

THE COMPANION BIBLE

BEING

THE AUTHORIZED VERSION OF 1611

WITH

THE STRUCTURES

AND

NOTES, CRITICAL, EXPLANATORY
AND SUGGESTIVE

AND

WITH 198 APPENDIXES

“When thou goest, it shall lead thee ;
When thou sleepest, it shall keep thee ;
And when thou awakest, it shall talk with thee.”
(PROV. 6. 22)

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THE ° FIRST ° BOOK OF ° MOSES,

CALLED

° GENESIS.

A₁ A **1** IN the beginning ° God ° created ° the heaven and the earth.

(p. 1)

B **2** ° And ° the earth ° was ° without form, and void; and darkness ° was upon the ° face of the deep.

A a And ° the Spirit of God moved upon the ° face of the waters.

(p. 3)

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3 And ° God ° said, "Let there ° be light:" and there ° was light.

4 And ° God ° saw the light, that *it was* ° good: and ° God ° divided the light from the darkness.

5 And ° God ° called the light Day, and the darkness He ° called Night. And the ° evening and the morning were the ° first ° day.

b **6** And ° God ° said, "Let there be a ° firmament in the midst of the waters, and let it divide the waters from the waters."

7 And ° God ° made the ° firmament, and ° divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And ° God ° called the ° firmament ° Heaven. And the ° evening and the morning were the second ° day.

First Book. For its relation to the other books of the Pentateuch as well as to the Hebrew Canon of O.T., see Ap. 1. Book. See Ap. 47.

Moses. Ascribed to him, Mark 10. 2-8, &c.; see Ap. 2. Genesis. No part of Hebrew Title, which is simply *Bereshith*, "in [the] beginning", because the book of all beginnings. Genesis is Greek=generation, creation. For its being complementary to the Apocalypse, see Ap. 3.

1 "THE WORLD THAT THEN WAS" (2 Pet. 3. 5, 6). See Structure, p. 1. Creation in eternity past, to which all Fossils and "Remains" belong.

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

created (sing.). Occurs 6 times in this Introduction. Other acts 46 times. See Ap. 5. Perfection implied. Deut. 32. 4. 2 Sam. 22. 31. Job 38. 7. Ps. 111; 147. 3-6. Prov. 3. 19. Ecc. 3. 11-14. [Even the Greek *Cosmos* = ornament. Ex. 33. 4-6. Isa. 49. 18. Jer. 4. 30. Eze. 7. 20. 1 Pet. 3. 3.]

the heaven and the earth. With Heb. Particle *eth* before each, emphasising the Article "the", and thus distinguishing both from 2. 1. "Heavens" in Heb. always in pl. See note on Deut. 4. 26.

2-And. Note the Fig. *Polysyndeton* (Ap. 6), by which, in the 34 verses of this Introduction, each one of 102 separate acts are emphasised; and the important word "God" in v. 1 is carried like a lamp through the whole of this Introduction (1. 1-2. 3). **the earth.** Fig. *Anadiplosis*. See Ap. 6. **was=became.** See Gen. 2. 7; 4. 3; 9. 15; 19. 26. Ex. 32. 1. Deut. 27. 9. 2 Sam. 7. 24, &c. Also rendered *came to pass*, Gen. 4. 14; 22. 1; 23. 1; 27. 1. Josh. 4. 1; 5. 1. 1 Kings 13. 32. Isa. 14. 24, &c. Also rendered *be* (in the sense of *become*), v. 3, &c., and where the verb "to be" is not in italic type. Hence, Ex. 3. 1, kept=*became* keeper, quit=*become* men, &c. See Ap. 7. **without form = waste.** Heb. *tohū vā bohū*. Fig. *Paronomasia*. Ap. 6. Not created *tohū* (Isa. 45. 18), but became *tohū* (Gen. 1. 2. 2 Pet. 3. 5, 6). "An enemy hath done this" (Matt. 13. 25, 28, 39. Cp. 1 Cor. 14. 33). See Ap. 8. **was.** This is in italic type, because no verb "to be" in Heb. (see Ap. 7). In like manner man became a ruin (Gen. 3. Ps. 14. 1-3; 51. 5; 53. 1-3. Ecc. 7. 20. Rom. 7. 18). **face.** Fig. *Pleonasm*. Ap. 6.

1. -2-31 (A, p. 1). "THE HEAVENS AND EARTH WHICH ARE NOW" (*Extended Alternation*).

A	a	-2-5. Darkness and Light. Night and Day	1st Day.
	b	6-8. Waters. Division between them.	2nd Day.
	c	9-13. Earth. Fruit from it.	3rd Day.
a	14-19. Day and Night. Sun and Moon.		4th Day.
	b	20-23. Waters. Life from them.	5th Day.
	c	24-31. Earth. Life from it.	6th Day.

-2 the Spirit of God moved (see Ap. 9) = The beginning of "the heavens and earth which are now" (2 Pet. 3. 7). It is even so in the New Creation. The Spirit moves (John 3. 3-8. Rom. 8. 5, 9, 14. Gal. 4. 29. 2 Cor. 5. 17, 18). **3 God said** (occurs 10 times in Introduction). This begins each day: 3rd day twice; 6th day four times. The second act is also of God (1 Pet. 1. 23-25). Ap. 5. **be light = become light** (as in v. 2), not the verb "to be". Light not located till 4th day. **was = became**, as in v. 2. It is even so in the New Creation: His Word enters and gives light (Ps. 119. 130. 2 Cor. 4. 6). **4 saw.** Occurs 7 times in Introduction. Ap. 5. **good = beautiful** (Ecc. 3. 11). **divided.** Occurs twice. Ap. 5. Each day's work called "good", except the 2nd, because nothing created on that day: only division made.

5 called. Occurs 5 times. Ap. 5. **evening... morning.** Fig. *Synecdoche* (of the Part), Ap. 6. Put for a full day. The beginning and end of anything is put for the whole of it. Cp. Ecc. 3. 11; 10. 13; 11. 6. Ps. 92. 2. Isa. 41. 4; 44. 6; 48. 12. Rev. 1. 8, 11, 17; 2. 8; 21. 6; 22. 13. **first.** For spiritual significance see Ap. 10. **first day = day one.** The word "day" may refer to a prolonged period when used without any qualifying words. But when qualified with a numeral (cardinal or ordinal) it is defined and limited by it to a day of 24 hours. It is further limited here by its boundaries "evening and morning", as well as by the 7th day. Cp. Ex. 20. 9, 11. See Ap. 11. **6 firmament = expanse.** Something spread out.

7 made. Occurs 7 times. Ap. 5. **8 Heaven = Heb. high, lofty.**

loosed the ° pains of death: because it was ° not possible that He should be ° holden ° of it.

G² 25 For ° David speaketh ° concerning Him, 'I ° foresaw the ° LORD ° always ° before my face, for He is ° on my right hand, ° that I should ° not be ° moved:

26 ° Therefore did my heart rejoice, and my tongue ° was glad; moreover ° also my flesh shall ° rest ° in hope:

27 Because Thou wilt ° not ° leave ° my soul ° in ° hell, ° neither wilt Thou ° suffer Thine ° Holy One to ° see ° corruption.

28 Thou ° hast made known to me the ways of ° life; Thou shalt make me full of ° joy ° with Thy countenance.'

F⁸ 29 ° Men and brethren, ° let me ° freely speak ° unto you ° of the ° patriarch David, that he is both dead and buried, and his ° sepulchre is ° with us ° unto this day.

30 Therefore ° being a prophet, and ° knowing that ° God ° had sworn ° with an oath to him, that ° of the fruit of his loins, ° according to the flesh, He would raise up Christ to sit ° on ° His throne;

31 He ° seeing this before, ° spake ° of the ° resurrection of ° Christ, that ° His soul was ° not ° left ° in ° hell, ° neither His flesh ° did ° see ° corruption.

32 This ° Jesus ° hath ° God ° raised up, ° whereof we ° all are ° witnesses.

33 Therefore ° being by the right hand of ° God ° exalted, and having received ° of the Father the ° promise of ° the Holy Ghost, He hath ° shed forth this, which ye ° now ° see and hear.

G³ 34 For David ° is ° not ascended ° into ° the heavens: but he saith himself, ° "The LORD said ° unto my ° Lord, Sit Thou ° on My right hand, ° 35 Until I make Thy foes ° Thy footstool."

36 Therefore let ° all the house of Israel ° know ° assuredly, that ° God hath made that same ° Jesus, Whom ye ° have crucified, both ° Lord and ° Christ."

E² H e 37 Now when they heard this, they were ° pricked in their heart, and said ° unto Peter and to the rest of the ° apostles, ° "Men and brethren, what shall we do?"

f 38 Then Peter said ° unto them, ° "Repent, and ° be baptized every one of you ° in the ° name

pains = birth-pangs. Gr. *ōdin*. Only here; Matt. 24. 8. Mark 13. 8. 1 Thess. 5. 3. Used in the Sept. in Ps. 116. 3, where the A.V. reads "sorrows".

holden. Same word as "retain", in John 20. 23.

of = by. Ap. 104. xviii. 1.

25 David. Ps. 16. 8.

concerning = with reference to. Ap. 104. vi.

foresaw = saw before (me). Only here and 21. 29. Gr. *prooraō*.

Lord. Ap. 98. VI. i. β. 1. A. a.

always = through (Ap. 104. v. 1) every (event).

before my face. Lit. in the eyes of (Gr. *entopion*) me.

on. Ap. 104. vii.

that = in order that. Gr. *hina*.

not. Ap. 105. II. moved. shaken.

26 Therefore = On account of (Ap. 104. v. 2) this.

was glad = rejoiced exceedingly. See Matt. 5. 12. 1 Pet. 1. 8; 4. 13.

also my flesh = my flesh also.

rest. Lit. tabernacle. Gr. *kataskēnoō*. Here; Matt. 13. 32. Mark 4. 32. Luke 13. 19.

in. Gr. *epi*. Ap. 104. ix. 2.

27 leave = forsake, or abandon. Gr. *enkataleipō*. Occ.

nine times. Always transl. "forsake", except here and Rom. 9. 29.

my soul = me. Ap. 110. IV. 1.

in = into. Ap. 104. vi.

hell. Ap. 131. II.

neither. Gr. *oude*.

suffer = give.

Holy One. Gr. *hosios*. Here; 13. 34, 35. 1 Tim. 2. 8.

Tit. 1. 8. Heb. 7. 26. Rev. 15. 4; 16. 5. Over thirty

times in Sept., of which twenty-five are in Psalms.

Mostly as rendering of Heb. *hā id* = grace, or favour.

See Deut. 33. 8. Pss. 16. 10; 52. 9.

see. Ap. 133. I. 1.

corruption. Gr. *diaphthora*. Only here; v. 31; 13.

34-37.

28 hast made known = madest known. Ap. 132. I. ii.

life. Ap. 170. 1.

joy. Gr. *euphrosunē*. Only here and 14. 17.

with. Gr. *meta*. Ap. 104. xi. 1.

29 Men, &c. See note on 1. 11.

let me = I may.

freely = with (Ap. 104. xi. 1) frankness.

unto. Ap. 104. xv. 3.

of. Gr. *peri*. Ap. 104. xiii. 1.

patriarch. Occ. here, 7. 8, 9, and Heb. 7. 4. Applied

to Abraham and the sons of Jacob, as founders of the

nation, and to David, as founder of the monarchy.

sepulchre = tomb, as in Mark 5. 5. Gr. *mnēma*. Cp.

7. 16. Luke 23. 53. The more usual word is *mnēmeion*,

as in 13. 29.

with = among. Gr. *en*. Ap. 104. viii. 2.

unto = until. Gr. *achri*.

30 being. Gr. *huparchō*. See note on Luke 9. 48.

had sworn = swore. See 2 Sam. 7.

with = by.

of = Gr. *ek*. Ap. 104. vii.

on = Gr. *epi*. Ap. 104. ix. 1.

31 seeing this before = fore-

seeing (it). Gr. *proeidon*. Here and Gal. 3. 8. resurrection. Gr. *anastasis*. Ap. 178. II. 1. Christ =

the Christ. Ap. 98. IX. His soul. Texts read "He". left. Gr. *kataleipō*, but the texts read

enkataleipō, as in v. 27. did see = saw. 32 hath. Omit. whereof = of which. all.

i. e. the twelve. witnesses. See note on 1. 8. 33 being ... exalted. Gr. *hupsōō*. See note

on John 12. 32. of = from beside. Gr. *para*. Ap. 104. xii. 1. promise. See note on 1. 4.

the Holy Ghost = the Holy Spirit. Ap. 101. II. 5. shed forth. Same as "pour out" in vv. 17, 18.

now. Omit. see. Gr. *blepō*. Ap. 133. I. 5. 34 is not ascended = went not up.

Therefore still sleeping. Cp. 13. 36. the heavens. See note on Matt. 6. 9, 10. Lord.

Ap. 98. VI. i. β. 2. A. a. 35 Thy footstool = the footstool of Thy feet. Quoted from Ps. 110. 1. See

note on Matt. 22. 44. 36 all the house, &c. Cp. v. 14. know. Gr. *ginōskō*. Ap. 132. I. ii.

assuredly. Gr. *asphalōs*. See note on "safely", Mark 14. 44. have crucified = crucified. Gr.

staurōō, not same word as in v. 23. Lord. Ap. 98. VI. i. β. 2 B.

2. 37-47 [For Structure see next page].

37 pricked = pierced through. Only here in N.T. In Sept. Gen. 34. 7. Ps. 109. 16, &c. apostles.

See Ap. 189. 38 Repent. Ap. 111. I. 1. be baptized ... in. Ap. 115. I. v. For the formula

of baptism, see Ap. 185. name. Note the frequent use of "the name" in the Acts. Cp. 8. 6, 16;

4. 10, 12, 17, 18, 30, &c. See also Gen. 12. 8. Ex. 3. 13-15; 23. 21.

according ... Christ to sit. The texts read, "He would set (one)".

His throne. i. e. God's throne. Cp. 1 Chron. 29. 23, and see Ps. 2. 6.

seeing (it). Gr. *proeidon*. Here and Gal. 3. 8. resurrection. Gr. *anastasis*. Ap. 178. II. 1. Christ =

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note on Matt. 22. 44. 36 all the house, &c. Cp. v. 14. know. Gr. *ginōskō*. Ap. 132. I. ii.

assuredly. Gr. *asphalōs*. See note on "safely", Mark 14. 44. have crucified = crucified. Gr.

staurōō, not same word as in v. 23. Lord. Ap. 98. VI. i. β. 2 B.

APPENDIX 98: DIVINE NAMES AND TITLES IN NEW TESTAMENT (cont.)

i. Theos corresponds, generally, with 'Elohim of the O.T., denoting the Creator (see Ap. 4. I); but it corresponds also with *El* (Ap. 4. IV), and *Eloah* (Ap. 4. V). Sometimes it corresponds with *Jehovah* (who is 'Elohim in Covenant relation), in which case it is printed God, as in the Old Testament (both A.V. and R.V.).

1. *Theos* is used in the N.T. of the Father, as the revealed God (see John 1. 1. Acts 17. 24, &c.).
2. It is used of the Son (Matt. 1. 23. John 1. 1; 20. 28, &c. Rom. 9. 5. 2 Pet. 1. 1. 1 John 5. 20). Cp. Col. 2. 9 and 2 Pet. 1. 3, 4.
3. It is used of the Holy Spirit (Acts 5 v. 3, compared with v. 4).
4. It is used generically, as in John 10. 34. Acts 12. 22. 2 Cor. 4. 4. Phil. 3. 19, &c.
5. It is used of false gods, as in Acts 7. 43, &c.; and is printed "god" as in the O.T.

ii. Cognate with Theos, there are three other words to be noted:

1. *Theotēs*, rendered "Deity", and used of Christ. Occurs only in Col. 2. 9, and has relation to the Godhead *personally*; while
2. *Theiōtēs*, rendered "Deity" also, is Deity in the *abstract*. Occurs only in Rom. 1. 20.
3. *Theios*, rendered "Divine", and is used of Christ. Occurs only in 2 Pet. 1. 3, 4; and, with the Article, in Acts 17. 29, where it is rendered "Godhead". Gr.=that which [is] Divine.

II. I AM.

Used by Christ of Himself, in John 8. 58. See note on Ex. 3. 14.

III. FATHER.

FATHER. Gr. *Patēr*. Expresses relationship, the correlative of which is "son". When used of man it not only denotes parentage, but it sometimes has the wider meaning of "ancestor", "founder", or a "senior" (as in 1 John 2. 13, 14); also the author or source of anything (John 8. 44. Heb. 12. 9); and expresses a spiritual relationship, as in 1 Cor. 4. 15.

When used of God it denotes His relationship to His "beloved Son"; and to those ("sons") who have been *begotten* (not "born", see note on Matt. 1. 1) into a new creation.

It implies "sons", not "offspring", as in Acts 17. 28, 29. These were "offspring", and were existing (Gr. *huparchō*), as such, according to nature, on the ground of *creation*; not "sons" as being "begotten" into a new creation.

IV. ALMIGHTY.

ALMIGHTY. Gr. *Pantokratōr*. This title belongs to the same God, as Creator, but expresses His relationship to all He has created, by the exercise of His power over "all the works of His hands". It occurs only in 2 Cor. 6. 18. Rev. 1. 8; 4. 8; 11. 17; 15. 3; 16. 7, 14; 19. 6, 15; 21. 22.

V. POTENTATE.

POTENTATE. Gr. *Dunastēs* = a mighty Prince, or Ruler (cp. Engl. "dynasty"). Used of God, only in 1 Tim. 6. 15. Elsewhere used, only twice, of earthly rulers, in Luke 1. 52 (generally), and of the Ethiopian eunuch in Acts 8. 27.

VI. LORD.

This is the rendering of two Greek words: **i. Kurios**, and **ii. Despotēs**; and one Aramaic, **iii. Rabboni**.

i. Kurios. Kurios means "owner" (and is so translated in Luke 19. 33). It expresses the authority and lordship arising from and pertaining to *ownership*. Hence, while it is used of each Person of the Trinity, it is similarly used of the lower and human relationship of "master". Cp. Luke 19. 33 and see below a. 4.

So much depends on the presence or absence of the Greek Article, when used of the Divine relation-

ship, that these are carefully distinguished in the subdivisions below.

For obvious reasons the four Gospels have been treated, below, apart from the other books of the N.T.

a. In the Four Gospels.

1. Used of Jehovah (Ap. 4. II), and printed "LORD" throughout.

A. With the Article (*ho Kurios*).

- a. In quotations from the O.T. it occurs four¹ times:** in Matt. 1. 22; 2. 15; 5. 33; 22. 44-.
- b. In other connexions it occurs fourteen times:** once in Matt. (9. 38); once in Mark (5. 19); twelve times in Luke (1. 6, 9, 15, 25, 28, 46; 2. 15, 22, -23, 38; 10. 2; 20. 42-).

B. Without the Article (*Kurios*).

- a. In quotations from the O.T. it occurs twenty-nine times:** eight times in Matt. (3. 3; 4. 7, 10; 21. 9, 42; 22. 37; 23. 39; 27. 10); eight times in Mark (1. 3; 11. 9, 10; 12. 11, 29, 29, 30, 36-); nine times in Luke (3. 4; 4. 8, 12, 18, 19; 10. 27; 13. 35; 19. 38; 20. 37); four times in John (1. 23; 12. 13, 38, 38).
- b. In other connexions twenty-four times:** six times in Matt. (1. 20, 24; 2. 13, 19; 11. 25; 28. 2); once in Mark (13. 20); seventeen times in Luke (1. 11, 16, 17, 32, 38, 45, 48, 66, 68, 76; 2. 9, 23-, 24, 26, 39; 5. 17; 10. 21).

2. Used by Christ of Himself.

A. With the Article (*ho Kurios*).

- a. In direct reference:** six times (Matt. 21. 3; 24. 42; Mark 11. 3; Luke 19. 31; John 13. 13, 14).
- b. In indirect reference:** twice (Matt. 22. -44; Luke 20. -42).

B. Without the Article (*Kurios*).

- a. In direct reference:** eleven times (Matt. 7. 21, 21, 22, 22; 12. 8; 25. 37, 44; Mark 2. 28; Luke 6. 5, 46, 46).
- b. In indirect reference:** four times (Matt. 22. 43, 45; Mark 12. 37; Luke 20. 44).

3. Used of Christ by others.

A. By His disciples: fifty-nine times (Matt. 8. 21, 25; 13. 51; 14. 28, 30; 16. 22; 17. 4; 18. 21; 26. 22; [not one in Mark²] Luke 1. 43; 5. 8; 9. 54, 57, 59, 61; 10. 17, 40; 11. 1; 12. 41; 13. 23; 17. 37; 19. 8, 34; 22. 31, 33, 38, 49; 23. 42; 24. 34; John 6. 68; 9. 36, 38; 11. 3, 12, 21, 27, 22, 34, 39; 13. 6, 9, 25, 36, 37; 14. 5, 8, 22; 20. 2, 13, 18, 20, 25, 28; 21. 7, 15, 16, 17, 20, 21).

B. By others than His disciples.

- a. Rendered "Lord" eighteen times:** twelve in Matt. (8. 2, 6, 8; 9. 28; 15. 22, 25, 27-; 17. 15; 20. 30, 31, 38; 28. 6); only twice in Mark³ (7. 28; 9. 24); four times in Luke (2. 11; 5. 12; 7. 6; 18. 41); twice in John (6. 34; 8. 11).
- b. Rendered "Sir" six times:** John 4. 11, 15, 19, 49; 5. 7; 20. 15 (Mary, addressing the supposed gardener).

c. By the Holy Spirit frequently in the narratives of the Evangelists.

¹ These numbers refer to the Received Greek Text. In some cases there are various readings, but in most of them the difference consists in the omission of the article. Any important variations are referred to in the notes.

² Because, in Mark, the presentation of the Lord is as "Jehovah's Servant"; and a servant is not usually addressed as Lord. See notes on p. 1881. This is not a peculiarity of Mark, but shows the accuracy and perfection of this presentation by the Holy Spirit.

³ Once by a Gentile, the other being omitted by the Critical texts (though not by the Syr.).

129 THE SYNONYMOUS WORDS FOR "WORLD", "EARTH", ETC.

There are four Greek words which are thus translated; and it is most important that they should be, in each occurrence, carefully distinguished. They are as follows:—

1. *kosmos* = the world as created, ordered, and arranged. Hence it is used in the LXX for the Heb. word rendered "ornament". See Ex. 33. 5, 6. Isa. 49. 18. Jer. 4. 30. Ezek. 7. 20, &c. It denotes the opposite of what man has called "chaos", which God never created. See notes on Isa. 45. 18 and Gen. 1. 2: for the Heb. *bāra'* means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty. Cp. Ap. 146.

2. *aion* = an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand.

The root meaning of *aion* is expressed by the Heb. *'olām* (see Ap. 151. I. A and II. A) which denotes indefinite, unknown or concealed duration: just as we speak of "the patriarchal age", or "the golden age", &c. Hence, it has come to denote any given period of time, characterized by a special form of Divine administration or dispensation.

In the plural we have the Heb. *'olāmim* and Gr. *'aiōnes* used of ages, or of a succession of age-times, and of an abiding from age to age. From this comes the adjective *aiōnios* (Ap. 151. II. B), used of an unrestricted duration, as distinct from a particular or limited age-time. These age-times must be distinct or they could not be added to, or multiplied, as in the expression *aiōns of aiōns*.

These ages or age-times were all prepared and arranged by God (see Heb. 1. 2; 11. 3); and there is a constant distinction in the New Testament between "this age", and

the "coming age" (see Matt. 12. 32. Heb. 1. 2. Eph. 1. 21).

"This age" is characterized by such passages as Matt. 13. 24-30, 36-43. Mark 4. 19; 10. 30. Rom. 12. 2. 1 Cor. 2. 8. 2 Cor. 4. 4. Gal. 1. 4. Eph. 2. 2 (transl. "course"). 2 Tim. 4. 10. Tit. 2. 12.

The "coming age" is characterized in such passages as Matt. 13. 33, 40, 49; 24. 3; 28. 20. Mark 10. 30. Luke 18. 30; 20. 35. 1 Cor. 15. 23. Tit. 2. 13.

The conjunction of these ages is spoken of as the *sunteleia*, marking the end of one age and the beginning of another.

Other indefinite durations are mentioned, but they always refer to some unknown and prolonged continuance, the end of which cannot be seen; such as the end of life (Ex. 21. 6). Hence the Hebrew Priesthood was so characterized because its end could not be foreseen (see Ex. 40. 15. 1 Sam. 1. 22. Heb. 7. 12). It is used in the same way in other connections (see Matt. 21. 19. John 8. 35). For further information see Ap. 151. II. A.

3. *otkoumenē* = the world as inhabited. It is from the verb *oikeō* = to dwell. It is used of the habitable world, as distinct from the *kosmos* (No. 1 above, which = the world as created). Hence, it is used in a more limited and special sense of the Roman Empire, which was then predominant. See Luke 2. 1; 4. 5; 21. 26. It is sometimes put by the Fig. *Metonymy* (of the *Adjunct*), Ap. 6, for the inhabitants (Acts 17. 6, 31. Heb. 2. 5, &c.).

4. *gē* = land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil.

130 THE SYNONYMOUS WORDS FOR "LIGHT", ETC.

1. *phōs* = light (underived and absolute); the opp. of darkness. Used therefore specially of God (John 1. 4, 5; 8. 12. 1 John 1. 5, &c.).

2. *phōstēr* = a light, or light-giver, used of star light, and light holders or bearers (cp. Gen. 1. 14, 16).

3. *phōtismos* = a lighting, illumination, shining.

4. *luchnos* = a portable hand-lamp fed by oil, burning for a time and then going out. See John 5. 35, where

luchnos is used of John the Baptist in contrast with No. 1 (*phōs*), which is used of Christ (John 8. 12, &c.).

5. *luchnia* = a lampstand.

6. *lampas* = a torch (Judg. 7. 16, 20) fed with oil from a small vessel (the *angeron* of Matt. 25. 4) constructed for the purpose.

7. *phengos* = light (No. 1) in its effulgence, used of moonlight, except in Luke 11. 33 where it is used of lamp-light. Occurs elsewhere only in Matt. 24. 29 and Mark 13. 24.

131 THE SYNONYMOUS WORDS FOR "HELL", ETC.

"Hell" is the English rendering of two different Greek words in the N.T.

The English word is from the Anglo-Saxon *hel*, Genitive Case *helle* = a hidden place, from the Anglo-Saxon *helan* = to hide.

It is in the N.T. used as the translation of two Greek words:—

I. *Gehenna*. Gr. *geenna*. This is the transliteration of the Heb. *Gai' Hinnōm*, i.e. the Valley of Hinnōm or "the Valley" of [the sons of] Hinnōm, where were the fires through which children were passed in the worship of Moloch.

In the O.T. *Tophet* was the Heb. word used, because it was a place in this valley.

In our Lord's day the idolatry had ceased, but the fires were still continually burning there for the destruction of the refuse of Jerusalem. Hence, *geenna* was used for the fires of destruction associated with the judgment of God. Sometimes, "*geenna of fire*". See 2 Kings 23. 10. Isa. 30. 33. Jer. 7. 31, 32; 19. 11-14.

Geenna occurs 12 times, and is always rendered "hell", viz. Matt. 5. 22, 29, 30; 10. 28; 18. 9; 23. 15, 33. Mark 9. 43, 45, 47. Luke 12. 5. Jas. 3. 6.

II. *Hadēs*. Gr. *hadēs*, from a (privative) and *idein*, to see (Ap. 133. I. i); used by the Greeks for the unseen world.

The meaning which the Greeks put upon it does not concern us; nor have we anything to do with the imaginations of the heathen, or the traditions of Jews or Romanists, or the teachings of demons or evil spirits, or of any who still cling to them.

The Holy Spirit has used it as one of the "words pertaining to the earth", and in so doing has "purified" it, "as silver tried in a furnace" (see notes on Ps. 12. 6). From this we learn that His own words "are pure", but words belonging to this earth have to be "purified".

The Old Testament is the fountain-head of the Hebrew language. It has no literature behind it. But the case is entirely different with the Greek language. The Hebrew *Sh'ol* is a word Divine in its origin and usage. The Greek *Hades* is human in its origin and comes down to us laden with centuries of development, in which it has acquired new senses, meanings, and usages.

Seeing that the Holy Spirit has used it in Acts 2. 27, 31 as His own equivalent of *Sh'ol* in Psalm 16. 10, He has settled, once for all, the sense in which we are to understand it. The meaning He has given to *Sh'ol* in Ps. 16. 10