

APPENDIXES

TO

THE COMPANION BIBLE.

NUMERICAL INDEX.

NO.		PAGE
1	The Structure of the Books of the Old Testament according to the Hebrew Canon	5
2	Genesis the Foundation of Divine Revelation	5
3	Genesis finds its Complement in the Apocalypse	5
4	The Divine Names and Titles	6
5	Creation <i>versus</i> Evolution	7
6	Figures of Speech (Names and Definitions)	8
7	Italic Type in the Revised Version	13
8	The so-called "Creation Tablets"	13
9	The Usage of the Word <i>Rūach</i> (Spirit)	13
10	The Spiritual Significance of Numbers	14
11	The Use of the Word "Day" in Genesis 1	14
12	"The Stars also" (Gen. 1. 16)	15
13	The Usage of the Word <i>Nephesh</i> (Soul)	19
14	The Synonymous Words used for "Man"	21
15	Laws before Sinai	22
16	The Occurrences of " <i>Neshāmāh</i> " (breath) (Gen. 2. 7)	23
17	The Genitive Case	23
18	"In the Day" (Gen. 2. 17)	24
19	The Serpent of Gen. 3	24
20	The Posterity of Cain	26
21	Enos: Gen. 4. 26 ("calling on the Name of the Lord")	26
22	The Chronology of the Patriarchs (Antediluvian)	26
23	"The Sons of God," in Gen. 6. 2, 4	26
24	The 120 Years of Gen. 6. 3	27
25	The " <i>Nephilim</i> " of Gen. 6	28
26	Noah "perfect" (Gen. 6. 9)	28
27	The Synonymous Words used for "Wine"	29
28	Nimrod (Gen. 10. 8, 9. 1 Chron. 1. 10)	29
29	The Generations of Terah (including those of Isaac and Jacob)	80
30	The <i>Massōrah</i>	31
31	The Fifteen Extraordinary Points of the <i>Sopherim</i> (Gen. 16. 5)	31
32	The 134 Places where the <i>Sopherim</i> altered "Jehovah" to "Adonai" (Gen. 18. 3)	31
33	The Eighteen Emendations of the <i>Sopherim</i> (Gen. 18. 22)	33
34	The Readings called <i>Severin</i>	33
35	<i>Sh'ol</i> (Gen. 37. 25)	33
36	"Thy Salvation" (Gen. 49. 18)	34
37	The Pharaohs of Genesis and Exodus	34
38	Leaven	34
39	The Decalogue	34
40	The Tabernacle	34
41	The Cherubim	35
42	The <i>Ashērah</i>	35
43	The Offerings	36
44	The Synonymous Words for "Sin", "Trespass", "Iniquity", &c.	37
45	The Order and Groupings of the Twelve Tribes	38
46	Deuteronomy: References to the Book in New Testament	38
47	"The Book of the Law"	39
48	The Use of Various Types in the English Bible: A.V. and R.V.	39
49	"The Man of God" (Deut. 33. 1)	40
50	Chronological Charts I-VIII	40

APPENDIXES TO THE COMPANION BIBLE.

No.		PAGE
51	Money and Coins ; Weights and Measures	73
52	Proper Names : Their Pronunciation	75
53	The Sieges of Jerusalem	76
54	The Moabite Stone	77
55	The Dynasty of Omri	78
56	The Parallel Passages in the Historical Books	78
57	The Genealogy of the Persian Kings	79
58	A Harmony of the Ezra-Nehemiah History	82
59	The Twelve Gates of Jerusalem	84
60	The Name of Jehovah in the Book of Esther	85
61	Quotations from the Book of Job in the Bible	87
62	The Septuagint Ending of the Book of Job	87
63	The Book of Psalms. Miscellaneous Phenomena	87
64	“ To the Chief Musician ”	91
65	The Psalm Titles, and Words employed in them	92
65	Hebrew Words in the Text of the Psalms. I. Higgsaion. II. Selah	96
67	The Songs of the Degrees	97
68	Zion	99
69	Trust. Synonymous Words for “ Trust ” in the Old Testament	106
70	Psalm 15, and “ The Sermon on the Mount ”	106
71	“ The Sufferings, and the Glory ”	107
72	The Parenthesis of the Present Dispensation	107
73	The Ten Words of Psalm 119	108
74	The Book of Proverbs : Introduction and Analysis	109
75	Special Passages in the Book of Proverbs acquiring New Light	111
76	Supposed “ later ” Hebrew Words in Ecclesiastes	112
77	The Chronological Order of the Prophets	112
78	The Inter-relation of the Prophetic Books	115
79	Isaiah. The Evidences for One Authorship	116
80	Isaiah. Quotations and Allusions in the New Testament	117
81	The “ Altar of Jehovah in the Land of Egypt ” (Isa. 19. 19)	118
82	The <i>Formulæ</i> of Prophetic Utterance (illustrating Isa. 34 and 35)	118
83	Jeremiah. The Chronological Order of his Prophecies	119
84	The Septuagint Version of Jeremiah	120
85	Jeremiah. A Type of the Messiah	120
85	“ The Fourth Year of Jehoiakim ” (Jer. 25. 1). Being Supplementary to Ap. 50	120
87	“ Pharaoh’s House in Tahpanhes ” (Jer. 43. 9) With Illustration	124
88	The Millennial “ Sanctuary ” and “ Oblation ” of Ezekiel 40-48 (with Diagrams)	125
89	The Visions of Daniel (Chs. 7-12) are synchronous	129
90	The “ Times ” and numbered “ Days ” of Dan. 7. 25 ; 8. 14 ; 12. 7, 11, 12 (with Diagram)	129
91	The “ Seventy Weeks ” of Dan. 9. 24-27 (with Diagram)	131
92	The References to the Pentateuch by the Prophets	132
93	The Alleged “ Corruptions ” of the Hebrew Text (with Illustrations)	133
94	The Greek Text of the New Testament	134
95	The N.T. and the Order of its Books	137
96	The Diversity of the Four Gospels	140
97	The Unity of the Four Gospels	140
98	The Divine Names and Titles in the New Testament	141
99	The Two Genealogies of Matthew 1 and Luke 3	145
100	The Six Marys	146
101	The Usage of <i>Pneuma</i> in the N.T.	146
102	The Synonymous Words for “ Will ” and “ Wish ”	147
103	The First Fulfilment of Prophecy in the N.T.	147
104	Prepositions	148
105	The Usage of Negatives in the N.T.	150
105	The Synonymous Words for “ Appear ”, “ Appearing ”, &c.	151
107	The Principle underlying the Quotations from the O.T.	151
103	The Synonymous Words for “ Child ”, “ Children ”, &c.	153
109	The Herods of the New Testament	153
110	The Use of <i>Psuchē</i> in the N.T.	153
111	The Synonymous Words for “ Repent ”, “ Repentance ”, &c.	154
112	The Synonymous Expressions for “ Kingdom ”	154
113	The “ Kingdom ” and the “ Church ”	155
114	The “ Kingdom of Heaven ” and the “ Kingdom of God ”	155
115	“ Baptize ”, “ Baptism ”, &c.	156
116	The Temptations of our Lord in Matthew and Luke	156
117	The Lord’s Knowledge : I. Of the Past. II. Of the Future	157
118	“ If ” : The Various Conditions conveyed by its Use	158
119	The Fourfold Ministry of our Lord	158

APPENDIXES TO THE COMPANION BIBLE.

NO.		PAGE
120	The Synagogue; and Jewish Sects	159
121	The Synonymous Words for "Preach"	160
122	The Synonymous Words for "Judge", "Condemn", &c.	160
123	The Synonymous Words for "Man"	160
124	The Synonymous Words for "Other" and "Another"	160
125	The Synonymous Words for "Perfect"	160
126	The Eight Beatitudes of Matt. 5, and the Eight Woes of Matt. 23	161
127	The Synonymous Words for "Poor"	161
128	The Synonymous Words for "Sin", "Wickedness", "Evil", &c.	161
129	The Synonymous Words for "World", "Earth", &c.	162
130	The Synonymous Words for "Light"	162
131	The Synonymous Words for "Hell"	162
132	The Synonymous Words for "Know", "Knowledge", &c.	163
133	The Synonymous Words for "See", "Look", "Behold", &c.	163
134	The Synonymous Words for "Pray" and "Prayer"	164
135	The Synonymous Words for "Love"	164
136	The Synonymous Words for "Wash"	165
137	The Synonymous Words for "Worship"	165
138	The Double Miracles of Matt. 9. 18; Mark 5. 22; and Luke 8. 41	165
139	"Dead" and "The Dead"	165
140	"The Gospel of the Kingdom", and other "Gospels"	166
141	The Twelve Apostles	168
142	"He that hath ears to hear, let him hear"	169
143	"Have ye not read?"	170
144	The "Three Days" and "Three Nights" of Matt. 12. 40	170
145	The Eight Parables of Matt. 13	170
146	"The Foundation of the World"	171
147	"Thou art Peter" (Matt. 16. 18)	171
148	"The Third Day"	172
149	The Transfiguration (Matt. 17. 1-8, &c.)	173
150	"Believe": The Use of the Word in various Connections	173
151	"Everlasting", "Eternal", "For ever", &c.	174
152	The Healing of the Blind Men at Jericho	176
153	The Two Entries into Jerusalem	177
154	"What think ye of Christ?"	178
155	The Two Great Prophecies of "the End of the Age" (Luke 21; and Matt. 24, Mark 13)	178
156	"Six Days before the Passover"	179
157	The Three Suppers	182
158	The Two Anointings	182
159	"This is My Body"	183
160	The Denials of Peter	183
161	The Purchase of the Potter's Field (Matt. 27. 6-10)	184
162	The Cross and Crucifixion	186
163	The Inscriptions on the Cross	186
164	The "Others" crucified with the Lord	187
165	The Hours of the Lord's Last Day	188
166	The Sequence of Events following the Lord's Resurrection	189
167	The Three Commissions	189
168	The Last Twelve Verses of Mark's Gospel	190
169	Galilee (Map)	191
170	The Synonymous Words for "Life"	191
171	The Synonymous Words for "Sleep"	191
172	The Synonymous Words for "Power", &c.	191
173	"To-day" (Luke 23. 43)	192
174	The Synonymous Words for "Send", "Sent", &c.	192
175	The Synonymous Words for "True"	193
176	The Eight "Signs" in John's Gospel	193
177	The Synonymous Words for "Judgment"	196
178	The Synonymous Words for "Raise", "Resurrection", &c.	196
179	I. Parallel Datings of the Times of our Lord. II. Dates of "The Begetting" and the Nativity, &c. III. "The Course of Abia"	197
179A	Map illustrating the Missionary Journeys and Last Voyage of the Apostle Paul	201
180	Chronology of "Acts"	202
181	The Dispensational Position of the Book of the Acts	204
182	The Lord's Brethren	205
183	"This is That" (Acts 2. 16)	205
184	The Synonymous Words for "Grace", &c.	206
185	The Formulæ of Baptism in "Acts" and the Epistles (in relation to Matt. 28. 19, 20)	206
186	<i>Ekklesia</i> , Church	207

APPENDIXES TO THE COMPANION BIBLE.

NO.	PAGE
187	207
188	208
189	208
190	209
191	209
192	210
193	211
194	213
195	214
196	215
197	215
198	218

APPENDIXES.

I THE STRUCTURE OF THE BOOKS OF THE OLD TESTAMENT ACCORDING TO THE HEBREW CANON.

I.—THE LAW (*Tōrāh*).

- A | GENESIS. The beginning. All produced by the Word of God (Gen. 1. 3). Israel as a "family" (Gen. 15. 1).
- B | EXODUS. History. Israel emerging from Families and Tribes to a Nation. Called "Hebrews" according to their "tongue."
- C | LEVITICUS. Worship. Jehovah in the midst. He, Israel's God; and they, His People.
- B | NUMBERS. History. Israel, now a "Nation," numbered, and blessed, as such (23, 24).
- A | DEUTERONOMY. The end. All depending on the Word of Jehovah. Israel regarded as in the "Land."

II.—THE PROPHETS (*N'ebv'im*).

- A | JOSHUA. "The Lord of all the earth" giving possession of the Land. Government under Priests.
- B | JUDGES. Israel forsaking and returning to God; losing and regaining their position in the Land. "No king." Beth-lehem. Failure under Priests.
- C | SAMUEL. Man's king "rejected"; God's king (David) "established."
- D | KINGS. Decline and Fall under the kings.
- D | ISAIAH. Final blessing under God's King.
- C | JEREMIAH. Human kings "rejected." David's "righteous Branch" "raised up."
- B | EZEKIEL. God forsaking Israel, and returning in glory, to say for ever of His Land and city "Jehovah-Shammah."
- A | MINOR PROPHETS. "The Lord of all the earth" giving restored possession of the Land, and foretelling final and unending possession.

The former Prophets (Zech. 7. 7).
The latter Prophets.

III.—THE PSALMS (*Kethūbim*, Writings).

- A | PSALMS. *T'hillim*. "Praises." God's purposes and counsels as to His doings in the future.
- B | PROVERBS, i.e. Rules: Words which govern or rule man's life. God's moral government set forth.
- C | JOB. "The end of the Lord" shown in Satan's defeat, and the saint's deliverance from tribulation.
- D | CANTICLES. Virtue rewarded. Read by the Jews at the Passover: the Feast which commemorates the deliverance from Pharaoh, the Jews' oppressor.
- E | RUTH. The stranger gathered in to hear of, and share in, God's goodness in Redemption. Read at Pentecost, which commemorates God's goodness in the Land.
- F | LAMENTATIONS. "Alas!" The record of Israel's woes. Read at the Fast of the ninth of Abib.
- E | ECCLESIASTES. "The Preacher." The People collected to hear of man's vanity. Read at the Feast of Tabernacles, which commemorates God's goodness in the wilderness.
- D | ESTHER. Virtue rewarded. Read at the Feast of Purim, which commemorates the deliverance from Haman, "the Jews' enemy."
- C | DANIEL. "God's judgment." Here are shown the final defeat of Antichrist, and the deliverance out of "the Great Tribulation."
- B | EZRA-NEHEMIAH. Men who governed and ruled God's People in their resettlement in the Land.
- A | CHRONICLES. *Dibrae hayyāmim*. "Words of the Days"; or, God's purposes and counsels as to Israel's doings in the past, and until the time of the end.

The five *Megillot*.

2 GENESIS: THE FOUNDATION OF DIVINE REVELATION.

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

Genesis is quoted or referred to *sixty* times in the New Testament; and Divine authority is set like a seal on its historical facts. See Matt. 19. 4-6; 24. 37-39.

Mark 7. 4, 10; 10. 3-8. Luke 11. 49-51; 17. 26-29, 32. John 1. 51; 7. 21-23; 8. 44-56.

It, and the Book of the Law, of which it forms part, are ascribed to Moses. See Deut. 31. 9, 10, 24-26. Josh. 1. 7; 8. 32, 35; 23. 6. 1 Kin. 2. 3; 2 Kin. 14. 6; 23. 25; 2 Chron. 23. 18; 30. 16; 34. 14. Ezra 3. 2; 7. 6. Neh. 8. 1. Dan. 9. 11, 13. Mal. 4. 4. Mark 12. 26. Luke 2. 22. John 7. 23. Acts 13. 39; 15. 5; 28. 23. 1 Cor. 9. 9. Heb. 10. 28.

3 GENESIS FINDS ITS COMPLEMENT IN THE APOCALYPSE.

GENESIS.

1. Genesis, the book of the beginning.
2. The Earth created (1. 1).
3. Satan's first rebellion.
4. Sun, moon and stars for Earth's government (1. 14-16).
5. Sun to govern the day (1. 16).
6. Darkness called night (1. 5).
7. Waters called seas (1. 10).
8. A river for Earth's blessing (2. 10-14).
9. Man in God's image (1. 26).
10. Entrance of sin (3).
11. Curse pronounced (3. 14, 17).

APOCALYPSE.

1. Apocalypse, the book of the end.
2. The Earth passed away (21. 1).
3. Satan's final rebellion (20. 3, 7-10).
4. Sun, moon, and stars, connected with Earth's judgment (6. 13; 8. 12; 16. 8).
5. No need of the sun (21. 23).
6. "No night there" (22. 5).
7. "No more sea" (21. 1).
8. A river for the New Earth (22. 1, 2).
9. Man headed by one in Satan's image (13).
10. Development and end of sin (21, 22).
11. "No more curse" (22. 3).

APPENDIXES 3 (cont.) AND 4.

- | | |
|--|--|
| <p>12. Death entered (3. 19).
 13. Cherubim, first mentioned in connection with man (3. 24).
 14. Man driven out from Eden (3. 24).
 15. Tree of life guarded (3. 24).
 16. Sorrow and suffering enter (3. 17).
 17. Man's religion, art, and science, resorted to for enjoyment, apart from God (4).
 18. Nimrod, a great rebel and king, and <i>hidden</i> anti-God, the founder of Babylon (10. 8, 9).
 19. A flood from God to destroy an evil generation (6-9).
 20. The Bow, the token of God's covenant with the Earth (9. 13).
 21. Sodom and Egypt, the place of corruption and temptation (13, 19).
 22. A confederacy against Abraham's people overthrown (14).
 23. Marriage of first Adam (2. 18-23).
 24. A bride sought for Abraham's son (Isaac) and found (24).
 25. Two angels acting for God on behalf of His people (19).
 26. A promised seed to possess the gate of his enemies (22. 17).
 27. Man's dominion ceased and Satan's begun (3. 24).
 28. The old serpent causing sin, suffering, and death (3. 1).
 29. The doom of the old serpent pronounced (3. 15).
 30. Sun, moon, and stars, associated with Israel (37. 9).</p> | <p>12. "No more death" (21. 4).
 13. Cherubim, finally mentioned in connection with man (4. 6).
 14. Man restored (22).
 15. "Right to the Tree of Life" (22. 14).
 16. No more sorrow (21. 4).
 17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God (18).
 18. The Beast, the great rebel, a king, and <i>manifested</i> anti-God, the reviver of Babylon (13-18).
 19. A flood from Satan to destroy an elect generation (12).
 20. The Bow, betokening God's remembrance of His covenant with the Earth (4. 3; 10. 1).
 21. Sodom and Egypt again: (spiritually representing Jerusalem) (11. 8).
 22. A confederacy against Abraham's seed overthrown (12).
 23. Marriage of last Adam (19).
 24. A Bride made ready and brought to Abraham's Son (19. 9). See Matt. 1. 1.
 25. Two witnesses acting for God on behalf of His People (11).
 26. The promised seed coming into possession (11. 18).
 27. Satan's dominion ended, and man's restored (22).
 28. The old serpent bound for 1,000 years (20. 1-3).
 29. The doom on the old serpent executed (20. 10).
 30. Sun, moon, and stars, associated again with Israel (12).</p> |
|--|--|

4

THE DIVINE NAMES AND TITLES.

I. ELOHIM occurs 2,700 times. Its first occurrence connects it with *creation*, and gives it its essential meaning as *the Creator*. It indicates His relation to mankind as His *creatures* (see note on 2 Chron. 18. 31, where it stands in contrast with Jehovah as indicating *covenant relationship*). *Elohim* is God the Son, the living "WORD" with creature form to *create* (John 1. 1. Col. 1. 15-17. Rev. 3. 14); and later, with *human* form to *redeem* (John 1. 14). "Begotten of His Father before all worlds; born of His mother, in the world." In this creature form He appeared to the Patriarchs, a form not temporarily assumed. *Elohim* is indicated (as in A.V.) by ordinary small type, "God". See table on page 7.

II. JEHOVAH. While Elohim is God as the *Creator* of all things, Jehovah is the same God in *covenant relation* to those whom He has created (Cp. 2 Chron. 18. 31). Jehovah means *the Eternal*, the *Immutable One*, He Who WAS, and IS, and IS TO COME. The Divine definition is given in Gen. 21. 33. He is especially, therefore, the God of Israel; and the God of those who are redeemed, and are thus now "in Christ". We can say "My God," but not "My Jehovah", for Jehovah is "My God."

Jehovah is indicated (as in A.V.) by small capital letters, "LORD"; and by "GOD" when it occurs in combination with Adonai, in which case Lord God = Adonai Jehovah.

The name Jehovah is combined with ten other words, which form what are known as "the Jehovah Titles."

They are as follows in the order in which they occur in the Hebrew Canon (Ap. 1). All are noted in the margin, in all their occurrences:—

1. JEHOVAH-JIREH = Jehovah will see, or provide. Gen. 22. 14.
2. JEHOVAH-ROPHEKA = Jehovah that healeth thee. Ex. 15. 26.
3. JEHOVAH-NISSI = Jehovah my banner. Ex. 17. 15.
4. JEHOVAH-MEKADDISHKEM = Jehovah that doth sanctify you. Ex. 31. 13. Lev. 20. 8; 21. 8; 22. 32. Ezek. 20. 12.
5. JEHOVAH-SHALOM = Jehovah [send] peace. Judg. 6. 24.
6. JEHOVAH-ZEB'OTH = Jehovah of hosts. 1 Sam. 1. 3, and frequently.

7. JEHOVAH-ZIDKENU = Jehovah our righteousness. Jer. 23. 6; 33. 16.
8. JEHOVAH-SHAMMAH = Jehovah is there. Ezek. 48. 35.
9. JEHOVAH-ELYON = Jehovah most high. Ps. 7. 17; 47. 2; 97. 9.
10. JEHOVAH-RO'I = Jehovah my Shepherd. Ps. 23. 1.

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

- In verse 1, we have No. 1 above.
 „ 2, we have No. 5.
 „ 3, we have Nos. 2 and 7.
 „ 4, we have No. 8.
 „ 5, we have Nos. 3 and 4.

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

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

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

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

APPENDIXES 4 (cont.) AND 5.

Eloah is rendered "God", but we have indicated it by type thus: **ⒺⒹⒹ**.

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

It is *Elyön*, as possessor of the earth, Who divides the nations "their inheritance". In Ps. 83. 18, He is "over all the earth". The title occurs 36 times (6×6, or 6². See Ap. 10).

Elyön is the Dispenser of God's blessings in the earth; the blessings proceeding from a Priest Who is a King upon His throne (cp. Gen. 14. 18-22 with Zech. 6. 13; 14. 9).

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

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

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

(2) ADONAI is the Lord in His relation to the earth; and as carrying out His purposes of blessing in the earth. With this limitation it is almost equivalent to *Jehovah*. Indeed, it was from an early date so used, by

associating the vowel points of the word *Jehovah* with *Adon*, thus converting *Adon* into *Adonai*. A list of 134 passages where this was deliberately done is preserved and given in the Massorah (§§ 107-115). (See Ap. 32.) We have indicated these by printing the word like *Jehovah*, putting an asterisk, thus: **LORD***.

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

The three may be thus briefly distinguished:—

Adon is the Lord as overlord or ruler.

Adonim is the Lord as owner.

Adonai is the Lord as *blesser*.

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

God = *Elohim*.

God = *Jehovah* (in combination with *Adonai*, "Lord").

God* = *Jehovah* in the Primitive Texts, altered by *Sopherim* to *Elohim* as in the Printed Text. (See Ap. 32.)

GOD = *El*.

ⒺⒹⒹ = *Eloah*.

LORD = *Jehovah*.

THE LORD = *Jah*.

LORD* = *Jehovah* in the Primitive Text, altered by *Sopherim* to *Adonai* as in the Printed Text. (See Ap. 32.)

LORD = *Adonim*.

ALMIGHTY = *Shaddai*.

MOST HIGH = *Elyön*.

X. THE COMBINATIONS are indicated as follows:—

Adonai *Jehovah* = Lord God.

Jehovah Elohim = LORD God.

Elyön *El* = MOST HIGH GOD.

El Shaddai = GOD ALMIGHTY.

5

CREATION VERSUS EVOLUTION.

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

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

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

God (or He) created	6 times (1. 1, 21, 27, 27, 27; 2. 3).
God moved	1 once (1. 2).
God said	10 times (1. 3, 6, 9, 11, 14, 20, 24, 26, 28, 29).
God saw	7 times (1. 4, 10, 12, 18, 21, 25, 31).
God divided	2 twice (1. 4, 7).
God (or He) called	5 times (1. 5, 5, 8, 10, 10).

Brought forward.	31
God (or He) made	7 times (1. 7, 16, 25, 31; 2. 2, 2, 3).
God set	1 once (1. 17).
God blessed	3 times (1. 22, 28; 2. 3).
God ended	1 once (2. 2).
He rested	2 twice (2. 2, 3).
He sanctified	1 once (2. 3).
	—
	46

It will be noted that the word "God" (*Elohim*, see Ap. 4. I.) occurs in this Introduction thirty-five times (7×5), the *product* of 7 and 5, the numbers of spiritual perfection, and grace. (See Ap. 10.)

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

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

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

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

The Word of God claims to cover all the ground: and the only way in which this claim is met, is by

a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by the so-called "Higher Criticism", which bases its

conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, as Textual Criticism does.

6 (Acc.)

FIGURES OF SPEECH.

(Ant.)

It is most important to notice these. It is absolutely necessary for true interpretation. God's Word is made up of "words which the Holy Ghost teacheth" (1 Cor. 2. 13. 1 Thess. 2. 13. 2 Tim. 3. 16. 2 Pet. 1. 21, &c.).

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

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

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

The Greeks and Romans named some hundreds of such figures. The only work on Biblical *Figures of speech* in the English language is by Dr. Bullinger¹, from which we have taken the whole of the information given here as well as in the marginal notes. He has classified some 217 separate figures (some of them with many varieties or subdivisions), and has given over 8,000 illustrations.

In Gen. 3. 14, 15 we have some of the earliest examples. By interpreting these figures literally as meaning "belly", "dust", "heel", "head", we lose the volumes of precious and mysterious truth which they convey and intensify. It is the *truth* which is literal, while the *words* employed are figurative. (See under Ap. 19.)

In the marginal notes will be found the names of most of these figures; and we append a list with their pronunciation and English definitions (giving one or more references as examples:—

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

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

Æ-nig'-ma; or, **Dark Saying** (Gen. 49. 10. Jndg. 14. 14). A truth expressed in obscure language.

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

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

Ag'-an-ac-te'-sis; or, **Indignation** (Gen. 3. 13. Acts 13. 10). An expression of feeling by way of indignation.

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

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

Am-phi-bo-log'-ia; or, **Double Meaning** (Ezek. 12. 13). A word or phrase susceptible of two interpretations, both absolutely true.

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

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

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

An-a-cho'-rē-sis; or, **Regression** (Eph. 3. 14). A return to the original subject after a digression.

An'-a-cce-nō-sis; or, **Common Cause** (1 Cor. 4. 21). An appeal to others as having interests in common.

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

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

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

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

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

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

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

An-thrōp'-o-path-ei'-a; or, **Condescension** (Gen. 1. 2; 8. 21. Ps. 74. 11. Jer. 2. 13. Hos. 11. 10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

Anti-cat'-ē-gor'-ia; or, **Tu Quoque** (Ezek. 18. 25). Retorting upon another the very insinuation or accusation he has made against us.

Ant'-i-me'-rei-a; or, **Exchange of Parts of Speech**.

1. Of the Verb. The Verb used instead of some other part of speech (Gen. 32. 24. Luke 7. 21).
2. Of the Adverb. The Adverb used instead of some other part of speech (Gen. 30. 33. Luke 10. 29).
3. Of the Adjective. The Adjective used instead of some other part of speech (Gen. 1. 9. Heb. 6. 17).
4. Of the Noun. The Noun used instead of some other part of speech (Gen. 23. 6. Jas. 1. 25).

Ant-i-me-tab'-o-le; or, **Counterchange** (Gen. 4. 4, 5. Isa. 5. 20). A word or words repeated in a reverse order, with the object of opposing them to one another.

Ant-i-met-a-the'-sis; or, **Dialogue** (1 Cor. 7. 16). A transference of speakers; as when the reader is addressed as if actually present.

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

Ant'-i-pros-o'-po-pce'-i-a; or, **Anti-Personification** (2 Sam. 16. 9). Persons represented as inanimate things.

Ant'-i-ptōs'-is; or, **Exchange of Cases** (Ex. 19. 6, cp. 1 Pet. 2. 9). One Case is put for another Case, the governing Noun being used as the Adjective instead of the Noun *in regimen*.

Ant-i'-strō-phe; or, **Retort** (Matt. 15. 26, 27). Turning the words of a speaker against himself.

Ant-i'-thēs-is; or, **Contrast** (Prov. 15. 17). A setting of one phrase in contrast with another.

Ant'-o-no-mā'-si-a; or, **Name Change** (Gen. 31. 21).

¹ Published by Eyre and Spottiswoode, London, 1898.

The putting of a proper name for an Appellative or common Noun, or the reverse.

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

Ap'-o-di-ōx'-is; or, **Detestation** (Matt. 16. 23). An expression of feeling by way of detestation.

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

A-pō'-ria; or, **Doubt** (Luke 16. 3). An expression of feeling by way of doubt.

Ap-o-si-o-pes'-is; or, **Sudden Silence**. It may be associated with:—

1. Some great promise (Ex. 32. 32).
2. Anger and threatening (Gen. 3. 22).
3. Grief and complaint (Gen. 25. 22. Ps. 6. 3).
4. Inquiry and deprecation (John 6. 62).

Ap-o'-stro-phe; or, **Apostrophe**. When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be—

1. God (Neh. 6. 9).
2. Men (2 Sam. 1. 24, 25).
3. Animals (Joel 2. 22).
4. Inanimate things (Jer. 47. 6).

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

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

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

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

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

Bra-chy'-lo-gi-a; or, **Brachyology**. A special form of Ellipsis (Gen. 25. 32). See Ellipsis I. 3.

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

Cat-a-chres-is; or, **Incongruity**. One word used for another, contrary to the ordinary usage and meaning of it.

1. Of two words, where the meanings are remotely akin (Lev. 26. 30).
2. Of two words, where the meanings are different (Ex. 5. 21).
3. Of one word, where the Greek receives its real meaning by permutation from another language (Gen. 1. 5. Matt. 8. 6).

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

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

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

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

Cœ'-nō-tes; or, **Combined Repetition** (Ps. 118. 8, 9). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.

Correspondence. This term is applied to the repetition of a subject or subjects, which reappear in varying

order, thus determining the "Structure" of any portion of the Sacred Text. This Correspondence is found in the following forms:—

1. **Alternate**. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast.

(a) **Extended**. Where there are two series, but each consisting of several members (Ps. 72. 2-17. Ps. 132).

(b) **Repeated**. Where there are more than two series of subjects, either consisting of two members each (Ps. 26. Ps. 145), or consisting of more than two members each (Ps. 24).

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

3. **Complex or Combined**. Where both Alternation and Introversion are combined together in various ways (Ex. 20. 8-11. Ps. 105).

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

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

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

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

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

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

Ec'-phō-nē'-sis; or, **Exclamation** (Rom. 7. 24). An outburst of words, prompted by emotion.

Ei'-ron-ei-a; or, **Irony**. The expression of thought in a form that naturally conveys its opposite.

1. **Divine Irony**. Where the speaker is Divine (Gen. 3. 22. Judg. 10. 14).
2. **Human Irony**. Where the speaker is a human being (Job 12. 2).
3. **Peirastic Irony**. By way of trying or testing (Gen. 22. 2).
4. **Simulated Irony**. Where the words are used by man in dissimulation (Gen. 37. 19. Matt. 27. 40).
5. **Deceptive Irony**. Where words are clearly false as well as hypocritical (Gen. 3. 4, 5. Matt. 2. 8).

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

Ei-eu'-ther-i-a; or, **Candour** (Luke 13. 32). The speaker, without intending offence, speaks with perfect freedom and boldness.

Ei-lips'-is; or, **Omission**. When a gap is purposely left in a sentence through the omission of some word or words.

I. **Absolute Ellipsis**. Where the omitted word or words are to be supplied from the nature of the subject.

1. Nouns and Pronouns (Gen. 14. 19, 20. Ps. 21. 12).
2. Verbs and participles (Gen. 26. 7. Ps. 4. 2).
3. Certain connected words in the same member of a passage (Gen. 25. 32. Matt. 25. 9). Called **Brachyology**.
4. A whole clause in a connected passage (Gen. 30. 27. 1 Tim. 1. 3, 4).

II. **Relative Ellipsis**.

1. Where the omitted word is to be supplied from a cognate word in the context (Ps. 76. 11).
2. Where the omitted word is to be supplied from a related or contrary word (Gen. 33. 10. Ps. 7. 11).

3. Where the omitted word is to be supplied from analogous or related words (Gen. 50. 23. Isa. 38. 12).
4. Where the omitted word is contained in another word, the one word comprising the two significations (Gen. 43. 33).
- III. Ellipsis of Repetition.
1. Simple; where the Ellipsis is to be supplied from a preceding or a succeeding clause (Gen. 1. 30. 2 Cor. 6. 16).
 2. Complex; where the two clauses are mutually involved, and the Ellipsis in the former clause is to be supplied from the latter; and, at the same time, an Ellipsis in the latter clause is to be supplied from the former (Heb. 12. 20).
- E-nan-ti-ō'-sis**; or, **Contraries** (Luke 7. 44-46). Affirmation or negation by contraries.
- En'-thy-mē-ma**; or, **Omission of Premiss** (Matt. 27. 19). Where the conclusion is stated, and one or both of the premisses are omitted.
- Ep-i-dip'-lo-sis**; or, **Double Encircling** (Ps. 47. 6). Repeated Epanadiplosis (see below).
- Ep'-an-a-di-plō'-sis**; or, **Encircling** (Gen. 9. 3. Ps. 27. 14). The repetition of the same word or words at the beginning and end of a sentence.
- Ep'-an-a-leps'-is**; or, **Resumption** (1 Cor. 10. 29. Phil. 1. 24). The repetition of the same word after a break or parenthesis.
- Ep-an'-od-os**; or, **Inversion** (Gen. 10. 1-31. Isa. 6. 10). The repetition of the same word or words in an inverse order, the sense being unchanged.
- Ep'-an-or-thō'-sis**; or, **Correction** (John 16. 32). A recalling of what has been said in order to substitute something stronger in its place.
- Ep-i'-bo-le**; or, **Overlaid Repetition** (Ps. 29. 3, 4, 5, 7, 8, 9). The repetition of the same phrase at irregular intervals.
- Ep'-i-cri'-sis**; or, **Judgment** (John 12. 33). A short sentence added at the end by way of an additional conclusion.
- Ep'-i-mo-ne**; or, **Lingering** (John 21. 15-17). Repetition in order to dwell upon, for the sake of impressing.
- Ep'-i-phō-nē'-ma**; or, **Exclamation** (Ps. 135. 21). An exclamation at the conclusion of a sentence.
- Ep-i'-pho-za**; or, **Epistrophe in Argument** (2 Cor. 11. 22). The repetition of the same word or words at the end of successive sentences used in argument.
- Ep-i'-stro-phe**; or, **Like Sentence-Endings** (Gen. 13. 6. Ps. 24. 10). The repetition of the same word or words at the end of successive sentences.
- Ep-i'-ta-sis**; or, **Amplification** (Ex. 3. 19). Where a concluding sentence is added by way of increasing the emphasis.
- Ep-i-ther-a-pei'-a**; or, **Qualification** (Phil. 4. 10). A sentence added at the end to heal, soften, mitigate, or modify what has been before said.
- Ep-i'-the-ton**; or, **Epithet** (Gen. 21. 16. Luke 22. 41). The naming of a thing by describing it.
- Ep'-i-ti-mē'-sis**; or, **Reprimand** (Luke 24. 25). An expression of feeling by way of censure, reproof, or reproach.
- Ep'-i-tre-chon**; or, **Running Along** (Gen. 15. 13. John 2. 9). A sentence, not complete in itself, thrown in as an explanatory remark. A form of Parenthesis (see below).
- Ep'-i-troch-as'-mos**; or, **Summarising** (Heb. 11. 32). A running lightly over by way of summary.
- Ep'-i-trope**; or, **Admission** (Ecc. 11. 9). Admission of wrong, in order to gain what is right.
- Ep'-i-zeux'-is**; or, **Duplication** (Gen. 22. 11. Ps. 77. 16). The repetition of the same word in the same sense.
- Er'-o-tē-sis**; or, **Interrogating** (Gen. 13. 9. Ps. 35. 10). The asking of questions, not for information, or for an answer. Such questions may be asked (1) in positive affirmation, (2) in negative affirmation, (3) in affirmative negation, (4) in demonstration, (5) in wonder and admiration, (6) in rapture, (7) in wishes, (8) in refusals and denials, (9) in doubts, (10) in admonition, (11) in expostulation, (12) in prohibition or dissuasion, (13) in pity and commiseration, (14) in disparagement, (15) in reproaches, (16) in lamentation, (17) in indignation, (18) in absurdities and impossibilities, (19) double questions.
- Eth'-o-pce'-i-a**; or, **Description of Manners** (Isa. 3. 16). A description of a person's peculiarities as to manners, caprices, habits, &c.
- Eu'-che**; or, **Prayer** (Isa. 64. 1, 2). An expression of feeling by way of prayer, curse, or imprecation.
- Eu'-phēm-is'-mos**; or, **Euphemy** (Gen. 15. 15). Where a pleasing expression is used for one that is unpleasant.
- Exemplum**; or, **Example** (Luke 17. 32). Concluding a sentence by employing an example.
- Ex-er-gas'-i-a**; or, **Working Out** (Zech. 6. 12, 13). A repetition so as to work out or illustrate what has already been said.
- Ex'-ou-then-is'-mos**; or, **Contempt** (2 Sam. 6. 20). An expression of feeling by way of contempt.
- Gnō'-mē**; or, **Quotation**. The citation of a well-known saying without quoting the author's name.
1. Where the sense originally intended is preserved, though the words may vary (Matt. 26. 31).
 2. Where the original sense is modified in the quotation or reference (Matt. 12. 40).
 3. Where the sense is quite different from that which was first intended (Matt. 2. 15).
 4. Where the words are from the Hebrew or from the Septuagint (Luke 4. 18).
 5. Where the words are varied by omission, addition, or transposition (1 Cor. 2. 9).
 6. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense (Matt. 4. 7).
 7. Where two or more citations are amalgamated (Matt. 21. 13).
 8. Where quotations are from books other than the Bible (Acts 17. 28).
- Hen-di'-a-dŷs**; or, **Two for One** (Gen. 2. 9. Eph. 6. 18). Two words used, but one thing meant.
- Hen-di'-a-tris**; or, **Three for One** (Dan. 3. 7). Three words used, but one thing meant.
- Her-men'-ei-a**; or, **Interpretation** (John 7. 39). An explanation immediately following a statement to make it more clear.
- Het'-er-ō'-sis**; or, **Exchange of Accidence**. Exchange of one voice, mood, tense, person, number, degree, or gender for another.
1. Of forms and voices (1 Pet. 2. 6).
 2. Of moods (Gen. 20. 7. Ex. 20. 8).
 3. Of tenses (Gen. 23. 11. Matt. 3. 10).
 4. Of persons (Gen. 29. 27. Dan. 2. 36).
 5. Of adjectives (degree) and adverbs (2 Tim. 1. 18).
 6. Of nouns (number), adjectives, and pronouns (Gen. 3. 8. Heb. 10. 28).
 7. Of gender (Gen. 2. 18. Heb. 7. 7).
- Ho-mce-o'-pto-ton**; or, **Like Inflections** (2 Tim. 3. 2, 3). Similar endings arising from the same inflections of verbs, nouns, &c. This figure belongs peculiarly to the original languages.
- Ho-mce-o-pro'-pher-on**; or, **Alliteration** (Judg. 5). The repetition of the same letter or syllable at the commencement of successive words.
- Hō'-mce-o-tel-eu'-ton**; or, **Like Endings** (Mark 12. 30). The repetition of the same letters or syllables at the end of successive words. Used also of an omission in the text caused by such-like endings: the scribe's eye going back to the latter of such similar words, instead of the former. See Josh. 2. 1.
- Hyp-al'-la-ge**; or, **Interchange** (Gen. 10. 9. 1 Kings 17. 14). A word logically belonging to one connection is grammatically united with another.
- Hyp-er'-bat-on**; or, **Transposition** (Rom. 5. 8). The placing of a word out of its usual order in a sentence.

Hy-per'-bo-le; or, **Exaggeration** (Gen. 41. 47. Deut. 1. 28). When more is said than is literally meant.

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

Hy-po-ti-mē'-sis; or, **Under Estimating** (Rom. 3. 5). Parenthetic addition by way of apology or excuse.

Hy'-po-ty-po'-sis; or, **Word Picture** (Isa. 5. 26-30). Representation of objects or actions by words.

Hys-ter-ē-sis; or, **Subsequent Narration** (Gen. 31. 7, 8. Ps. 105. 18). When a later record gives supplemental or new particulars, not inserted in the historical record.

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

Id-i-ō'-ma; or, **Idiom**. The peculiar usage of words and phrases, as illustrated in the language peculiar to one nation or tribe, as opposed to other languages or dialects.

1. Idiomatic usage of verbs (Gen. 42. 38. 1 John 1. 10).
2. Special idiomatic usages of nouns and verbs (Gen. 33. 11. Jer. 15. 16).
3. Idiomatic degrees of comparison (Luke 22. 15).
4. Idiomatic use of prepositions (Luke 22. 49).
5. Idiomatic use of numerals (Ps. 103. 2).
6. Idiomatic forms of quotations (Ps. 109. 5).
7. Idiomatic forms of question (Luke 22. 49).
8. Idiomatic phrases (Gen. 6. 2, 4. Matt. 11. 25).
9. Idioms arising from other figures of speech (see notes in margin).
10. Changes of usage of words in the Greek language (Gen. 43. 18. Matt. 5. 25).
11. Changes of usage of words in the English language (Gen. 24. 21. 2 Kings 3. 9).

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

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

Mei-ō'-sis; or, **a Belittleing** (Gen. 18. 27. Num. 13. 33). A belittleing of one thing to magnify another.

Mē-ris'-mos; or, **Distribution** (Rom. 2. 6-8). An enumeration of the parts of a whole which has been just previously mentioned.

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

Mes-o-di-plo'-sis; or, **Middle Repetition** (2 Cor. 4. 8, 9). The repetition of the same word or words in the middle of successive sentences.

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

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

Met'-a-lep'-sis; or, **Double Metonymy** (Gen. 19. 8. Ecc. 12. 6. Hos. 14. 2). Two metonymies, one contained in the other, but only one expressed.

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

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

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

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

1. Of the Cause. When the cause is put for the effect (Gen. 23. 8. Luke 16. 29).
2. Of the Effect. When the effect is put for the cause producing it (Gen. 25. 23. Acts 1. 18).

3. Of the Subject. When the subject is put for something pertaining to it (Gen. 41. 13. Deut. 28. 5).

4. Of the Adjunct. When something pertaining to the subject is put for the subject itself (Gen. 28. 22. Job 32. 7).

Mi-mē-sis; or, **Description of Sayings** (Ex. 15. 9). Used when the sayings, &c., of another are described or imitated by way of emphasis.

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

Œ'-ōn-is'-mos; or, **Wishing** (Ps. 55. 6). An expression of feeling by way of wishing or hoping for a thing.

Ox'-y-mōr-on; or, **Wise-Folly** (1 Tim. 5. 6). A wise saying that seems foolish.

Pae-an'-is'-mos; or, **Exultation** (Zeph. 3. 14). Calling on others to rejoice over something.

Pal'-in-ōd'-i-a; or, **Retracting** (Rev. 2. 6). Approval of one thing after reproving for another thing.

Par-a-bol-a; or, **Parable**, i.e., **Continued Simile** (Luke 14. 16-24). Comparison by continued resemblance.

Far'-a-di-a'-stol-e; or, **Neithers and Nors** (Ex. 20. 10. Rom. 8. 35, 38, 39). The repetition of the disjunctives neither and nor, or, either and or.

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

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

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

1. Simple *synonymous*, or *gradational*. When the lines are parallel in thought, and in the use of synonymous words (Gen. 4. 23, 24. Ps. 1. 1).

2. Simple *antithetic*, or *opposite*. When the words are contrasted in the two or more lines, being opposed in sense the one to the other (Prov. 10. 1).

3. Simple *synthetic*, or *constructive*. When the parallelism consists only in the similar form of construction (Ps. 19. 7-9).

4. Complex *alternate*. When the lines are placed alternately (Gen. 19. 25. Prov. 24. 19, 20).

5. Complex *repeated alternation*. The repetition of the two parallel subjects in several lines (Isa. 65. 21, 22).

6. Complex *extended alternation*. Alternation extended so as to consist of three or more lines (Judg. 10. 17).

7. Complex *introversion*. When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, &c. (Gen. 3. 19. 2 Chron. 32. 7, 8).

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

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

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

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

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

Par-ce'-mi-a; or, **Proverb** (Gen. 10. 9. 1 Sam. 10. 12). A wayside-saying in common use.

Par-o-mce-o'-sis; or, **Like-Sounding Inflections** (Matt. 11. 17). The repetition of inflections similar in sound.

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

Path'-o-pce'-i-a; or, **Pathos** (Luke 19. 41, 42). The expression of feeling or emotion.

Per-i'-phas-is; or, **Circumlocution** (Gen. 20. 16. Judg. 5. 10). When a description is used instead of the name.

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

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

The Figure may affect (1) words (Gen. 16. 8); or (2) sentences (Gen. 1. 20. Deut. 32. 6).

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

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

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

1. Verbs (Gen. 50. 24. 2 Kings 21. 13).
2. Nouns and pronouns (Gen. 9. 25. Rom. 11. 36).
3. Adjectives (2 Cor. 9. 8).

Po-ly-syn'-de-ton; or, **Many Ands** (Gen. 22. 9, 11. Josh. 7. 24. Luke 14. 21). The repetition of the word "and" at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end (Compare **Asyndeton** and Luke 14. 13).

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

Pro-ec'-thē-sis; or, **Justification** (Matt. 12. 12). A sentence added at the end by way of justification.

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

Pro-lēp's-is (**Occupatio**); or, **Anticipation**. Answering an argument by anticipating it before it is used.

1. Open. When the anticipated objection is both answered and stated (Matt. 3. 9).
2. Closed. When the anticipated objection is either not plainly stated or not answered (Rom. 10. 18).

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

Pros'-ō-po-graph'-i-a; or, **Description of Persons** (Matt. 3. 4). A vivid description of a person by detailed delineation.

Pros'-ō-po-pce'-i-a; or, **Personification**. Things represented as persons.

1. The members of the human body (Gen. 48. 14. Ps. 35. 10).
2. Animals (Gen. 9. 5. Job 12. 7).
3. The products of the earth (Nah. 1. 4).
4. Inanimate things (Gen. 4. 10).
5. Kingdoms, countries, and states (Ps. 45. 12).
6. Human actions, &c., attributed to things, &c. (Gen. 18. 20. Ps. 85. 10).

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

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

Repeated Negation; or, **Many Noes** (John 10. 28). The repetition of divers negatives.

Repetitio; or, **Repetition** (2 Chron. 20. 35-37. John 14. 1-4). Repetition of the same word or words irregularly in the same passage.

Sim'-i-le; or, **Resemblance** (Gen. 25. 25. Matt. 7. 24-27). A declaration that one thing resembles another. (Cp. **Metaphor**, above.)

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

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

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

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

Symbol (Isa. 22. 22). A material object substituted for a moral or spiritual truth.

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

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

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

Syn'-chō-rē'-sis; or, **Concession** (Hab. 1. 13). Making a concession of one point in order to gain another.

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

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

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

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

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

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

Ta-pei-nō'-sis; or, **Demeaning** (Gen. 27. 44. Rom. 4. 19). The lessening of a thing in order to increase and intensify that same thing. (Cp. **Meiosis**.)

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

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

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

Type (Rom. 5. 14). A figure or ensample of something future, and more or less prophetic, called the **Antitype**.

Zeug'-ma; or, **Unequal Yoke**. When one verb is yoked on to two subjects, while grammatically a second verb is required.

1. Proto-zeugma, or, **Ante-yoke** or **Fore-yoke** (Gen. 4. 20. 1 Tim. 4. 3).
2. Meso-zeugma, or, **Middle yoke** (Luke 1. 64).
3. Hypo-zeugma, or, **End yoke** (Acts 4. 27, 28).
4. Syne-zeugmenon, or, **Joint yoke** (Ex. 20. 18).

7

ITALIC TYPE IN THE REVISED VERSION.

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

One of the consequences of this decision is that the verb "to be" is not distinguished from the

verb "to become", so that the lessons conveyed by the A.V. "was" and "was" in Gen. 1. 2; 3 and 4; 9 and 10; 11 and 12, are lost. See the notes on Gen. 1. 2.

For the general uses of various types in the English Bible see Ap. 48.

8

THE SO-CALLED "CREATION TABLETS."

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

The word "without form" (Heb. *tohū*) is used of a subsequent event which, we know not how long after the Creation, befell the primitive creation of Gen. 1. 1. It occurs in Gen. 1. 2. Deut. 32. 10. 1 Sam. 12. 21 (twice). Job 6. 18; 12. 24; 26. 7. Ps. 107. 40. Isa. 24. 10; 29. 21; 34. 11; 40. 17, 23; 41. 29; 44. 9; 45. 18, 19; 49. 4; 59. 4. Jer. 4. 23.

9

THE USAGE OF

The word *rūach* occurs 389 times in the Hebrew O. T.

In the A.V. it is rendered *spirit* in 237 passages (and no other word is rendered *spirit* except *nshāmāh*, "breath", in Job 26. 4 and Prov. 20. 27. See Ap. 16). In the remaining 152 places it is translated in 22 different ways, which are to be carefully distinguished.

[In the R.V. *rūach* is rendered *spirit* 224 times, and in the remaining 165 passages is rendered in many different ways.]

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

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

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

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

2 Sam. 23. 2. Ps. 139. 7 (=Thee). Is. 40. 13.

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

2 Sam. 23. 2. 1 Kings 18. 12; 22. 24. 2 Kings 2. 16. 2 Chron. 18. 23. Neh. 9. 20, 30. Job 26. 13; 33. 4. Isa. 40. 13; 48. 16; 59. 19, 21; 61. 1; 63. 10, 1-4. Ezek. 3. 12, 14 (1st); 8. 3; 11. 1, 24; 37. 1; 43. 5. Mic. 2. 7; 3. 8. Zech. 4. 6; 6. 8; 7. 12. Mal. 2. 15.

III.—INVISIBLE DIVINE POWER MANIFESTING ITSELF

In creation. Gen. 1. 2.

In giving life. Ezek. 37. 14.

In executing judgment—

"blast." Ex. 15. 8. Isa. 37. 7.

"breath." 2 Sam. 22. 16. 2 Kings 19. 7. Job 4. 9;

15. 30. Ps. 18. 15; 33. 6. Isa. 11. 4; 30. 28.

"spirit." Isa. 4. 4; 28. 6; 34. 16; 40. 7.

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

The Heb. *bohū*, rendered "void", means *desolate*, and occurs in Gen. 1. 2. Isa. 34. 11. Jer. 4. 23.

The two words together occur in Gen. 1. 2. Isa. 34. 11. Jer. 4. 23.

1. The Tablets begin with chaos.

The Bible with perfection (Gen. 1. 1).

2. The Tablets make the heavenly bodies to be gods. Genesis makes them created matter.

3. The Tablets are all polytheistic mythology. Genesis is monotheistic truth.

4. The Tablets make all the work of a craftsman. In Genesis, God speaks, and it is done.

5. In the Tablets we meet everywhere with the puerilities of a grotesque superstition.

In Genesis we find the grand and solemn realities of righteousness and holiness.

RŪACH, SPIRIT.

Gen. 41. 38. Ex. 28. 3; 31. 3; 35. 31. Num. 11. 17, 25, 26, 29; 24. 2; 27. 8. Deut. 34. 9. Judg. 3. 10; 6. 34; 11. 29; 13. 25; 14. 6, 19; 15. 14. 1 Sam. 10. 6, 10; 11. 6; 16. 13, 14; 19. 20, 23. 2 Kings 2. 9, 15. 1 Chron. 12. 18; 28. 12. 2 Chron. 15. 1; 20. 14; 24. 20. Ps. 51. 11, 12; 143. 10. Prov. 1. 23. Isa. 11. 2, 2, 2, 2; 30. 1; 32. 15; 42. 1, 5; 44. 3; 59. 21; 61. 1; 63. 11. Ezek. 2. 2; 3. 24; 11. 5, 19; 36. 27; 39. 29. Dan. 4. 8, 9, 18; 5. 11, 12, 14. Joel 2. 28, 29. Hag. 2. 5. Zech. 12. 10.

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

"Breath." Gen. 6. 17; 7. 15, 22. Job 9. 18; 12. 10; 17. 1. Ps. 104. 29; 135. 17; 146. 4. Ecc. 3. 19. Jer. 10. 14; 51. 17. Lam. 4. 20. Ezek. 37. 5, 6, 8, 9, 10. Hab. 2. 19. Zech. 12. 1.

"spirit." Gen. 6. 3. Num. 16. 22; 27. 16. Job 27. 3; 34. 14. Ps. 31. 5; 104. 30. Ecc. 3. 21, 21; 8. 8, 8; 11. 5; 12. 7. Isa. 42. 5.

"Wind." Ezek. 37. 9, 9.

VI.—THE INVISIBLE CHARACTERISTICS OF MAN; manifesting themselves in states of mind and feeling (by the Fig. *Metonymy*. See Ap. 6. p. 11).

"Mind." Gen. 26. 35. Prov. 29. 11. Ezek. 11. 5; 20. 32. Dan. 5. 20. Hab. 1. 11.

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

"Courage." Josh. 2. 11.

"Anger." Judg. 8. 3.

"Blast." Isa. 25. 4.

"Spirit." Gen. 41. 8; 45. 27. Ex. 6. 9; 35. 21. Num. 5. 14, 14, 30; 14. 24. Josh. 5. 1. Judg. 15. 19. 1 Sam. 1. 15; 30. 12. 1 Kings 10. 5; 21. 5. 1 Chron. 5. 26, 26. 2 Chron. 9. 4; 21. 16; 36. 22. Ezra 1. 1, 5. Job 6. 4; 7. 11; 10. 12; 15. 13; 20. 3; 21. 4; 32. 8, 18. Ps. 32. 2; 34. 18; 51. 10, 11, 12, 17; 76. 12; 78. 8; 142. 3; 143. 4, 7. Prov. 11. 13; 14. 29; 15. 4, 13; 16. 2, 18, 19, 32; 17. 22, 27; 18. 14, 14; 25. 28; 29. 23. Ecc. 1. 14, 17; 2. 11, 17, 26; 4. 4, 6, 16; 6. 9; 7. 8, 8, 9; 10. 4. Isa. 19. 3, 14; 26. 9; 29. 10, 24; 33. 11; 38. 16; 54. 6; 57. 15, 15, 16; 61. 3; 65. 14; 66. 2. Jer. 51. 11. Ezek. 13. 3. Dan. 7. 15. Hos. 4. 12; 5. 4. Mic. 2. 11 (by *Hendiadys* (Ap. 6), for a false or lying spirit).

VII.—Put by the Fig. *Synecdoche* for THE WHOLE PERSON (see Ap. 6).

Ps. 77. 3, 6; 106. 33. Ezek. 21. 7. Dan. 2. 1, 3. Mal. 2. 15, 16.

VIII.—INVISIBLE SPIRIT-BEINGS.

"Angels." Ps. 104. 4.

"Cherubim." Ezek. 1. 12, 20, 20, 20, 21; 10. 17.

APPENDIXES 9 (cont.), 10, AND 11.

Neutral spirit-beings. Job 4. 15. Isa. 31. 3.
Evil angels. Judg. 9. 23. 1 Sam. 16. 14, 15, 16, 23, 23; 18. 10; 19. 9. 1 Kings 22. 21, 22, 23. 2 Chron. 18. 20, 21, 22. Zech. 13. 2.

IX.—THE INVISIBLE MANIFESTATIONS OF THE ATMOSPHERE.

Temperature. Gen. 3. 8 ("cool").

Air.

"Wind" or "winds" in every place where the words "wind" or "winds" occur.

"Whirlwind." Ezek. 1. 4.

"Windy." Ps. 55. 8.

"Spirits." Zech. 6. 5.

"Air." Job 41. 16.

"Tempest." Ps. 11. 6.

"Blast." Ex. 15. 8. 2 Kings 19. 7. Isa. 25. 4; 37. 7.

"Quarters" (of the four winds). 1 Chron. 9. 24.

"Side" or "sides" (of the four winds). Jer. 52. 23. Ezek. 42. 16, 17, 18, 19, 20.

10

THE SPIRITUAL SIGNIFICANCE OF NUMBERS.

Numbers are used in Scripture, not merely as in Nature, with *supernatural design*, but with *spiritual significance*, which may be summarised as follows¹ :—

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

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

THREE. Denotes *completeness*, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth, and sixth days are the counterpart and repetition of the first, second, and third, and correspond respectively. (See the structure of Gen. 1, p. 3.) The number, three, includes *resurrection* also; for on the third day the earth rose up out of the deep, and fruit rose up out of the earth.

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

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

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

SEVEN. Denotes *spiritual perfection*. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven is stamped on it as the water-mark is seen in the manufacture of paper. He is

the Author and Giver of *life*; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man.

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

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

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

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

TWELVE. Denotes *Governmental perfection*. It is the number or factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth.

THIRTEEN. Denotes *rebellion, apostasy, defection, disintegration, revolution, &c.* The first occurrence fixes this (Gen. 14. 4); and the second confirms it (Gen. 17. 25). It, and its multiples, are seen in all numbers, and in the Gematria (see above) of all names and passages that are associated with rebellion, &c.

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

Other numbers follow the laws which govern the smaller numbers, as being their factors, sums, products or multiples: e.g. 24 is 12 × 2, a higher form of 12.

25 = 5². Grace intensified.

27 = 3³. Divinity intensified.

28 = 7 × 4. Spiritual perfection in connection with the earth.

29 = 3². Intensifying of Divine judgement.

30 = 3 × 10. Divine perfection, applied to order.

40 = 10 × 4. Divine order applied to earthly things.

Hence, the number of *probation*.

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

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

11

THE WORD "DAY" IN GENESIS 1.

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

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

It is the same in Ezek. 4. 5, where the years of Israel's

iniquity were laid on Ezekiel "according to the number of the days". In this case also, the word "days" means days, and the word "years" means years.

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

12

"THE STARS ALSO."

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

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

They are "for SIGNS".

Heb. *'ōth*, from *'āthak*, to come. Signs, therefore, of something or some One to come. Those who understand them are enlightened by them. Those who do not may well be "dismayed" (Jer. 10. 2).

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

The stars were all named by God (Ps. 147. 4). Most of these names have been lost; but over 100 are preserved through the Arabic and Hebrew, and are used by astronomers to-day, though their meaning is unknown to them. Many of them are used in Scripture as being well known, though the translations are somewhat speculative: e.g. Job 9. 9. Heb. *'āsh* (Arcturus, R. V. the Bear), *k'sil* (A. V. Orion), *kimāh* (Pleiades). Job 38. 31, 32, *mazzārōth* (margin, and R. V., the twelve signs; margin, the signs of the *Zodiac*). Cp. 2 Kings 23. 5, *'āsh* (Arcturus with her sons, R. V. the Bear with her train, both versions being incorrect as to the names). See also Isa. 13. 10. Amos 5. 8.

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

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

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

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

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

Ps. 19 contains a vivid reference to these two Books of revelation. That is why there is the very sudden

change of subject at verse 7; a change which still perplexes and baffles all the skill of commentators.

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

- A | 1-4-. The Heavens.
- B | -4-6. "In them, the sun".
- A | 7-10. The Scriptures.
- B | 11-14. "In them¹, Thy servant".

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

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

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

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

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

The number of the Signs is twelve, the number of governmental perfection or "rule": cp. Gen. 1. 18 (Ap. 10). They are divided into three books of four chapters (or signs) each: twelve being the product of 3×4, i. e. of Divine truth working in the heavens and in the earth (see Ap. 10).

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

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

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

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

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

¹ The same Heb. as in "1".

APPENDIX 12: "THE STARS ALSO" (cont.).

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

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

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

They may thus be set forth:

The First Book The Redeemer.

"The sufferings of Christ."

I. VIRGO (A).

The prophecy of the promised seed.

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

II. LIBRA (B).

The Redeemer's atoning work.

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

III. SCORPIO (B).

The Redeemer's conflict.

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

IV. SAGITTARIUS (A).

The Redeemer's triumph.

1. LYRA. Praise prepared for the Conqueror.
2. ARA. Fire prepared for His enemies.
3. DRACO. The dragon cast down.

The Second Book. The Redeemed.

I. CAPRICORNUS (C).

The result of the Redeemer's sufferings.

1. SAGITTA. The arrow of God sent forth.
2. AQUILA. The smitten One falling.
3. DELPHINUS. The dead One rising again.

II. AQUARIUS (D).

The Blessings assured.

1. PISCIS AUSTRALIS. The blessings bestowed.
2. PEGASUS. The blessings quickly coming.
3. CYGNUS. The Blessor surely returning.

III. PISCES (D).

The Blessings in abeyance.

1. THE BAND. The great enemy, "Cetus."
2. ANDROMEDA. The redeemed in bondage.
3. CEPHEUS. The Deliverer coming to loosen.

IV. ARIES (C).

The Blessings consummated.

1. CASSIOPEIA. The captive delivered.
2. CETUS. The great enemy bound.
3. PERSEUS. The "Breaker" delivering.

The Third Book. The Redeemer.

"The glory that should follow."

I. TAURUS. (E).

Messiah coming to rule.

1. ORION. The Redeemer breaking forth as Light.
2. ERIDANUS. Wrath breaking forth as a flood.
3. AURIGA. Safety for His redeemed in the day of wrath.

II. GEMINI (F).

Messiah as Prince of princes.

1. LEPUS. The enemy trodden under foot.
2. CANIS MAJOR. The coming glorious Prince.
3. CANIS MINOR. The exalted Redeemer.

III. CANCER (F).

Messiah's redeemed possessions.

1. URSA MINOR. The lesser sheepfold.
2. URSA MAJOR. The fold and the flock.
3. ARGO. The pilgrim's arrival at home.

IV. LEO (E).

Messiah's consummated triumph.

1. HYDRA. The old serpent destroyed.
2. CRATER. The cup of wrath poured out.
3. CORVUS. The birds of prey devouring.

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

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

VIRGO (the Virgin). Here we have the star *Al Zimach*. Heb. *Zemach*, the branch. Isa. 4. 2. Jer. 23. 5, 6. Zech. 3. 8; 6. 12. All the other stars have cognate meanings.

COMA. The Desired (Hag. 2. 7). Num. 24. 17. (Egyptian *Shes-nu*=the desired son.)

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

BOOTES (Heb. *bō'*, to come), Ps. 96. 13. Heb. *Arcturus* (Joh 9. 9=He cometh). Egyptian=*Smat*, one who rules.

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

CRUX. Heb. *kārath*, cut off (Dan. 9. 26).

LUPUS. Greek name *Thera*, a beast. Lat. *Victimia*. Heb. *zābah*, slain. In the Zodiac of Denderah=*Sura*, a lamb.

CORONA. Heb. *'ātārāh*, a royal crown. Arab. *Al iclil*, a jewel. Its brightest star=*Al phena*, the shining one.

SCORPIO. Heb. *'akrab* (Ps. 91. 13). Coptic name = *Isidis*=the attack of the enemy. Arabic=*Al aterah*, the wounding of the coming One. The brightest star is *Antares* (Arab.=wounding). Heb. *L'zuth*, perverseness.

SERPENS. The brightest star is called (Heb.) *'anak*=encompassing. Heb. *k'elālāh*=the accursed. Arab. *Al hay*, the reptile.

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

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

APPENDIX 12: "THE STARS ALSO" (cont.).

SAGITTARIUS. Heb. *kesheth* (an archer) (Gen. 21. 20). The brightest star, Heb. *channun* = the gracious one (Ps. 45. 2). Accadian, *Nun-ki* = Prince of the earth. (1) Zodiac of Denderah, *Pi-maere* = graciousness, and *Knem*, He conquers.

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

ARA, an altar upside down, pointing to Tartarus (Isa. 63. 4, 5). Arab. *Al mugamra* = the completing or finishing (Ps. 21. 9-12).

DRACO. Ends the first book. The dragon cast down. **CETUS** ends the second book. Leviathan bound. **HYDRA** ends the third book. The old serpent destroyed. *Draco* = trodden on. (Ps. 91. 13; 74. 12-14. Isa. 27. 1). In Zodiac of Denderah it is a serpent under the fore-feet of Sagittarius and called *Her-fent* = the serpent accursed. The brightest star called *Thuban* = the subtil.

CAPRICORNUS = the goat of atonement. In Zodiac of Denderah and Esneh, *Hu-penius* = the place of the sacrifice. Heb. *Gedi*, the kid, or *Gad'u*, cut off. The brightest star is *Al-gedi* = the kid. The next is *Deneb al gedi* = the sacrifice of the kid.

SAGITTA, the arrow. (Ps. 38. 2. Isa. 53. 4, 5.) Heb. *Shamad*, or *sham'm* = destroying.

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

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

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

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

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

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

PISCES. Egyptian name in the Zodiac of Denderah = *Pi-cot Orion* or *Pisces Hori* = the fishes (i. e. swarms or multitudes) of Him Who cometh. Heb. *Dagim*, the fishes (Gen. 48. 16). Syr. name, *Nuno* = lengthened out (i. e. in posterity). Cp. Isa. 53. 10. Ps. 33. 12; 37. 22; 115. 14, 15. Isa. 61. 9; 65. 23; 26. 15; 9. 3. Jer. 30. 19. Ezek. 36. 10, 11; 37. 26. Note the two fishes = the earthly and heavenly callings (one fish horizontal, the other looking upward). 113 stars much of the same magnitude. The brightest star is *Okda* = the united. The next (Arabic) *Al samaca* = the upheld. (Isa. 41. 8-10.)

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

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

CEPHUS. The king. In the Zodiac of Denderah *Pe-ku-hor* = this one cometh to rule. *Cepheus* is Greek from the Heb. *zemah* = the Branch. Ethiopian name, *Ilyh* = a king. The brightest

star is *Al Deramin* = coming quickly. The next is *Al Phirk* = the Redeemer. The next, *Al Rai'* = who bruises or breaks. (Jer. 31. 1.)

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

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

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

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

TAURUS Messiah coming in judgment. Chald. *T'or*. Hence, Arabic *Al Thaur*; Greek, *Taurus*; Lat. *Taurus*. The common Heb. name is *Shur* = coming and ruling, and *Re'em* = pre-eminence. The brightest star is *Al Debaran* = the Leader or Governor. The next is *El nath* = wounded or slain. The group *Pleiades* is *Kimah* = heap or accumulation. (Job 9. 9; 38. 31, 32. Amos 5. 8.) A bright star is *Al Cyone* = the centre. Heb. and Syr. name is *Suc-coth* = booths. Another group, *Hyades* = the congregated. (Deut. 33. 17. Ps. 44. 5. Isa. 13. 11-15; 34. 2-8; 26. 21.)

ORION. The coming Prince. Light breaking forth, through the Redeemer. In the Zodiac of Denderah it is *Ha-ga-t* = this is He Who triumphs *Oarion* = Heb. *Or*, light; or coming forth as light (cp. Job 9. 9; 38. 31. Amos 5. 8). Heb. *Kesil* = a strong one (translated "Orion" in Job 9. 9; 38. 31. Amos 5. 8). The brightest star is *Betelgeuz* = the coming of the Branch (Mal. 3. 2). The next is *Rigel* or *Rigol* = the foot of him that crusheth. The next is *Bellatrix* = swiftly destroying. Another is *Al Nitak* = the wounded One. Many others with names of cumulative meanings. (See Isa. 42. 13, 14; 60. 1-3.)

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

AURIGA. The Shepherd. (Isa. 40. 10, 11. Ezek. 34. 22). *Auriga* = Charioteer. The brightest star is *Alioth* = a she-goat. Modern Lat. name is *Capella*, same meaning. The next is *Menkilinon* = the band of the goats; bound, never to be again lost. (John 10. 11.) In the Zodiac of Denderah, the shepherd carries a sceptre (*Trun*), the top with a goat, and bottom with a cross. (Mal. 4. 1-3. Ps. 37. 38-40.)

GEMINI. The Twins. Name in the Zodiac of Denderah is *Clusus*, or *Claustrum Hori* = the place of Him Who cometh. The old Coptic name was *Pi-Mahi* = the united. Heb. *Thaumim* (from *ta'am*) = double. The root used in Ex. 26. 24 (twinned together). The brightest star is *Apollo* = ruler or judge. The next is *Hercules* = who cometh to labour and suffer. Another