sup>-</sup>	Active—Hath_done. <sup>-</sup>	Active—Doth. <sup>!</sup>	Active—Will_do. <sup>†</sup>	Active — *Will _ have _ done.
Passive—Had_been. <sup>•</sup>	AOR. Subjunctive—*May _have_done, or *May _have_been.	Passive—Was_being. <sup>-</sup>	Passive—Hath_been. <sup>-</sup>	Pr. Subjunctive— <sup>!</sup> May-do. <sup>!</sup> May-be.	Passive—Will_be. <sup>†</sup>	Passive — *Will _ have _ been.
	AOR. Imperative—*Do, or *Be—at once and completely.		Perfect in the Sense of the Present, as—I know. <sup>•</sup>	Pr. Imperative—Active— <sup>!</sup> Do_and_continue _to_do.		
	AOR. Infinitive—To_ do at once, or <sup>•</sup> To_ be at once, or <sup>•</sup>		Perfect Imperative— <sup>-</sup> Do and remain done, or <sup>-</sup> be and continue.	Passive— <sup>!</sup> Be_and_continue _to_be.		
	AOR. Participle—Having _done. <sup>•</sup> Having_been. <sup>•</sup>		Perfect Participle—Having _ done _ and _ doing, or having_been _and_being, or the permanent result. <sup>•</sup>	Pr. Infinitive—To_ do or to_ be continuously. <sup>!•</sup>		
	THE ACT or EVENT.		THE FACT.	Pr. Participle—Active—Doing. <sup>•</sup> Passive—Being. <sup>•</sup>		
				The Aorist <sup>•</sup> and the Perfect <sup>•</sup> are frequently used in the Present.		

HEBREW EQUIVALENTS.

SHORT TENSE in the PAST. <sup>•</sup>	SHORT TENSE in the PAST. <sup>•</sup>	LONG TENSE in the PAST. <sup>†</sup>	LONG TENSE with <i>vau</i> . <sup>•</sup>	Indefiniteness in the Present. <i>Italics</i> .	LONG TENSE in the FUTURE. <sup>†</sup>	SHORT TENSE in the FUTURE. <sup>•</sup> or <sup>•</sup>
Without <i>vau</i> . <sup>•</sup>	Without <i>vau</i> . <sup>•</sup>		Either continuance from the Past to the Present. Greek Perfect;	Decision in the Present—Short Tense. <sup>•</sup> or <sup>•</sup>		Short Tense without <i>vau</i> . <sup>•</sup>
With <i>vau</i> . <sup>•</sup>	With <i>vau</i> . <sup>•</sup>		Or unlimited continuance. Hebrew Perfect.	Continuation in the Present—Long Tense. <sup>†</sup>		With <i>vau</i> . <sup>•</sup>
	Imperative Mood— or Short Tense used as an Imperative. <sup>•</sup>		THE FACT.	Also Participle; <sup>•</sup>		Also certainty in the Future. <sup>•</sup> or <sup>•</sup>
	THE ACT or EVENT.			Or Infinitive Mood. <sup>•</sup>		Promise or Prediction confirmed.
						Without <i>vau</i> . <sup>•</sup>
						With <i>vau</i> . <sup>•</sup>

## CHAPTER VII.

EXPLANATION OF THE GREEK TENSES AND SIGNS USED IN "THE ENGLISH-GREEK TESTAMENT," WITH EXAMPLES.

1. **The Pluperfect Tense** ('). An action or event previous to some other action or event stated. Example:—"And it\_fell not: for it\_-'was\_founded [had-been\_founded] upon a rock" (Matt. vii. 35).

2. **The Aorist** (•) ('). A point in the expanse of time—past, present, or future, especially in the past. Very similar to the short tense in the Hebrew. In the past: example:—"Our \*old man \*is\_crucified\_with *Him*" [was\_crucified\_with *Him*]. "Now if we\_-'be\_dead with Christ" [Now if we\_died with Christ] (Rom. vi. 6, 8). "Christ our \*passover \*is\_sacrificed for us" [was\_sacrificed for us].

When used in the present it expresses decision and completeness. Example:—"This is My \*beloved \*Son, in whom I\_-'am\_well-pleased" (Matt. iii. 17). "Babylon the great \*is\_fallen, \*is\_fallen, and \*is\_become" (Rev. xviii. 2).

In the future, as in the aorist subjunctive or future perfect. Example:—"There\_be some \*standing here, which \*shall not taste of\_death, till they\_-'see [or shall\_have\_seen] the Son of\_σman coming in His \*kingdom" (Matt. xvi. 28).

**Aorist Infinitive** (°). "That could not \*make" [was\_not\_able\_to-make] (Heb. ix. 9).

**The Aorist Imperative.** \*Do or \*be instantly. Example:—"Rise, \*take\_up thy bed" (John v. 8).

**The Aorist Participle** ('). \*Having\_done or \*having-been. Example:—"Now \*when σJesus was\_born" [Now Jesus having-been-born] (Matt. ii. 1).

3. **The Imperfect Tense** expresses continuation in the past ('). Example:—"From Him \*which is, and which \*was" [which ever was] (Rev. i. 4).

4. **The Perfect Tense** expresses continuation from the past to the present ('). Example:—"For this *man* \*was\_counted-worthy [hath-been-counted-worthy] of\_more glory than Moses" (Heb. iii. 3).

**The Perfect in the sense of the Present** ('). Example:—"I \*know, and \*am\_persuaded" (Rom. xiv. 14), that is, present knowledge as the result of previous investigation.

**Perfect Imperative** ('). \*Be and continue to be. Example:—"Be\_still" (Mark iv. 38).

**Perfect Participle** ('). Having\_done\_and\_doing or having-been-and-being, or else the permanent result. Examples:—"He\_findeth it \*swept and \*garnished" (Luke xi. 25). "Stood a Lamb as \*it\_had-been\_slain" (Rev. v. 6).

5. **The Present Tense** ('), or continuation in the present. Example:—"What He\_-'had\_promised [What He\_hath\_promised], He\_-'was\_able [He\_is\_able] also to\_-'perform" (Rom. iv. 21).

**Present Subjunctive** ('). Example:—"If we\_-'walk in the light" (1 John i. 7), that is, if we continue to walk in the light.

**Present Imperative** ('). 'Do and 'continue to do. 'Be and 'continue to be. Example:—"Watch and 'pray" (Mark xiv. 38). "'Be not overcome of σevil" (Rom. xii. 21).

**Present Infinitive** (°). To °do or °be continuously. Example:—"He\_that saith °he\_abideth in Him" [He\_that professeth to abide in Him] (1 John ii. 6). (') "To\_-'visit the °fatherless and widows . . . and to 'keep himself"



(James ii. 27). (Here the word "to" being in the text, it is only necessary to insert the upright stroke.)

**Present Participle** (<sup>+</sup>). Continuation in the present. (In the present tense the time goes on; in the present participle the action goes on.) Example:—<sup>+</sup>Abhor [Abhorring], <sup>+</sup>cleave [cleaving], <sup>+</sup>mind not [minding not], <sup>+</sup>condescend [condescending], <sup>+</sup>recompense [recompensing], <sup>+</sup>provide [providing], <sup>+</sup>live-peaceably [living-peaceably], <sup>+</sup>avenge [avenging]. Rom. xii. 9-19.

**The Present Participle with the Article** (<sup>+</sup>). This, in the Greek as in the English, constitutes a noun expressing permanent character, as "the sowing one" becomes the sower. Example:—"Behold, a <sup>+</sup>sower went forth <sup>σ</sup>to-'sow" (Matt. xiii. 3. *See also* chapter vii. 8). "Every-one <sup>+</sup>that asketh receiveth; and <sup>+</sup>he that seeketh findeth; and to <sup>+</sup>him that knocketh it <sup>+</sup>shall-be-opened." That is, by continuance in the action he becomes an asker, seeker, knocker.

**6. The Future Tense.** Referring to the future, or continuation in the future. Example:—"I <sup>+</sup>will-come again, and <sup>+</sup>receive you unto Myself" [I come again, and will receive you unto Myself] (John xiv. 3).

**7. Future Perfect**, that is, the **Subjunctive Aorist** when used in the future. Example:—"And whatsoever ye <sup>+</sup>shall-ask in My <sup>+</sup>Name [And whatsoever ye shall have asked in My Name], that will-I-do, that the Father <sup>+</sup>may-be-glorified in the Son" (John xiv. 13, 14). "So when this <sup>+</sup>corruptible <sup>+</sup>shall-have-put-on incorruption, and this <sup>+</sup>mortal <sup>+</sup>shall-have-put-on immortality" (1 Cor. xv. 54).

## CHAPTER VIII.

### THE GREEK ARTICLE.

THE article in the Greek is sometimes used **definitely**, similarly to the English word "the." At other times **objectively**, that is, as pointing out an object before the mind, in which case it cannot be represented by the word "the." When the article is omitted in the Greek, especially when required by the idiom of the English language, it is characteristic; that is, the word without the article gives its character to that with which it is connected. For example, "The love of God" (without the article before God) expresses the CHARACTER of the love, that is, it is a Divine love. Example:—(Jude 21) "In *the* love of God." Whereas, when the article occurs before God, it points out God as the OBJECT of love. Example:—"He-who loveth "God" (1 John iv. 20, 21). The article is varied by the Greek cases.

**Article in the Nominative Case** (<sup>σ</sup>). Often used definitely. Example:—"Where <sup>σ</sup>Christ <sup>+</sup>should-be-born" [Where the Christ or the Messiah should-be-born] (Matt. ii. 4).

At other times used objectively. Example:—"And <sup>σ</sup>Jesus said;" here we cannot say, the Jesus said (Luke viii. 45). And yet the article is important.

**In the Genitive Case** (<sup>σ</sup>). Used definitely. Example:—"The kingdom of <sup>σ</sup>heaven" [literally, the kingdom of the heavens] (Matt. xi. 11, 12). "John <sup>σ</sup>Baptist's" [John the Baptist's] (Matt. xiv. 8).

Used objectively. Example:—"The Son of-the living <sup>σ</sup>God" (Matt. xvi. 16).

**In the Dative.** Definitely. Example:—"The other disciples came in a <sup>τ</sup>little<sub>-ship</sub>" [the little<sub>-boat</sub>] (John xxi. 8).

Objectively. Example:—"Peter <sup>α</sup>seeing him, saith to <sup>τ</sup>Jesus" (John xxi. 21).

**In the Accusative.** Definitely. Example:—"Set Him on a <sup>τ</sup>pinnacle of<sub>-the temple</sub>" [the wing of the temple] (Luke iv. 9).

Objectively. "Abraham begat <sup>τ</sup>Isaac, and Isaac begat <sup>τ</sup>Jacob" (Matt. i. 2), and so throughout the chapter.

## CHAPTER IX.

### EXAMINATION OF A FEW PASSAGES IN THE NEW TESTAMENT.

LET us examine a few portions of the New Testament in the same manner as we have done the first verses of Gen. i.

#### JOHN I. 1.

#### "In the beginning <sup>τ</sup>was the Word."

As in Gen. i. 1 so here, the absence of the article in the Greek before the word "beginning" carries the mind back into the boundless ages of eternity. In fact, John i. 1 leads us further into those boundless depths than does Gen. i. 1. It teaches us that before the commencement of the creation, whether of angels or of worlds, the Eternal Son was the partaker of Divine glory in fellowship with the Father and the Eternal Spirit. See John xvii. 5—"The glory which I had with Thee before the world was."

#### "<sup>τ</sup>Was the Word."

Here the verb "<sup>τ</sup>was" is in the imperfect tense, expressing continuation in the past; that is, ever was.

"**The Word.**" The Word who tells out God. The unuttered Word in eternity; the spoken Word in creation; for God created all things through Jesus Christ. The Word who declared the bosom secrets of the Father, and the very heart of Divine love, in incarnation and redemption. Observe the presence of the article before "word"; this makes it objective; that is, a distinct object before the mind; and in reading, emphasis should be laid upon it.

#### "And the Word <sup>τ</sup>was <sup>τ</sup>with <sup>τ</sup>God."

The first sentence in the chapter indicates the eternity of the Word. The repetition of the word "was" in the imperfect tense indicates the fellowship enjoyed between the Father and the Son in those eternal ages. Here we must remember that these Scriptures were written by inspiration of the Holy Ghost, whose object herein is not so much to speak of Himself as to glorify the Father and the Son.

But we know from other Scriptures that in the unity of the Godhead the Father, the Son, and the Holy Spirit co-existed.

"<sup>τ</sup>**With,**" Margin, Gr. *pros*. A preposition indicating not so much unity with (as *sūn*) but association with, marking His distinct personality.

Notice the accusative article before <sup>τ</sup>God, because here God is distinctly before the mind.

In this we have an instance of the beautiful precision of the Greek language, which cannot be shown in an English translation without the insertion of some mark or sign, because the article cannot be expressed by the word "the," and the force is lost if entirely omitted. Hence in reading, emphasis should be laid upon "God," and so in similar cases.

**"And the Word 'was God."**

In this verse we notice the absence of the article before "God." This is very significant.

In the Greek a word preceded by the article is either definite or objective, but without the article it is characteristic. That is, it expresses the character of that with which it is combined. For example:—

"Fear 'God" (with the article) represents God as the object of fear. "The fear of God" (without the article) expresses the character of the fear. So here, "And the Word was God" (without the article before God) expresses character, and teaches us that this Word was a Divine Being.

**Verse 2. "The same 'was in the beginning 'with 'God."**

The Eternal Son as the Word was ever in eternity in fellowship with the Father and the Eternal Spirit.

The purposes of God in eternity were purposed in Christ Jesus (Eph. iii. 11).

"For what man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the Spirit of God."

"For the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10, 11).

**Verse 3. "All things 'were-made 'by Him; and without Him 'was not 'any-thing made that 'was-made."**

This verse may be literally rendered "All things came into being through Him; and without Him came not into being one thing which hath come into being."

God "created all things THROUGH Jesus Christ" (Eph. iii. 9). For so it is in the Greek. And this is the Divine order:—All things are OF (*ek*) the Father, THROUGH (*dia*) the Son, and BY (*hupo*) the Holy Ghost. So that apart from the Son not one thing came into existence that hath come into being.

This is taught by the words of the Lord in John v. 19, 20.

The three Persons in the Godhead ever act in unison, and each in His own order; that is, all things originate WITH the Father, and are accomplished THROUGH the Son, and BY the Holy Ghost.

**1 JOHN I. 1.**

**"That-which 'was from the beginning."**

In the Gospel of John i. 1 we have seen the Eternal Word in the fellowship of the Father and the Spirit BEFORE all worlds. In Gen. i. 1, AT the creation. Here, in the first Epistle of John i. 1, it is the Word of life which was FROM the beginning, manifesting that eternal life which was with the Father, and which the Father had given to the Son to have in Himself (John v. 26).



"Which we have heard, which we have seen with our <sup>s</sup>eyes."

The life was manifested, and the Apostles witnessed it during their intercourse with Jesus in His life. Hence "have heard" and "have seen" are in the perfect tense, while the words following, "**which we looked upon, and our hands handled, of the Word of <sup>s</sup>life,**" are not in the perfect, but the aorist, expressing a single and completed action. And this was true when Jesus showed His hands and feet and side to His disciples after His resurrection (John xx.).

## CHAPTER X.

### DIVINE TITLES IN THE NEW TESTAMENT.

#### GOD. Θεός (THEOS).

THIS title corresponds with that of Elohim, the Triune God, in the Hebrew, and occasionally with those of Ēl and Eloah; but the beautiful distinction between these three titles is not expressed in the Greek.

"God" is applied to the Father, as in John vi. 27, "For ~~H~~im hath <sup>s</sup>God the Father sealed;" to the Son in Rom. ix. 5, "<sup>s</sup>Who is over <sup>s</sup>all, God blessed for <sup>s</sup>ever;" and to the Spirit in Acts v. 4, "Thou <sup>s</sup>hast not lied unto men, but unto <sup>s</sup>God." Where the context does not otherwise indicate, God the Father is especially to be understood. But while Trinity in unity is not always expressed in the Greek title *Theos* (God) as in the Hebrew title *Elohim*, yet the distinctive actings of the Father, Son, and Spirit are more fully revealed in the New Testament than in the Old.

#### FATHER. Πατήρ (PATER).

This is the title by which God is especially revealed in the New Testament and in this dispensation, as He was by "Jehovah" in the former.

The term father implies a son. Only in a figurative sense is God a Father in creation and providence. In the strict and proper sense of the word, God as the Eternal Father necessitates the existence of the Eternal Son as well as of the Eternal Spirit.

What God is, He is eternally and unchangeably the same. As Father of our Lord Jesus Christ, He was and ever will be such throughout eternity. There was never a period in which He was not God the Father. The only begotten Son was ever in the bosom of the Father (John i. 18). *See Greek.*

When God says, as in Ps. ii. 7, Heb. i. 5, "Thou art My Son, this day have I begotten Thee," there is a threefold sense in which these words may be regarded.

First, as applied to the eternal Son of the Father, begotten in the one unchanging day of eternity.

Secondly, to the incarnate Son, the Son of the virgin; "Therefore also that holy thing which shall be born *of thee* shall be called *the* Son of God" (Luke i. 35).

Thirdly, in resurrection, as the First-begotten from the dead. *See Rev. i. 5.*

This threefold sense of sonship is beautifully brought out in the three quotations in Heb. i. 5, 6.

First, as the eternal Son begotten in eternity, ver. 5, "Thou art My Son, this day have I begotten Thee."

Secondly, in incarnation, first spoken of Solomon as a type of Christ, the Son of David, "I will be to Him a Father, and He shall be to Me a Son."

Thirdly, in resurrection, in the millennial reign, ver. 6, "But when again He bringeth in the First-begotten into the world He saith, 'And let all *the* angels of God worship Him.'"

#### LORD. Δεσπότης (DESPOTEES).

This signifies "Absolute or Sovereign Lord," and is applied to God in Luke ii. 29; "Lord [that is, Sovereign Lord], now lettest Thou Thy servant depart in peace;" and to Christ in 2 Pet. ii. 1; "Even denying *the* Sovereign Lord that bought them." It occurs also in eight other places in the New Testament.

#### LORD. Κύριος (KURIOS).

This title signifies "Master," or "Owner." It corresponds with the Hebrew title "Adōn," or "Adonahy," and expresses lordship and authority. In quotations from the Old Testament *Kurios* is often used for Jehovah. See Mat. iv. 7. "Thou shalt not tempt <sup>J</sup>the LORD thy God," corresponding with Deut. vi. 16 (*Heb.*), <sup>J</sup>JEHOVAH your ELOHIM. Otherwise with the article and in general it is applied to the Lord Jesus Christ as Master and Proprietor. Always in quotations from the Septuagint this word is substituted for Jehovah. As a rule, in the New Testament, *Kurios* or LORD, without the article in the Greek, is employed for the Hebrew title Jehovah. When preceded by the article it signifies the Lord Jesus Christ. For example:—2 Pet. iii. 8, "One day is with [*the*] LORD (Jehovah) as a thousand years." Ver. 9, "The Lord [*that is*, the Lord Jesus] is not slack concerning His promise." So also in ver. 15.

#### MASTER. Ἐπιστάτης (EPISTATEES).

Literally, "One set over." It occurs only in Luke's Gospel, chap. v. 5, "Master, we have toiled all the night;" also viii. 24, 45; ix. 33, 49; xvii. 13.

#### JESUS. Ἰησοῦς (ĪEESOUS).

The Hebrew for "Jesus" is "Joshua," or "Jehoshua," and means, The salvation of Jehovah. See Numbers xiii. 8. "Oshea (Salvation), the son of Nun." Compare with ver. 16; "And Moses called Oshea the son of Nun, Jehoshua" (Salvation of Jehovah), by adding a part of the title Jehovah to his former name.

#### CHRIST. Χριστός (CHRISTOS).

"CHRIST" signifies the "Anointed," the "Messiah," the One energized by the Spirit of God, according to our Lord's words in Luke iv. 18, "*The Spirit of <sup>J</sup>the LORD is upon Me, because He hath anointed Me to preach the gospel to the poor,*" etc.

The term Christ, that is, "the Anointed One," implies the existence and operation of the Spirit of God as a distinct and Divine Person, by whom He was anointed.

#### JESUS CHRIST. Ἰησοῦς Χριστός.

There is a beautiful significance in the order in which these titles are united in the New Testament. When He is spoken of as Jesus Christ, the emphasis is on Jesus, which is expressed by "Jesus" being placed first. It presents Him as



living and dying on earth, or as having lived and died; the once humbled One now glorified. The Anointed One on earth for His service in humiliation. It occurs in Matt. i. 1, 18; Mark i. 1; John i. 17; xvii. 3, and frequently in the Acts, the Epistles, and the Book of Revelation.

#### CHRIST JESUS. *Χριστὸς Ἰησοῦς.*

This combination does not occur in the Gospels. It is the title of our Lord as risen and glorified, and as anointed for His heavenly priesthood at the Father's right hand. The emphasis here is on "CHRIST."

In the Authorized Version the distinction in the Epistles between the titles "Jesus Christ" and "Christ Jesus" is often not preserved; but in "The Englishman's Bible" it is always indicated.

In Romans vi. 3 it should be "baptized into Christ Jesus." In ver. 11 it should be "alive unto God in Christ Jesus our Lord." And in ver. 23, "The gift of God is eternal life in Christ Jesus our Lord." Contrast this with Romans v. 21; "Even so might grace reign through righteousness unto eternal life by (through) Jesus Christ our Lord."

Eternal life comes through Jesus Christ the suffering One, but is possessed as "the gift of God in Christ Jesus," the risen and glorified One. And this distinction is observed throughout the Epistles. The mode of expression is always "through Jesus Christ," and "in Christ Jesus." Thus every blessing is recognized as coming to us through Jesus Christ, but treasured up and secured in Christ Jesus.

There is also a distinction between the titles "Jesus Christ our Lord" and "Christ Jesus the Lord."

The redemption of His people by His blood, so that they are no longer their own, but bought with a price, is recognized by the title "Jesus Christ our Lord."

Whereas "Christ Jesus our Lord" represents Him as having received in resurrection the fulness of the Spirit, and having thereby sealed and anointed His people for Himself.

#### THE LORD JESUS. *Ὁ Κύριος Ἰησοῦς.*

All authority in heaven and on earth being given to Him, He is Master and Proprietor. God raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion (Eph. i. 20-22). Its first occurrence is in Luke xxiv. 3; "They found not the body of the Lord Jesus."

#### THE SON OF GOD. *Ὁ υἱὸς τοῦ Θεοῦ.*

This title connects Him with God, as the Eternal Son of the Father, one with the Father and the Eternal Spirit in the unity of the Godhead. The article before God makes that word objective and emphatic. 1 John v. 5, 20.

#### SON OF GOD. *Τὸς Θεοῦ.*

In this expression there is no article before "God," because here God is not so much objectively before the mind as in the former title. It is rather expressive of the Divinity of the Lord Jesus, and is characteristic of Him as a Divine person. As in Mark xv. 39; Luke i. 35; Rom. i. 4.



SON OF <sup>o</sup>MAN. *Τὸς τοῦ ἀνθρώπου.*

Our Lord frequently applies this title to Himself; "For the children being partakers of flesh and blood, He likewise took part of the same." He was the virgin's Son, and the woman's promised Seed. This title frequently occurs in the Gospels, as in Matt. ix. 6; once in the Acts, chap. vii. 56; but not at all in the Epistles. In Rev. i. 13 we read, "And in *the* midst of the seven lampstands *one* like *unto the* son of man" [or, a son of man]. Here "son of man," without any article, is a comparison, not His title. So also in Rev. xiv. 14.

THE WORD. *Ὁ λόγος.* THE WORD OF <sup>o</sup>GOD. *Ὁ λόγος τοῦ Θεοῦ.*

These titles are only given to the Lord Jesus by the Apostle John.

"No man hath seen God at any time." The previous manifestations of Jehovah the Triune God, spoken of in the Old Testament Scriptures, were by angelic ministration.

The Word co-existed from all eternity with the Father and the Spirit; and in the fulness of time He came forth from the bosom of the Father and declared or told out the secrets of the Divine heart and mind (John i. 18). As the thoughts, feelings, or intentions of the heart are manifested by the spoken word, even so God in these last days spake unto us by His Son.

THE WORD OF <sup>o</sup>LIFE. *Ὁ λόγος τῆς ζωῆς.*

This tells of Him as the One through whom that eternal life, which was with the Father before all worlds, was manifested on the earth. 1 John i. 2.

EMMANUËL (*Greek*), IMMANUËL (*Hebrew*).

God with us; God manifest in the flesh; the Word made flesh, and tabernacling among us. Matt. i. 23.

THE ROOT AND THE OFFSPRING OF <sup>o</sup>DAVID. *Ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβίδ.*

David's Lord and David's Son. As the Root of David He is the source of all Divine grace in David; and as David's Lord He is the possessor of universal empire; while as David's OFFSPRING or Son He is heir to the throne of Israel and of the earth, and the One in whom the covenant made with David concerning the kingdom will be fulfilled. Rev. xxii. 16.

THE BRIGHT AND MORNING \*STAR. *Ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός.*

As such He will appear to His raised, changed, and glorified saints before He is manifested as Sun of Righteousness to Israel and to the earth. Rev. xxii. 16.

THE HOLY \*GHOST. *Τὸ Πνεῦμα τὸ ἅγιον.*

The personality of the Holy Spirit is expressed when in the Greek two articles are employed, as in Mark xiii. 11; "It is not ye that speak, but the Holy \*Ghost."

And sometimes with one article only, as in Luke xii. 12; "For the Holy Ghost shall teach you."

## HOLY GHOST OR HOLY SPIRIT. Πνεῦμα ἅγιον.

By this title without the article in the Greek, is expressed the grace, operation, or instrumentality of the Holy Spirit; "They were all filled with *the* Holy Ghost" (Acts iv. 31). "After that He through *the* Holy Ghost had given commandments unto the apostles" (Acts i. 2).

And also in Luke xi. 13; "How much more shall *your* \*heavenly \*Father give *the* Holy Spirit to ~~the~~ them that ask Him."

## THE SPIRIT. Τὸ Πνεῦμα.

This title with the article in the Greek, expresses His personality; "The Spirit like a dove descending upon Him" (Mark i. 10).

## SPIRIT. Πνεῦμα.

Though the article is often required by the idiom of the English language, the absence of the article in the Greek expresses the Spirit's grace and operation; "Be filled with *the* Spirit" (Eph. v. 18). Or in the dative with ἐν it implies the direct instrumentality of the Spirit of God; "Builded together for a habitation of God through *the* Spirit" (Eph. ii. 22). Though this precision in the use of the article is not shown in the Authorized Version, yet in "The Englishman's Bible," both in the Portable and Large Print Editions, every variation is indicated.

## CHAPTER XI.

## CRITICAL VARIOUS READINGS.

A FEW simple remarks on these may be acceptable to the general reader.

If we turn to the first page of "The English-Greek Testament," Large Print Edition, Matt. i., at the foot of the page will be noticed "CRITICAL VARIOUS READINGS."

The existing Greek manuscripts of the New Testament are divided into two classes,—the UNCIALS, which are written in large capital letters, and the CURSIVES, in running hand. Of these the Uncials are supposed to be the more ancient; but it must be borne in mind that later MSS. may have been copied from older ones than any which now exist.

The various manuscripts are distinguished the one from the other by letters of the alphabet, as ΑΒΓΔΕ; and by Greek characters, as ραν.

Of the Uncials, α (*aleph*), the first letter of the Hebrew alphabet, represents the Codex Sinaiticus, attributed to the fourth century, and kept now at St. Petersburg.

A, Codex Alexandrinus, of the fifth century, in the British Museum.

B, Codex Vaticanus, of the fourth century, at Rome.

C, Codex Ephræmi, fifth century, Paris.

D, Codex Bezae, sixth century, Cambridge; accompanied by a Latin translation.

E, Codex Basileensis, eighth century, at Basle.

(For further information on the MSS. see the Introduction to "The English-Greek Testament.")

Let us now proceed with the examination of a few of these various readings.

Matthew i. <sup>5</sup> Booz, ΕΚΛΜΣΥΥΓΔΗ.—Boes, ΣΒ.—Boos, c. Figure <sup>5</sup> refers to the fifth verse. Booz is the form in which the name occurs in the Textus Receptus, i.e. the Received Greek Text, from which as a whole the Authorized Version was made. And this form of spelling agrees with the Septuagint or Greek translation of the Old Testament, and is confirmed by the manuscripts ΕΚΛΜΣΥΥΓΔΗ. (Matt. i. is wanting in the manuscript A.)

The second reading is Boes, according to manuscripts ΣΒ.

The third reading is Boos, according to manuscript c.

Obed, c<sup>3</sup>ΕΚΛΜΣΥΥΓΗ, and so Septuagint. The <sup>3</sup> added to the c indicates a second correction of the manuscript c. The other reading is Jobed, and the manuscripts for it are ΣΒC<sup>1</sup>Δ. Here c<sup>1</sup> marks the primary reading of c.

<sup>6</sup> David the king begat, ΔΕΚΛΜΣΥΥΓΔΗ.—*Omit* the king, ΣΒR. This is the first of an immense number of omissions in some manuscripts, especially ΣΒ.

<sup>7 8</sup> Asa, ΕΚΛΜΣΥΥ(Γ)ΔΗ and Septuagint. The other reading, indicated by a line (—), is Asaph, ΣΒC.

<sup>10</sup> Amon, ΕΚΛΣΥΥΠΗ<sup>2</sup> and Septuagint.—Amos, ΣΒCΜΓΔΗ<sup>1</sup>.

It will here be noted that the names Boos, Obed, Asa, and Amon, as given in the Textus Receptus, confirmed by the Septuagint and the manuscripts quoted in each case, are without doubt the true readings, and that the contrary readings, Boes or Boos, Jobed, Asaph, and Amos cannot be the readings of the original manuscripts as given by the Holy Ghost. This furnishes us with one test by which to judge of the credibility of Greek MSS., and how far they can be relied upon, viz., by comparing them with the Old Testament Scriptures.

With regard to the immense number of omissions which occur in certain of the Greek MSS., it may be well to notice in which of these they are of most frequent occurrence, and to consider whether they may or may not have been due to the desire of the scribe to save himself time and trouble. For the omission of "the king," in verse 6, there appears no reason but for the sake of abbreviation. Whereas the propriety of these words being inserted will become apparent if we consider the design for which the genealogy in Matt. i. was given, viz., to show the title of Jesus to the throne of His father David. It was David the king who begat Solomon as successor to the throne, through whom the genealogy is here traced to Joseph the reputed father of Jesus; whereas in Luke iii. it is simply, Nathan the son of David, because there His genealogy is traced as Son of man through Nathan to Mary His virgin mother.

### Scripture compared with Scripture.

One criterion for testing the accuracy of Greek MSS. is obtained by comparing the New Testament with the Old; another by comparing one portion of the New Testament with another where the language is similar.

For example, in Luke vi. 48 we read "and could not shake it, for it was founded upon a rock." Compare with this the reading of Matt. vii. 25, "and it fell not: for it was founded upon a rock." This is the reading as it stands not only in the Authorized Version, but also in the Received Greek Text.

In favour of this reading are the manuscripts ΑCDEHKMSUVXTZΔΗ, in correspondence with Matt. vii. 25. But a different Greek reading is given by the



manuscripts  $\aleph\text{BL}\epsilon$ ,—"and could not shake it because it was well built." The latter reading has been adopted in the text of the "Revised Version," thus,—“and could not shake it: because it had been well builded.” This may well be questioned on the ground of unsoundness of doctrine in substituting good works for faith in God and Christ.

Take another example:—"Behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased" (Matt. xvii. 5); "A voice came out of the cloud, saying, This is My beloved Son" (Mark ix. 7); "There came a voice out of the cloud, saying, This is My beloved Son" (Luke ix. 35).

The words last quoted, "My beloved Son," from Luke's Gospel, is the reading of the "Received Greek Text" and of the Authorized Version, confirmed by all manuscripts in the corresponding passages in Matthew and Mark, and also attested by Peter in his second Epistle, i. 17, 18:—"For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, 'This is My beloved Son in whom I am well pleased.' And this voice which came from heaven we heard, when we were with Him in the holy mount." And the reading, "Beloved Son," in Luke ix. 35, is also confirmed by the manuscripts  $\alpha\text{CDEGHKMPRSUVX}\Gamma\Delta\text{A}\Pi$ . But the manuscripts  $\aleph\text{BL}\epsilon$  have a different reading, "This is My chosen Son," which has been adopted in the text of the "Revised Version," notwithstanding all the weight of evidence to the contrary, but it is translated as though there were two pronouns, "This is My Son, My chosen." The Greek reading of this erroneous version is "*Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος.*" The word here rendered "chosen" signifies "one selected from others for a special privilege," as in Luke vi. 13, "And of them (His disciples) He chose twelve." In Matt. xii. 18 we read, "Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased." As Servant, Jesus is the chosen one of Jehovah, the most faithful and pre-eminent above all others. But as Son He stands alone, the "Only begotten of the Father."

### Omissions in Greek Manuscripts.

It may be well to give a few instances of those constantly occurring omissions whereby the integrity of the Greek text has been so greatly impaired.

The last twelve verses of the Gospel by Mark, verses 9 to 20, are retained by manuscripts  $\alpha\text{CDEFG(H)K(L)MSUVX}\Gamma\Delta\text{A}\Pi$ , but are omitted by manuscripts  $\aleph\text{B}$ . The remark in the margin of the Revised Version on this is as follows, "The two oldest Greek MSS. and some other authorities omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel."

This is a most serious omission, when we consider that the grand commission, "Go ye into all the world and preach the gospel to every creature," is thus annulled.

Luke xi. 2, 4. "Our Father which art in heaven,"  $\alpha\text{CDEFGHKMPSUVX}\Gamma\Delta\text{A}\Pi$ .—*Omit* "our" and "which art in heaven,"  $\aleph\text{B}$ .

"Thy will be done as in heaven so in earth,"  $\aleph\alpha\text{CDEFGHKMPSUVX}\Gamma\Delta\text{A}\Pi$ .—*Omit*  $\text{BL}$ .

4 "But deliver us from evil,"  $\aleph^4\alpha\text{CDEFGHKMRSUVX}\Gamma\Delta\text{A}\Pi$ .—*Omit*  $\aleph^1\text{BL}$ .

All these clauses in the Lord's prayer are omitted in the Revised Version apparently in deference to manuscripts  $\aleph\text{BL}$ .

John xvi. 16. "A little while, and ye shall not see Me: and again a little

while, and ye shall see Me, because I go to the Father,"  $\Lambda\text{E}\text{G}\text{H}\text{I}^b\text{K}\text{M}\text{S}\text{U}\text{Y}\text{T}\text{A}\text{A}\text{H}$ .—*Omit* "Because I go to the Father,"  $\aleph\text{B}\text{D}\text{L}$ , and also the Revised Version.

This omission is the more inexcusable from what follows: "Then said some of His disciples among themselves, What is this that He saith unto us, 'A little while, and ye shall not see Me; and again, a little while, and ye shall see Me:' and 'Because I go to the Father'?" The disciples quote the very words which are thus omitted.

Eph. i. 15. "After I heard of your faith in the Lord Jesus, and love unto all the saints,"  $\aleph^3\text{D}\text{E}\text{F}\text{G}\text{K}\text{L}$ .—*Omit* "love,"  $\aleph^1\text{A}\text{B}\text{P}$ . This omission was evidently made in the first instance through the carelessness of some scribe, afterwards corrected in  $\aleph^3$  and in subsequent manuscripts. The Revised Version thus puts it: "Having heard of the faith in the Lord Jesus which is among you, and which *ye shew* toward all the saints."

One more example, from 1 Pet. i. 22. "Seeing ye have purified your souls in obeying the truth through the Spirit,"  $\text{K}\text{L}\text{P}$ .—*Omit*  $\aleph\text{A}\text{B}\text{C}$ ; also left out in the Revised Version.

Innumerable other instances might be given in which the omissions are chiefly made in deference to the manuscripts  $\aleph\text{A}\text{B}\text{C}\text{D}\text{L}$ , and especially  $\aleph$  and  $\text{B}$ .

### The Doctrinal Test.

There is one verse to which attention may be well directed because of its great importance. It is the well-known and precious declaration in John i. 18; "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

And with this agree manuscripts  $\text{A}\text{C}^3\text{E}\text{F}\text{G}\text{H}\text{K}\text{M}\text{S}\text{U}\text{V}\text{T}\text{A}\text{A}\text{H}$ . The other reading, according to manuscripts  $\aleph\text{B}\text{C}^1\text{L}$ , is, "No man hath seen God at any time; the only begotten God, which is in the bosom of the Father, He hath declared Him." The difference here is between  $\delta\ \mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma\ \nu\iota\omicron\varsigma$ , "the only begotten Son," and  $\delta\ \mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma\ \theta\epsilon\acute{o}\varsigma$ , "the only begotten God." The revisers here, contrary to their almost universal practice of giving preference to the manuscripts  $\aleph\text{B}\text{C}\text{L}$ , have inserted "the only begotten Son" in the text, but remark in the margin, "Many very ancient authorities read 'God only begotten.'"

The serious nature of this alteration must be apparent to every one who considers this subject in the presence and fear of God. As Son, the Lord Jesus is the only begotten of the Father, according to Ps. ii. 7: "Thou art My Son; this day have I begotten Thee." The eternal Son of the eternal Father, and one with the eternal Spirit in the unchanging unity of the Godhead. As the only begotten Son He was eternally in the bosom of the Father, and as God He is self-existent, without a beginning and without an end.

## CHAPTER XII.

### CONCLUDING REMARKS.

IN the Textus Receptus, or Received Greek Text, from which the Authorized Version of the New Testament was made, we have, handed down to us, through the ever-watchful providence of God, those holy oracles which were originally inspired by the Holy Ghost. No doubt some minor inaccuracies in the course of



centuries may have crept in, but in reality the Received Text is sound in doctrine, and faithful in the revelation of Divine truth.

It is well known that in the first two or three centuries of the Christian era efforts were made to introduce most serious errors into the Christian faith. It is also generally admitted that not until about the seventh century, in the reproduction of MSS. of the Greek Scriptures, the necessity for comparing copy with copy was recognised by the Christian Church.

Not only did the providence of God guard these sacred records, but the Spirit of God, abiding in and with the Church, watched over and preserved entire those records of Divine truth which at the first were written under His own direct superintendence, and have been disseminated over the whole world as conveying the mind of God.

The true believer in Christ has an unction from the Holy One, that he might know all things. And the same anointing teaches him of all things, and is truth and is no lie. 1 John ii. 20, 27.

Under the watchful guardianship of the Holy Ghost, the spiritual instinct of the devout student of the word of God has led him to detect and eliminate those errors that crept in at the first; and to preserve and to hand down the sacred records in that soundness of doctrine and freedom from error which is so remarkable in the Received Greek Text. This is also a cause for thanksgiving to God.

The same Divine Eternal Spirit manifestly guided those who were engaged in the Authorized translation of the New Testament, and guarded them from error; and it is the consciousness of this which has so endeared that version to the heart of the believer, commending it to his reverential acceptance as that on which his faith could rest with unwavering confidence.

It is surely a solemn thing to disturb this restful assurance in the word of God, and to cast doubt on those truths which for centuries have entwined themselves round the heart of the sincere believer. Those of the present generation who have been trained from childhood in a fond and reverential reception of the Scriptures, may be in a measure proof against the evil effects of tampering with them; but who can estimate the evil results on a future generation, if uncertainty be stamped on every page?

"The number of alterations in the GREEK TEXT of the Revised Version of the New Testament," according to Dr. Scrivener, "amounts to 5,337; and the changes in the ENGLISH of the Revised Version are said to amount to 36,191."

Among these changes in translation must indeed be reckoned those corrections in grammatical rendering which in the main are more accurate.

At the time when the Authorized Version was made, there existed, as far as we know, no Greek grammar in the English language, but only in the Latin. The Latin strictly speaking has no article, and the beautiful distinction between the Greek aorist and the perfect tense is obliterated in the Latin language.

Consequently the precision of the Greek article, and the important distinction between the aorist and perfect which exists in the Greek, are in a great measure lost to the English reader of the Authorized Version. In some degree this has been obviated in the Revised Version, and some words have been more uniformly translated.

In the "English-Greek Testament," without interfering with the integrity of the text, the most important of the variations in the Greek MSS. are given at the



foot of the page, stating the MSS. for and against, so that the English reader may judge for himself on what authority, chiefly, the proposed changes rest.

In the margin uniform and suggested renderings are inserted, always accompanied by the original words. The articles and the exact tenses employed in the original Scriptures are indicated by appropriate signs. The object is to give a wider and fuller meaning, and to show the exact tense and phraseology employed by the Holy Ghost, carefully avoiding all unnecessary change, and everything that would lead to uncertainty.



It is a cause for devout thanksgiving to Almighty God that the records of revealed truth have come down to us through the ages in their present state of integrity: that the Hebrew text of the Old Testament, both in the pointed and unpointed form, has been guarded with such jealous care; and that the Greek text, notwithstanding the dangers to which it has been exposed, can still be depended upon as the word of truth, and as the faithful testimony of God to His beloved Son: also that the earliest translations into the English tongue were made not by mere scholars, but by men who were devout and reverential.

The Authorized Version also was manifestly accomplished by men who had the fear of God before their eyes, and who were helped by the Holy Spirit, and were preserved by Him from every fundamental error.

When the Bible is examined as an ordinary book, to be tested by human intellect, and received entirely on evidence which commends itself to the senses, innumerable difficulties may present themselves to the mind, and the measure of conviction arrived at will often be uncertain and unstable.

But when the Scriptures are received as the word of that God whose existence is manifested by the things that are seen, whose handiwork is displayed in the created universe, but whose voice alone is heard in this revelation of truth; and when they are accepted throughout as God's testimony to the person and work of His Son, written by the inspiration of the Holy Ghost, and by Him alone interpreted to the understanding, and engraved upon the fleshy tables of the heart, then the fuller the investigation the deeper will be the conviction of their value and truth.

The marvellous oneness of the Scriptures, as forming a consistent and comprehensive whole,—the harmonious agreement of the separate parts, one portion of the Scriptures throwing its light on other portions which reflect it back again,—the exact correspondence between the shadows of the law and the substance of those shadows as revealed in the gospel,—the apparent discrepancies on the surface turning out on mature investigation to be so many proofs of a profounder meaning,—the internal testimony of the Holy Spirit in the spirit of the believer responding to and bearing witness to their Divine origin and authority,—all these stamp the Scriptures with the seal of truth, that they are indeed what they profess to be, the revelation from the triune God, the word of God living and abiding for ever.



## The Authorised Version.

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**A**NOTHER conviction has been arrived at—the debt of gratitude we owe to the providence of God, and to the superintending care of His Holy Spirit in preserving to us through succeeding ages these Sacred Scriptures in a reliable form, as contained in the Masoretic text of the Hebrew Old Testament and the Textus Receptus of the New.

Another persuasion increases in force from year to year, and it is this—the incomparable superiority of the Authorised Version over every other translation.

The godliness of the translators, their reverence, the superiority of their scholarship, and the manifest assistance and control afforded to them by the Holy Spirit in their work, is such, that the ordinary reader can rely upon the whole as the Word of God.

At the same time, as no translation can give the certainty, fulness, and exactitude of the Inspired Originals, an inestimable advantage may be afforded to the reader by means of marginal readings, &c., the object of which is not to unsettle or alter the text, but to afford assistance for fuller understanding.

(THOMAS NEWBERRY, IN 1891).

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## HINTS FOR THE READING OF THE SACRED WORD.

The Scriptures naturally divide themselves into  
Six portions:—

- (1) Gen. to Deut. Scene: *The world and the wilderness*
- (2) Josh. to Esther. Historical. *The land and the Kingdom.*
- (3) Job to Solomon's Song. *Experimental.*
- (4) Isaiah to Malachi. *The Prophecies.*
- (5) Matt. to John. The 4 Evangelists. *Christ on Earth.*
- (6) Acts to Revelations. *Christ in Heaven.*

The New Testament also sub-divides itself into  
Four parts, corresponding with the four divisions  
of the Old Testament.

- (1) Matthew to John, corresponding with the Pentateuch.  
*Christ on Earth.*
- (2) Acts with Joshua to Esther. *Christ in Heaven.*
- (3) The Epistles with Job to Solomon's Song.
- (4) The Revelation with the Prophecies.

If a portion be taken on Monday for daily reading from the first of the six divisions, on Tuesday from the second, and so on during the week, each part of the Scripture is kept under consideration

A short portion attentively marked and prayed over becomes spiritual food.

It should be borne in the mind, however, that as food naturally does not become vitalized until after passing through various processes, it is brought, in the lungs, into communication with the atmospheric air, the air of heaven, so the Sacred Scriptures only become vital and quickening in the soul's experience as they are realized in the presence of God and held in communion with Him, by the Holy Ghost.

[The late Thomas Newberry.]





