

Matt. viii. 9.—"For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it [*how much more art Thou, who art God, able to command, or to speak the word only that my servant may recover*]."

Mark xi. 32.—"But if we shall say, Of men: [*what will happen to us?*] for, they feared the people." Or we may supply, "*it will not be wise.*"

Luke ii. 21.—"And when eight days were accomplished for the circumcising of the child [*then they circumcised him, and*] his name was called JESUS."

John iii. 2.—"Rabbi, we know that thou art a teacher come from God: for no man can do these miracles which thou doest, except God be with him: [*therefore am I come to thee, that thou mayest teach me the way of salvation*]."

John vi. 62.—"What and if ye shall see the Son of man ascend up where he was before?"

Here the *Apodosis* is entirely wanting. The Greek reads simply "If then ye should see the Son of man ascending up where he was before?" The thought is the same as in John iii. 12: "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" So that the *apodosis* may be supplied thus, "*will ye believe then?*" or, "*ye will not be offended then,*" i.e., ye will marvel then not at My doctrine but at your own unbelief of it. Compare viii. 28 and iii. 13. (But see further under the figure of *Aposiopesis*).

Rom. ix. 22-24.—Here we have a remarkable *anantapodoton*. The conclusion of the argument is omitted. It begins with "if" (verse 22), and the *apodosis* must be supplied at the end of verse 24 from verse 20, i.e., if God chooses to do this or that "*who art thou that repliest against God?*" What have you to say?

Or, indeed, we may treat it as the *Ellipsis* of a prior member, in which case verse 22 would commence "*[what reply hast thou to make]*, if God, willing to show his wrath," etc.

Jas. ii. 13.—"For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment [*to him that hath showed mercy*]."

2 Pet. ii. 4.—The *apodosis* is wanting here, but it is difficult to supply it without breaking the argument; which is, "If God

spared not the angels that sinned," *neither will he spare the false prophets and teachers*, mentioned in verse 1.

It is deferred till verse 12, where we have it:—they "shall utterly perish in their own corruption."

3. When the COMPARISON is wanting. This is a kind of *anantapodoton*.

Rom. vii. 3.—In verses 2 and 3 the hypothesis is given in which the husband dies, while in verse 4 the fact to be illustrated is the case in which the wife dies. Death ending the power of the marriage-law in each case.

At the end of verse 3, therefore, the other hypothesis must be supplied (mentally if not actually):—

"If her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man [*and I need not say that if she be dead, she is, of course, free from that law*]. Wherefore, my brethren, ye also have died to the law through the body of Christ; that ye should be joined to another, even to him who is raised from the dead," *i.e.*, God's people have died in Christ; and, on the other side of death, have risen with Christ, and are united to Him. Thus being dead with Christ, the Law has no longer any dominion over them, and they are free to be united to another, "being dead to that wherein we were held" (verse 6, margin, and, R.V.). Compare the following Scriptures on this important doctrine:—Rom. viii. 2; vi. 1-11; Gal. ii. 19; v. 18; vi. 14; Col. ii. 14; iii. 3; 1 Pet. ii. 24. This figure comes under the head of Rhetoric, and is then called *Enthymema* (q.v.).

1 Tim. i. 3, 4.—"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith [*so I repeat my charge, that thou remain at Ephesus, etc.*]"

2 Tim. ii. 20.—"In a great house there are not only vessels of gold and of silver, but also of wood and of earth, and, some to honour; and some to dishonour: [*so in the great house of the church there are not only the elect saints, which are the vessels of honour, but there are the impious and reprobate, who are the vessels of dishonour*]." Therefore the admonition follows, in verse 21, to purge ourselves from these; *i.e.*, not from the vessels of gold and silver, or wood and earth, but from *persons*. Still less does it say we are to purge the persons or the assembly! Each one is to "purge himself," not the others.

We now come to the second great division.

B. RELATIVE ELLIPSIS :

Where the omitted word must be supplied from the words actually related to it and employed in the context itself.

I. WHERE THE OMITTED WORD IS SUPPLIED FROM A COGNATE WORD OCCURRING IN THE IMMEDIATE CONTEXT.

1. Where the NOUN is suggested by the VERB.

Lev. iv. 2.—“If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done.”

Here the verb “shall sin” supplies the noun “sins,” *i.e.*, “*concerning sins* which ought not to be done.”

The R.V. evades the difficulty by a freer translation. But the correct supply of the *Ellipsis* enables us to retain the literal translation.

Num. xi. 14.—“I am not able to bear all this people alone, because *it is* too heavy for me.”

Here the noun is latent in the verb, and is naturally supplied by it thus:—“I am not able to bear *the burden of* all this people alone, because *it is* too heavy for me.” The word “it” does not refer to the People, but to the burden of them.

In verse 17 it is translated fully.

2 Kings xvii. 14.—“Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers,” *i.e.*, like to the *hardness of* the necks of their fathers.

Ps. xiii. 3 (4).—“Lighten mine eyes, lest I sleep the death,” *i.e.*, the *sleep of* death.

Ps. lxxvi. 11.—“Vow, and pay unto the LORD your God,” *i.e.*, pay *your vows*.

Ps. cvii. 41.—“And maketh *him* families like a flock.”

Lit., maketh like a flock the families.

The two parallel lines are thus completed by supplying the *Ellipsis* :—

“Yet setteth he the poor on high from (or, after) affliction,
And maketh like a flock the families [*of the afflicted*].”

Hos. ix. 4.—“They shall not offer wine to the LORD,” *i.e.*, wine *offerings*. As in A.V.

Gal. iv. 24.—“Which things are an allegory: for these [*two women*] are the two covenants; the one, indeed, from the mount Sinai, which bringeth forth [*children*] into bondage, which is Hagar.” The *apodosis* or conclusion is suspended till verse 26. “But Jerusalem which is above is the free [*woman*], who is the mother of us all.” In verse 25, it must be noted that the word “this” is the article *τό*, which is neuter, while “Hagar” is feminine. *Τό*, therefore, must agree with some neuter word, which must be supplied, such as *ὄνομα* (*onoma*) name:—“For this [*name*] Hagar is (or, denotes) Mount Sinai in Arabia.” It is a fact that in Arabia the word Hagar (which means *a stone*) is the name for Mount Sinai.

2. Where the VERB is to be supplied from the NOUN.

1 Sam. xiii. 8.—“And he tarried seven days, according to the time that Samuel [*had appointed*].”

1 Chron. xvii. 18.—“What can David *speak* more to thee for the honour of thy servant?” *i.e.*, the honour *put upon* thy servant.

Ps. xciv. 10.—“He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*”

Compare verse 9, where we have similar questions.

Hos. i. 2.—“Go, take thee a wife of whoredoms and children of whoredoms.”

The sense, as we see from verses 3, 6, and 8, must be “and [*beget*] children,” etc.

Micah vii. 3.—“The prince asketh, and the judge *asketh* for a reward.”

Here the A.V. supplies the *Ellipsis* by repeating the previous verb. The R.V. supplies it with the verb “*is ready*,” *i.e.*, “the judge *is ready* for a reward.”

But the verb is latent in the noun (“judge”) and is to be supplied from it, thus:—

“The prince asketh, and the judge *judgeth* for a reward.”

The subject of the former sentence must be supplied from the latter, and then the two lines will read thus:—

“The prince asketh for [*a reward*],

And the judge [*judgeth*] for a reward.”

Rom. xii. 6-8.—“Having then gifts differing according to the grace given to us, whether prophecy, *let us prophesy* according to the proportion of the faith [*given or dealt to us*, verse 3].” The verbs must also be supplied in the following exhortations:—“Or ministry,

[*let us be diligent*] in the ministry : or he that teacheth, [*let him be faithful*] in teaching ; or he who exhorteth, [*let him employ himself*] in exhortation : he who distributeth, [*let him distribute*] with simplicity ; he who presideth, [*let him preside*] with care ; he that showeth mercy, [*let him show it*] with cheerfulness."

In the A.V. and R.V., some are supplied and some are not.

Rom. xiii. 7.—"Render therefore to all their dues ; tribute to whom tribute *is due*, etc."

Here the verb *to be due* is latent in the noun *dues*.

1 Cor. i. 26.—"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*."

Here the thought or subject is the "calling"—*the act of calling*, *i.e.*, not the persons who are called, but the persons who call. The following verses go on to explain the manner in which God calls : viz., by choosing the weak and the base to confound the wise and the mighty. So in like manner He had chosen weak instruments like Paul, Apollos and Cephas to call the saints in Corinth, and to produce such wondrous results, in order "that no flesh should glory in His presence."

The *Ellipsis* would in this case be better supplied thus :—"Not many wise men after the flesh, not many mighty, not many noble *call you*."

2 Cor. v. 17.—"Therefore if any man *be* in Christ, *he is* a new creature."

Here the verb substantive is supplied twice, but the verb *created* must be supplied from the noun "creature" :—"If any man *be* in Christ, [*he is created*] a new creature."

Or else there is only one *Ellipsis*, and the sentence reads on, thus : "If any man *be* in Christ a new creation, old things have passed away ; behold, all things are become new."

Eph. iii. 16.—"[*Praying*] that he would grant you," from "bowing my knees" in verse 14.

II. WHERE THE OMITTED WORD IS TO BE SUPPLIED FROM A CONTRARY WORD.

Gen. xxxiii. 10.—"And Jacob [*refused and*] said, etc."
This word is latent in the contrary words which follow.

Gen. xxxiii. 15.—"And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he [*Jacob*] said, What needeth it ? [*Thou shalt not leave any*]," etc.

Gen. xlix. 4.—“Unstable as water, thou shalt not excel.”

R.V. marg., “Bubbling over as water, thou shalt not have the excellency.”

The word rendered “unstable” is *נַחַשׁ* (*pachash*), to bubble up and overflow, to flow down like water. (So Sam. and Syr.). The Ellipsis is supplied from the contrary words, “Flowing down like water [*it shall pass away*], thou shalt not have the excellency.”

This follows on verse 3. “Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power, with rapidity, like water, [*all this shall pass away*], thou shalt not have the excellency!”

And so it came to pass. See 1 Chron. v. 1.

Judges v. 6.—Here, because the Ellipsis has not been observed, liberties have been taken in the translation. The Heb. is literally “In the days of Jael the high-ways ceased” (as in verse 7).

The A.V. and R.V. both render, “The high-ways were unoccupied.” The R.V. tries to preserve the correctness of translation by giving in the margin “*the caravans ceased.*”

But the Ellipsis when supplied by the contrary words which follow makes all clear:—“In the days of Jael, the highways ceased [*to be safe*], and the travellers walked through by-ways.”

Ps. vii. 11.—“God judgeth the righteous, and God is angry *with the wicked every day.*”

Ps. lxxv. 8.—“Thou makest the outgoings of the morning and of the evening to rejoice.”

This does not mean the outgoings of the evening as well as the morning. The contrary word must be supplied, viz., “[*the incomings or return*] of the evening.”

Ps. lxxvi. 20.—“Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.” This is not “my prayer from me,” but “my prayer [*from himself*].”

Ps. lxxxiv. 10.—“For a day in thy courts *is* better than a thousand [*elsewhere, or in any other place*].”

Prov. xix. 1.—“Better *is* the poor that walketh in his integrity, than [*the rich, that is*] perverse in his lips, and is a fool.”

Here the A.V. has supplied “*he that is.*” It is necessary merely to define the person as *rich* to complete the contrast which is clearly implied.

Prov. xxiv. 17, 18.—“Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the LORD see *it*, and it displease him, and he turn away his wrath from him [*to thee*].”

Without the supply of this Ellipsis "to thee," there is no sense in the words.

Prov. xxviii. 16.—"The prince that lacketh understanding [*and*] also a great oppressor [*shall cut off his days*], but he that hateth covetousness, shall prolong his days."

Jer. xviii. 15.—"My people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways [*so that they forsake*] the ancient paths," etc.

Dan. iii. 15.—Here the *Ellipsis* is so patent that it is supplied. "Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; [*well and good*]." Compare Luke xiii. 9.

Luke xiii. 9.—"And if it bear fruit, *well*; and if not, *then*, after that thou shalt cut it down."

Here the omitted verb is suggested by the contrary verb that is given. Thus: "If it bear fruit [*thou shalt leave it to stand, or shalt not cut it down*], and if not, after that, thou shalt cut it down."

See further under the figure of *Aposiopesis*.

Rom. vi. 17.—"But God be thanked, that ye were the servants of sin, but ye have obeyed," etc.

Here the word *δέ* (*de*), *but*, in the latter clause implies and points us to the word *μέν* (*men*) which is omitted in the former clause. The two go together in a sentence of this character, and the employment of the one reveals the omission of the other. It should be rendered:—"But God be thanked that [*although*] ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine which was delivered unto you."

This is clearly the sense, for we are not to thank God that we were the servants of sin, but that, *though* we were, we are so no longer.*

* For the importance of this word *μέν* (*men*), *although*, compare 1 Pet. iv. 6, where both the A.V. and R.V. ignore it, though it is there in the Greek, thus translating the words:—"For this cause was the gospel preached to them that are dead also, that they might be judged according to men in the flesh; but live according to God in the spirit." Surely, it cannot be that the gospel was preached in order that men might be judged! And it is unaccountable why the A.V. and R.V. should both altogether ignore the important word *μέν* (*men*), *although*, and leave it untranslated!

They have both created an *Ellipsis* in the English, though there is none in the Greek, which reads *ἵνα κριθῶσι μὲν* (*hina krithōsi men*), "in order that, though

1 Cor. vii. 19.—“Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God [*is everything*],” *i.e.*, alone avails.

2 Cor. viii. 14.—“But by an equality, *that* now at this time your abundance *may be a supply* for their want, that [*at another time*] their abundance also may be a *supply* for your want, that there may be equality.”

1 Tim. iv. 3.—“Forbidding to marry [*and commanding*] to abstain from meats.” (See under *Zeugma*.)

III. WHERE THE OMITTED WORD IS TO BE SUPPLIED FROM ANALOGOUS, OR RELATED WORDS.

Gen. i. 23.—“The children also of Machir the son of Manasseh were brought up upon Joseph’s knees.” Margin, *borne*. R.V., *born*.

But the *Ellipsis* of relation is:—“[*and educated*] at Joseph’s knees.”

Exod. xiii. 15.—“Therefore I sacrifice to the LORD all [*beasts*],” etc.

Lev. xxi. 4.—“But he being a chief man [*a priest*] among his people, shall not defile himself [*for his wife*] to profane himself.”

See verse 14; and Ezek. xxiv. 16, 17.

Deut. xv. 12.—“And if thy brother, [*or thy sister*], an Hebrew man, or an Hebrew woman, be sold unto thee,” etc.

Ps. cxlii. 4.—“I looked on *my* right hand, and beheld [*on my left hand*].”

Isa. xxx. 17.—“One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye [*all*] flee.”

Isa. xxxviii. 12.—“I have cut off as a weaver my life,” *i.e.*, I have cut off my life as a weaver [*his thread*].

Matt. iii. 4.—“And a leathern girdle [*was bound*] about his loins.” In John vii. 39, the verb *given* is rightly supplied in the A.V.: “For the Holy Spirit was not yet *given*.”

they might be condemned according to the will of men^a as to the flesh, yet they might live (*ζῶσι δὲ, εἰσὶ δὲ*) according to the will of God, as to the spirit.” That is to say, the gospel was preached to those who had since died, not “that they might be judged” thus, but “that **THOUGH** they might be ‘judged.’” (See a pamphlet on *The Spirits in Prison*, by the same author and publisher.)

^a Greek κατὰ ἀνθρώπων (*kata anthrōpous*), just like Rom. viii. 27, where the A.V. and R.V. both supply the words “*the will of*” in italics:—κατὰ θεόν (*kata theon*) according to *the will of* God.

Rom. xiv. 21.—“*It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth,*” *i.e.*, nor to do any thing whereby, etc.

The point is not merely abstaining from the use of anything that other people abuse, but from that which is a cause of stumbling to the weak conscience of the brother in Christ, who thought it wrong to eat or drink that which has been offered to an idol.

Rom. xvi. 16.—“*Salute one another with a holy kiss.*”

Here, the fact that ἀλλήλους (*alleelous*) is masculine, and the undoubted and overwhelming testimony of the Primitive Church, necessitate an *Ellipsis*; which must certainly be understood, if not actually supplied. It was, and is, contrary to all Eastern usage for women (who were always covered, 1 Cor. xi. 5) and men to kiss each other indiscriminately. The *Ellipsis* understood is:—“*Salute one another [men and women respectively] with a holy kiss.*”

The *Apostolical Constitutions* (Cent. III.) say:—“*Let the men salute one another (masc.), and the women one another (fem.), with a kiss.*”

In this sense are to be understood also 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.*

IV. WHERE THE OMITTED WORD IS CONTAINED IN ANOTHER WORD, THE ONE COMBINING THE TWO SIGNIFICATIONS.

This has been called *METALEPSIS*: but this is hardly correct; for *Metalepsis* (*q.v.*) is a compound *Metonymy*, and a *Metonymy* has to do only with *nouns*. It has also been called *SYNTHETON*, or *SYNTHESIS* (Latin, *COMPOSITIO*), which signifies the placing of two things together. (See under the Figure of *Metonymy*). It has also a Latin name: “*CONCISA LOCUTIO*,” *i.e.*, a concise form of speech, or abbreviated expression.

It is also called *CONSTRUCTIO PRÆGNANS*, when the verb thus derives an additional force.

Gen. xii. 15.—“*And the woman was taken into Pharaoh’s house.*”

Here the figure is translated, for לָקַח (*laqach*) signifies to catch, or capture. (Gen. xiv. 12. Num. xxi. 25. Deut. iii. 14; xxix. 7. 1 Sam. xix. 14, 20. Isa. lii. 5. Jer. xlvi. 46). And here the two senses are combined (take, in the sense of *catch*, and take, in the sense of *lead*), to

* For an exhaustive treatment of the whole subject, see a work, entitled *Salute One Another*, by the Rev. Jas. Neil, M.A. Lond.: Simpkin and Marshall.

take possession of, and lead into, *i.e.*, "The woman was taken [*and brought*] into Pharaoh's house."

See for a similar use, *seized*, or *caught* and *led*, or *taken* and *brought*, etc., Gen. xv. 9, 10. Ex. xviii. 2; xxv. 2; xxvii. 20. Num. xix. 2. Est. ii. 16.

Gen. xliii. 33.—"And the men marvelled one at another." They did not marvel one at another, but, marvelling at what Joseph did, they looked one at another. The two senses are contained in the one verb, thus:—"And the men marvelled [*and looked*] one at another."

In verse 34, the two senses are translated both in A.V. and R.V., "and he took *and sent* messes unto them from before him." For this use of the verb נָשָׂה (*nashah*) to *take*, see also Ex. xviii. 12; xxv. 2; xxviii. 20, etc.

Ex. xxiii. 18, and xxxiv. 25.—Here the Hebrew זָבַח (*zavach*) to *sacrifice*, or *slay*, is not literally translated, but the two senses, *slay* and *pour out* (the blood) are combined in the one word "offer."

The Heb. אֵל (*al*) is also in consequence translated *with*, instead of *upon*. The result is that there is no sense in the translation. The filling up of the *Ellipsis* preserves the literal signification of the other words as well as the sense of the verse, thus:—"Thou shalt not *slay* [*and pour out*] the blood of my sacrifice upon leavened bread."

Lev. xvii. 3.—"What man soever *there be* of the house of Israel that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp, and bringeth it not unto the door of the tabernacle of the congregation . . . blood shall be imputed unto that man . . . that man shall be cut off from among his people."

This appears to be quite at variance with Deut. xii. 15, 21, which expressly declares, "Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after."

The difficulty is at once removed by supplying the second sense which is included in the same word, "that killeth [*in sacrifice*]."

Num. xxv. 1.—Here, through not seeing the *Ellipsis*, אֵל (*el*) which means *to*, is translated *with*.

"And the people began to commit whoredom with the daughters of Moab," *i.e.*, they "began to commit whoredom [*and to join themselves*] to the daughters of Moab."

Josh. viii. 29.—"Joshua commanded that they should raise thereon a great heap of stones *that remaineth* unto this day."

Here, as well as in x. 27, the *Ellipsis* is supplied.

2 Chron. xxxii. 1.—“And thought to win them for himself.”

Here לְבַקֵּם אֶלֶּי (l'kikahm eylav) means (as given in the margin) *to break them up*, but this being “for himself,” conveyed no sense; so the translation of the verb, which means “*break up*,” was modified to “*win*,” in order to agree with the preposition “for.” But the correct supply of the *Ellipsis* makes the meaning clear, and enables us to retain the literal sense of the verb:—He “encamped against the fenced cities, and thought to break them up [*and annex them*] to himself,” or “thought to rend them [*from the kingdom of Judah, and annex them*] to himself.”

Ezra ii. 62.—Here the figure is translated. The Heb., as given in the margin, reads literally, “Therefore they were polluted from the priesthood.” This is translated, “Therefore were they, as polluted, put from the priesthood.” But a more correct translation of the figure would be: “Therefore they were polluted [*and put*] from the priesthood.”

Ps. xxi. 12.—We have already noted the *Ellipsis* of the accusative in this verse, “*thine arrows*.” Now we have the *Ellipsis*, in the same verse, of the second signification of the verb:—“When thou shalt make ready *thine arrows* upon thy bowstrings [*and shoot them*] against their face.”

Ps. xxii. 21.—“Thou hast heard me [*and delivered me*], from the horns of the unicorns.”

So Ps. cxviii. 5, where the *Ellipsis* is correctly supplied. See also Heb. verse 7, below.

Ps. lv. 18.—“He hath delivered my soul in peace.” R.V.: “He hath redeemed my soul in peace.”

The sense is obtained by supplying the *Ellipsis*—“He hath redeemed my soul [*and set it*] in peace.”

Ps. lxiii. 8.—“My soul followeth hard after thee.”

Here to get the sense, the Heb. דַּהֲוָקָה (dahvqah), which means *to cleave, to stick* (see Gen. ii. 24. Deut. xxviii. 60. Ps. cxix. 31. Lam. iv. 4), is translated *followeth hard*, in order to combine it with אַחֲרַיָּךְ (achareyach) *after thee*. “My soul followeth hard after thee.” The supply of the *Ellipsis* makes the sense clear and retains the literal meaning of the words, thus:—“My soul cleaveth to [*and followeth*] after thee.”

Ps. lxvi. 14.—The Heb. is:—“Which my lips have opened.” See margin. The A.V. translates freely, “Which my lips have uttered.” But the sense is:—“Which (*vows*) my lips have opened [*and vowed*].”

Ps. lxxviii. 18.—“Thou hast received gifts for men.” The Heb. is:—“Thou hast received gifts among men,” *i.e.*, “Thou hast received [and given] gifts among men”; compare Eph. iv. 8.

Ps. lxxiii. 27.—“Thou hast destroyed all them that go a whoring from thee.”

To make sense we must read:—“Thou hast destroyed all them that go a whoring, [departing] from thee,” *i.e.*, “Thou hast destroyed all them that practise idolatry, departing from thee.”

Ps. lxxxix. 39.—Here the *Ellipsis* is supplied. “Thou hast profaned his crown [by casting it] to the ground.”

Ps. civ. 22.—“The sun ariseth, they gather themselves together, and lay them down in their dens.” The Heb. is:—“And unto their dens (וְאֶל-סִוְנוֹתָם) they lie down,” *i.e.*, “The sun ariseth, they gather themselves together, [depart, and] lay themselves down in their dens.”

Prov. xxv. 22.—The Heb. reads:—“For coals of fire thou shalt receive upon his head,” *i.e.*, “for coals of fire thou shalt receive [and place] upon his head.”

The verb *חָתַח* (*chathah*) means to take hold of, to seize, spoken once of a person, Isa. lii. 5 (7), and elsewhere always of taking up fire or burning coals. See Isa. xxx. 14. Prov. vi. 27. *I.e.*, the coals of fire which thine enemy casts at thee, thou shalt take them and put them upon his head: he will thus get what he intended for thee.

The “burning coals” are put by *Metonymy* (*q.v.*) for cruel words and hard speeches (see Prov. xvi. 27; xxvi. 23).

Ps. cxl. 9, 10. But if thou doest good to him who uses cruel words of you, that will burn him as coals of fire.

Matt. iv. 5.—“Then the Devil taketh him up into the holy city.” *Παραλαμβάνω* (*paralambanō*) means to take and bring with one's self, to join one's self. There is no equivalent for “up.” The double sense of the verse must be supplied in the *Ellipsis*:—“Then the Devil taketh him with himself [and leadeth] him,” etc. So verse 8 and xxvii. 27. The sense is sometimes completed by a second verb, Matt. ii. 13, 20. John xix. 16. Acts xxiii. 18.

Matt. v. 23.—“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee”; *i.e.*, “if thou bring thy gift [even thy sacrifice] to the altar.” An offering was the only gift that could be brought to an altar. In Lev. ii. 1, 2, the Septuagint translates, “If a soul bring a gift, a sacrifice, to the LORD, his gift shall be,” etc., and thus supplies the explanatory words. To

apply these words to the placing money on the Lord's Table is a perverse use of language.

Luke iv. 1, 2.—“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.”

The A.V. connects the forty days with the temptation: but we learn from Matt. iv. 3 that it was not till after the forty days that the tempter came to Him, when He was hungry. The words are elliptical, and are a *concosa locutio*, *i.e.*, an abbreviated expression, in order that our thought may dwell on the fact of the *leading*, rather than on the fact of His being there.

The Greek is:—“He was being led by the Spirit into the wilderness, [*and was in the wilderness*] forty days.”

Luke iv. 38.—“And he arose out of the synagogue,” *i.e.*, “And rising up [*he departed*] out* of the synagogue, *and* entered into the house of Simon.” By this figure our attention is directed to the fact which is important, *viz.*, His rising up, and thus preventing any comment on the miracle; rather than to the mere act of going out of the synagogue.

Luke xviii. 14.—“I tell you, this man went down to his house justified *rather* than the other.”

The Greek reads, “This man went down to his house justified than the other,” but the A.V. correctly supplies the *disjunction* contained in the comparative *ἤ* (*ee*), when following a positive assertion. The thought lies in the Heb. use of the word *יָמִין* (*min*), Ps. cxviii. 8, 9: “It is better to trust in the LORD than [*i.e.*, *and not*] to put confidence in man. It is better to trust in the LORD than [*i.e.*, *and not*] to put confidence in princes.” So Jonah iv. 3. “Now, O Lord, take, I beseech thee, my life from me; for *it is better* for me to die than [*i.e.*, *and not*] to live.”

So in the N.T., Heb. xi. 25: “Choosing rather to suffer affliction with the People of God, than [*i.e.*, *and not*] to enjoy the pleasures of sin for a season.”

So here the doctrine is that the Publican was justified *and not* the Pharisee. Not that the Pharisee was justified a little, and the Publican was justified a little more! The parable is wholly concern-

* The ancient reading was ἀπὸ, *from*, supported by the Critical Texts of Tischendorf, Tregelles, Alford, and Westcott and Hort. It was altered later by some copyist who did not see the force of the figure, so as to make it agree better with the single verb employed.

ing justification (verse 9), and not a parable about the nature of prayer. The manner of the prayer is merely the vehicle for the illustration of the truth.*

Luke xix. 44.—“And shall lay thee even with the ground.” *ἐδαφίζω* (*edaphizein*) signifies both *to level to the ground*, and *to dash to the ground*. In this last sense it occurs in Ps. cxxxvii. 9. Hos. x. 14; LXX.

Luke xx. 9.—“A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time,” *i.e.*, “he went into a far country, [*and remained there*] a long time”; or, we may supply, “*and was absent* for a long time.”

Luke xxi. 38.—“And all the people came early in the morning to him in the temple, for to hear him.”

But *ὀρθρίζω* (*orthrizō*) does not mean to come early, but *to rise up early*, and the sense is:—“And all the people rising early in the morning, [*came*] to him in the temple.”

John i. 23.—“He said, I *am* the voice of one crying in the wilderness,” etc.: *i.e.*, “I [*am he of whom it is written*] the voice of one crying in the wilderness.”

John vi. 21.—“Then they willingly received him into the ship.” Here the figure is hidden by a free translation. The Greek is:—“They were willing, then, to receive him into the ship, [*and they did receive him*].”

Acts vii. 9.—“And the patriarchs, moved with envy, sold Joseph into Egypt,” *i.e.*, “And the patriarchs, moved with envy, sold Joseph [*and sent him away*] into Egypt.”

Ἀποδίδωμι (*apodidōmi*) does not mean merely *to sell*, but *to put away by giving over*, whether for money or for any other return.

Acts xx. 30.—“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them,” *i.e.*, “speaking perverse things [*and seeking*] to draw away.”

Acts xxiii. 24.—“And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.” The Greek

* Ignorance of the doctrine of justification, it may have been, or oversight as to the point of the parable, that gave rise to the difficulties presented by the Text, which was altered and glossed in various ways in order to make sense. The *Textus Receptus* has ἡ ἐκεῖνος, the MSS. APQ, &c. have ἡ γὰρ ἐκεῖνος, with T.Tr. marg. (*i.e.*, “This man went down to his house justified . . . or was it then the other, &c.”). The MSS. BL^N have παρ’ ἐκεῖνον, with L.Tr.WH.Alf. (*i.e.*, passing over the other).

is, lit., :—" διασώζω (*diasōzō*) to save through," i.e., "and keep him in safety [and bring him] unto Felix."

Here, by the omission of the verb to bring, which is required by the preposition, our attention is called to the fact which is of greater importance, viz., the preservation of Paul from his enemies.

Gal. v. 4.—"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

The Greek is:—κατηργήθητε ἀπὸ τοῦ Χριστοῦ (*kateergeetheete apo tou Christou*); and the R.V. translates it:—"Ye are severed from Christ," and puts in the margin, Greek "brought to nought." But we may take the Greek literally, if we put the margin in the Text and supply the *Ellipsis* correctly:—

"Ye are made void [and cut off] from Christ."

Eph. iv. 8.—"When he ascended up on high, he led captivity captive and, [receiving] gifts, gave them to men." See Ps. lxxviii. 18 above.

2 Tim. i. 10.—"And hath brought life and immortality to light through the gospel."

Here, following the order of the Greek, we may read:—"And brought to light, [and procured for us] life and immortality through the gospel." By the Figure of *Hendiadys* (*q.v.*), that which is procured is immortal life, showing us that the emphasis is on the word "immortal."

2 Tim. ii. 26.—"And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Here both the figure and the sense are lost by defective translation. The margin tells us that the words "recover themselves" are used to render the Greek "awake," i.e., "lest they may awake [and be delivered] out of the snare of the devil."

The structure of this Scripture makes the whole passage clear:—

Subversion.

A | 14. The aim of the enemy "Subversion" (*καταστροφή*).

B | 15. The workman (*ἐργάτης*).

C | 16. Exhortation. "Shun."

D | 17, 18. Illustration. "Canker."

E | -18. Effect on others. "Overthrown."

E | 19. Effect on Foundation. "Standeth sure."

D | 20, 21. Illustration. "Vessels."

C | 22, 23. Exhortation. "Flee . . . Avoid."

B | 24, 25. The Servant (*δούλος*).

A | -25, 26. The aim of the enemy. "Opposition" (*ἀντιδιατιθεμένοι*).

Then by expanding this last member *A*, we see the meaning of verses -25, 26:—

A. The aim of the enemy.

- | | | |
|---|---|-------------------------------------------------------------------------------------------------------------------------|
| A | a | -25. "Lest God should give them repentance" |
| | | b -25. "Unto (eis) the knowledge of the truth," |
| | a | 26-. "And lest, being taken alive by him, [by God, as in "a"] they may awake [and be delivered] from the devil's snare" |
| | | b -26. "Unto (eis) his [God's] will (i.e., to do the will of God)." |

Here in "a" and "a" we have the action of Gōd in delivering, while in "b" and "b" we have the object for which the captive is delivered.

2 Tim. iv. 18.—"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: "i.e., "preserve me, [and bring me]." Thus fixing our thought rather on the wondrous preservation than on the act of bringing.

Heb. v. 3.—"And by reason hereof he ought, as for the people, so also for himself, to offer [sacrifices] for sins."

Heb. v. 7.—"And was heard [and delivered] from his fear." ἀπὸ τῆς εὐλαβείας (apo tees eulabeias). (Only here and Heb. xii. 28). See Ps. xxii. 21, above.

Heb. ix. 16, 17.—"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth."

It is clear that it is a "covenant" to which these words refer, and not a testamentary document. The reference to the "first" covenant at Sinai mentioned in the verses which immediately follow, decides this for us. See Ex. xxiv. 5-8.

And the mention also of the sprinkling of the blood shows that sacrifices are referred to.

The word translated "testator" is the participle:—*διαθέμενος* (*diathemenos*), and means *appointed*.* Its use shows that the sacrifice

* Participle of *διατίθημι* (*diatitheemi*), to appoint (see Luke xxii. 29). "And I appoint unto you a kingdom, as my Father hath appointed unto me." Acts iii. 25: "The covenant which God made with our fathers." Heb. viii. 10: "This is the covenant which I will make with the house of Israel after those days, saith the Lord." So also Heb. x. 16. These are the only places where the verb occurs, except this passage.

by which the covenant was made is really contained in the word.

And the word *διαθήκη* (*diatheekē*) everywhere means *covenant*.

So that, in accordance with these Scriptures and facts, we may translate verses 16-18, as follows:—

“For where a covenant *is*, there must also of necessity be the death of him (or that) which makes [*the sacrifice*]. For a covenant is of force over* dead [*victims or sacrifices*]; otherwise it is never held to be of force while he who is the appointed [*sacrifice*] is alive. Whereupon neither the first [*covenant*] was dedicated without blood,” etc.

Heb. x. 23.—“Having our hearts sprinkled from an evil conscience,” *i.e.*, “Having our hearts sprinkled [*and so being delivered*] from an evil conscience.”

1 Pet. iii. 20.—“Were saved by water,” *i.e.*, “Were preserved [*and delivered*] by water.”

Rev. xiii. 3.—“And all the world wondered after the beast.” *ὀπίσω* (*opisō*) is an adverb of *place* or *time*, and means *back, behind, after* (see Rev. i. 10; xii. 15). It cannot, therefore, be taken in connection simply with wondered. But the following is the sense:—

“And all the world wondered [*and followed*] after the beast.”

Rev. xx. 2.—“And bound him a thousand years,” *i.e.*, “And bound him [*and kept him bound*] a thousand years.”

C. THE ELLIPSIS OF REPETITION:

Where the omitted word or words is, or are to be supplied out of the *preceding* or *following* clause, in order to complete the sense.

This Ellipsis is either simple or complex.

Simple, when anything is to be repeated separately, either out of what precedes or follows.

Complex, when two things are to be repeated; one out of a preceding clause into the following clause; and at *the same time* another out of the following into the preceding clause.

* *ἐπί* means *over*, as marking the ground or foundation of the action. See Matt. xxiv. 47. Luke xii. 44; xv. 7 (7), 10; xix. 41; xxiii. 38. Acts viii. 2. 1 Thess. iii. 7. Rev. xi. 10; xviii. 11. It is translated, “upon” and “on,” etc., many times; but “after” only here and Luke i. 59.

I. SIMPLE.

1. Where the Omission is to be supplied by REPEATING a word or words out of the PRECEDING CLAUSE.

(a) NOUNS and PRONOUNS.

Ex. xii. 4.—“Let him and his neighbour next unto his house take it,” *i.e.*, the lamb from verse 3.

1 Kings i. 6.—“And [*Haggith*] bare him after Absalom.”

2 Kings iii. 25.—“Only in Kir-haraseth left they the stones thereof.”

The Heb. reads (see margin):—“Until he left the stones thereof in Kir-haraseth.”

The *Ellipsis* is to be supplied from verse 24. “Until in Kir-haraseth [*only*] they left the stones thereof [*to the Moabites*].”

Ps. xii. 6, (7).—“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.”

Here there is an important *Ellipsis*. It has been a great difficulty with many to think that the LORD's words should require purifying, especially after the declaration in the first part of the verse, that they are “pure.” What increases the difficulty is the fact that the word for earth is אֶרֶץ (*eretz*), the earth: *i.e.*, the dry land or the world as created, as in Gen. i. 1: “In the beginning God created the heaven and the earth” (אֶרֶץ, *eretz*). It is generally taken as though it were used of a crucible made of earth or clay; but in this case it would be אֶדָמָה (*adamah*), ground, soil, clay; and not *eretz*, the whole earth. Moreover, the *Lamed* prefixed (ל) means *to* or *pertaining to*. It is the sign of the dative case and not of the genitive. The Revisers note this and render it:—“As silver tried in a furnace on the earth,” as though it was important for us to note that it is not in or under the earth! But this does not touch the real difficulty. This is removed only by correctly supplying the *Ellipsis*, and repeating the noun “words” from the beginning of the verse.

Then, all is clear, and we not only may, but must then take the rest of the words in their literal sense. Thus:—“The words of the LORD are pure words, *as* silver tried in a furnace; [*words*] of the earth: (or pertaining to the earth), purified seven times.”

That is to say the words in which Jehovah has been pleased to make His revelation, are not the words of angels (1 Cor. xiii. 1), nor the “unspeakable words of Paradise” (2 Cor. xii. 4), but they were

words pertaining to man in this world—human words—but refined and purified as silver. Hence, in taking human language, there are many words which the Holy Spirit has not chosen, and which cannot be found in the Scriptures:

Some are exalted to an altogether *higher* meaning as ἀρετή (*aretee*), as man had used it, meant merely *excellence* of any kind, *manhood, nobility, valour, prowess*. But, in the Scriptures, it is used in the higher sense of *glory* (Hab. iii. 3), *praise* (Isa. xlii. 8, 12; xliii. 21; lxiii. 7). And so in the New Testament, Phil. iv. 8; 1 Pet. ii. 9; 2 Pet. i. 3, 5.

ἦθος (*ethos*) was only the *haunt* of an animal, but it became *custom, morals, character*.

Some are used in a totally *different* sense from that in which they had ever been used before.

χορηγέω (*choreegeō*) was simply *to furnish or lead a chorus*, but it was changed *to furnish or supply*. 1 Pet. iv. 11: "My God shall supply all your need."

εὐαγγέλιον (*euangelion*) was merely *the dispatch* containing the news, but it was used in the new sense of *the gospel* of God.

ἐκκλησία (*ekklesia*) was used by the Greeks of any *assembly*, but especially of citizens, or as we should say of a selection from them, "*burgesses*." The word means *an assembly of those called out, an elect assembly*.

Hence it is used in the Septuagint of Israel as called out from and as being an election from the nations.

Then, it was used of the congregation worshipping at the Tabernacle as distinguished from the rest of the people.

In this sense it is used in the Old Testament, the Gospels, and partly in the Acts. But in the Pauline Epistles the Holy Spirit uses the word and exalts it to a far higher meaning; *viz.*, of the special election from both Jews and Gentiles, forming them as members of Christ's Mystical Body into a new *ecclesia* or assembly. This is a sense in which it had never before been used.*

σωτηρία (*sōteeria*) was merely *preservation* or *deliverance* from danger, but in the Scriptures it is "*the salvation of God*."

παράκλητος (*paracleetos*) was merely the *legal assistant* or *helper*. In the New Testament there is one *Paracleetos* within us that we may not sin (John xiv. 16, 26; xv. 26; xvi. 7); and another *Paracleetos* with the Father if we do sin (1 John ii. 1).

* See *The Mystery*, by the same author and publisher.

σκάνδαλον (*skandalon*), was used only of the trigger of a trap to catch animals; but in the New Testament it is used in a new and moral sense, of that which causes any one to be caught or made to trip.

Other words were coined by the Holy Spirit Himself, and cannot be found in any human writings.

σκανδαλίω (*skandalizō*) is a new word altogether. It is never used in Classical Greek, it means to cause to stumble or fall, to give cause of offence.

ἐπιούσιος (*epiousios*) is a word used only by our Lord (Matt. vi. 11 and Luke xi. 3) in the Lord's Prayer, where it is rendered "daily."

Hence the difficulty in interpreting it, as there is no usage to help us. It is a question, therefore, of etymology. It is the preposition ἐπὶ (*epi*), upon, prefixed to the participle of a verb. But what verb? It cannot be the participle of the verb εἶμι (*eimi*), to be, for its participle is οὔσα (*ousa*), and the combination of οὔσα with ἐπὶ would be ἐποῦσα. It must be εἶμι (*eimi*), to go or come, for its participle is ἰούσα (*ioussa*), and the combination of ἰούσα with ἐπὶ will be ἐπιούσα, as used by our Lord. The word means, therefore, coming upon or going upon, and would refer either to bread for our going or journeying upon, or to the bread coming or descending upon us from heaven, as the manna descended and came down upon Israel (John vi. 32, 33).

Hence it combines the two ideas of heavenly and daily, inasmuch as the manna not only came down from heaven, but did so every day, and on the strength of this they journeyed. It is a word therefore of great fulness of meaning.

That the Ellipsis exists in Psalm xii. 6 (which verse we are considering), and may be thus supplied, is shown further from the structure of the Psalm:—

- A | 1. Decrease of good.
 B | a | 2. Man's words (Falsehood).
 | b | 3, 4. Their end : "cut off."
 | C | 5-. Oppression.
 | D | -5-. Sighing.
 | D | -5-. I will arise (for sighing).
 | C | -5. I will deliver (from oppression).
 B | a | 6. Jehovah's words (Truth).
 | b | 7. Their end : (preserved).
 A | 8. Increase of bad.

Here in *B*, Jehovah's words are placed in contrast with man's words in *B*: in *a* and *a*, their *character* respectively: and in *b* and *b* their *end*.

Finally, we may expand *a* (verse 6) as follows:—

<i>a</i>		<i>c</i>		The words of Jehovah are pure words.
				<i>d</i> <i>As</i> silver tried in a furnace:
		<i>c</i>		[<i>Words</i>] pertaining to the earth.
				<i>d</i> Purified seven times.

Here in *c* and *c* we have "words," and in *d* and *d* we have the *purifying* of the silver.

Ps. lxxviii. 18.—"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*," *i.e.*, among or with those rebels who have been taken captives.

Ecc. xii. 11.—"The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd."

Here, instead of repeating "the words" from the first clause, the A.V. inserts the word "*by*," thus producing incoherence in the passage. The structure shows us at once how the Ellipsis should be filled up.

<i>a</i>		The words of the wise
		<i>b</i> <i>are</i> as goads,
		<i>b</i> and as tent-pegs well fixed,
<i>a</i>		are [<i>the words</i>] of the masters of the assemblies.

Here, in *a* and *a*, we have "*words*," and in *b* and *b*, what they are compared to.

In "*a*" we have the words of those which act like goads, inciting to action, or probing the conscience; while in *a* we have the words of those who are the leaders of assemblies, propounding firmly established principles and settled teaching. "*Both* of these (not "*which*") are given by the same shepherd."

That is, as a chief shepherd gives to one servant a goad for his use, and to another a stake, or "tent-peg," to fix firmly in the ground, so the God of all wisdom, by the Chief Shepherd in glory, gives to His servants "words," different in their tendency and action, but conducing to the same end, showing the one source from which the various gifts are received. He gives to some of His under-shepherds "words" which act as goads; while He gives to others "words" which "stablish, strengthen and settle."

Isa. xl. 13.—“ Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him ? ”

Here the *Ellipsis* is arbitrarily supplied by the word “*being*,” which necessitates a departure from the Heb., which is given in the margin, “*made him understand.*”

The *Ellipsis* is correctly supplied thus:—“ Who hath directed the Spirit of the LORD ; or [*who*] as His counsellor hath made him to understand ? ”

Amos iii. 12.—“ As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear ; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in a couch*,” *i.e.*,” and [*in the corner of*] a couch.”

Mal. ii. 14.—“ Yet ye say, Wherefore ? ” *i.e.*, from verse 13, wherefore [*does He not regard our offering, etc.*] ?

Acts vii. 15, 16.—“ So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.”

Here the article *roû (tou)*, of *the*, rendered “*the father*,” should be *êv (en)*, *in*, according to Tischendorf, Tregelles, Westcott and Hort, and the R.V.

There must have been three purchases altogether, of which two are recorded in Genesis, and one in Acts vii.

(1) According to Acts vii. 16, Abraham bought a sepulchre from the sons of Hamor.

There is no record of this purchase in Genesis. But Stephen, “ full of the Holy Ghost,” supplies the information. It was purchased of Hamor, *the son* of Shechem, for “ a sum of money.” Shechem was the place where God first appeared to Abraham in Canaan (Gen. xii. 6), and where he first built an altar (verse 7). Here it was that (according to Acts vii. 16) he bought “ a sepulchre.”

The original Shechem must have been an important person to have given his name to a place ; and it was of his son that Abraham bought it.

(2) According to Gen. xxiii., Abraham purchased a field with trees in it and round it ; and a cave called Machpelah at the end of it. It was situated at Hebron (Mamre), and was purchased of Ephron the Hittite, the son of Zohar, for 400 shekels of silver. Here Abraham buried Sarah, and here he himself was buried. Here also were buried Isaac, Rebekah and Jacob (Gen. xlix. 29-32 ; i. 13).

(3) Jacob's purchase in Gen. xxxiii. 19, was years afterward, of another Hamor, another descendant of the former Shechem. What

Jacob bought was "a parcel of a field," of Hamor, a Hivite, perhaps the very field which surrounded the "sepulchre" which Abraham had before bought of an ancestor of this Hamor. Jacob gave 100 pieces of money (or *lambs*, margin) for it. Here Joseph was buried (Josh. xxiv. 32), and here Jacob's sons were "carried over," or *transferred*, as Joseph was.

Now Acts vii. 15 speaks of two parties, as well as of three purchases:—"he" (*i.e.*, Jacob), and "our fathers." In verse 16 the verb is plural and must necessarily refer not to "he" (Jacob), who was buried in Machpelah, but to "our fathers." They were carried over and laid in the sepulchre that Abraham bought, not of "Ephron the Hittite" (Gen. xxiii.), but of Hamor the Hivite.

In the abbreviated rehearsal of facts well known to all to whom Stephen spoke, and who would gladly have caught at the least slip, if he had made one, Stephen condensed the history, and presented it elliptically thus:—

"So Jacob went down into Egypt, and died, he and our fathers, and [*our fathers*] were carried over into Sychem, and laid in the sepulchre:—[*he, i.e., Jacob*] in that which (ϕ , *ho**) Abraham bought for a sum of money, [*and they in that which was bought*] from the sons of Hamor in Sychem."

It is probable that the rest of the "fathers" who died in Egypt were gathered to both of these burial places, for Josephus says (*Ant.* lib. ii. 4) that they were buried at Hebron; while Jerome (*Ep. ad Pammach.*) declares that in his day their sepulchres were at Shechem, and were visited by strangers.

Rom. vi. 5.—"For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection." Here it is, "We shall be raised [*in the likeness*] of his resurrection also." (See above, pages 18, 19).

Rom. xii. 11.—"Not slothful in business." Lit., "not slothful in earnest care [*i.e., earnest care for others* (from verse 10)]."

I Cor. ii. 11.—"For what man knoweth the things of a man?" *i.e.*, the [*deep*] things (or *depths*), from verse 10—the secret thoughts and purposes of the spirit of man. "So the [*deep*] things (or *depths*) of God, knoweth no man but the Spirit of God."

I Cor. ii. 13.—"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual!"

* Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, Westcott and Hort, read ϕ (*hō*) in that which, instead of δ (*ho*) which.

Here we have, first, to repeat in the second clause the expression "in the words" from the first clause:—"Not in the words which man's wisdom teacheth, but [*in the words*] which the Holy Ghost teacheth." This prepares the way for the supply of the important *Ellipses* of the last sentence. The two adjectives "spiritual" (one neuter nominative plural and the other masculine dative plural) must have nouns which they respectively qualify, and the question is, What are these nouns to be? The A.V. suggests "things" (which ought to have been in italics). The R.V. suggests, in the margin, two different nouns:—"interpreting spiritual things to spiritual men." Much depends on the meaning of the verb *συγκρίνω* (*sunkrinō*) which occurs only here, and in 2 Cor. x. 12, in the New Testament. Its etymological meaning is clear, being a compound of *κρίνω* (*krinō*), to separate or sift (hence, to judge) and *σύν* (*sun*), together with, so that it means literally to separate or take to pieces and then to put together. When we do this with things, we compare them by judging them, or we judge them by comparing them; hence, *συγκρίνω* (*sunkrino*), is translated "compare" in 2 Cor. x. 12, and is used of the foolishness of those who "measuring themselves by themselves, and comparing themselves among themselves, are not wise" (margin, "understand it not"). Here the force of the idea of judging is clearly seen. So also the verb is used in Wisdom vii: 29, where wisdom "being compared with the light is found before it." In Wisdom xv. 18:—"They worshipped those beasts also that are most hateful: for being compared together, some are worse than others."

In 1 Macc. x. 71, the idea of judging is very clear, being translated "try." Apollonius says to Jonathan, "Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together;" i.e., let us judge or determine the matter together.

In Gen. xl. 8, 16, 22; xli. 12, 15, it is used for פתח (*pahthar*), to open, hence, to interpret; and in Dan. v. 13, 17 for the Chald. פִּשָּׂר (*p'shar*), to explain, interpret; also in Num. xv. 34 for פָּרַשׁ (*pahrash*), to separate or divide, hence (in Pual), to declare distinctly.*

"And they put him in ward, because it was not declared what should be done to him" (i.e., to the man who had gathered sticks on the Sabbath).

Hence, for these are all the occurrences of the verb *συγκρίνω* (*sunkrinō*), the general meaning of the verb is to communicate distinctly so as to expound or interpret or make anything clear and plain: i.e., to

* See also Neh. viii. 8, "distinctly," and Ezra iv. 18, "plainly."

separate or take anything to pieces and put it together again so as to make its nature or construction known. This meaning—to make known or declare—thus seems to combine all the various ideas included in the verb. For we cannot become known to ourselves by measuring ourselves with others (2 Cor. x. 12). Hence the dreams were interpreted or made known (Gen. xl. 8, etc.), and it was not made known what was to be done to the Sabbath-breaker (Num. xv. 34). This meaning, too, agrees with 1 Cor. ii. 13, where it is used in connection with *persons*.

Some propose to supply the *Ellipsis* with the word "words" from the former part of the verse. But though it is true, in fact, that the apostle declared spiritual things with spiritual words, it is not in harmony with what is said in the larger context here.

In verse 1 he explains that when he came to them he could not declare unto them "the mystery of God." For so the words must be read, as in the R.V., and all the critical Greek Texts.*

He was obliged to confine his teaching to truths connected with "Christ crucified," and could not go on to those glorious truths connected with Christ risen (as in Eph. and Col.) Howbeit (he adds) we do "teach wisdom among them that are initiated" (verse 5), even the mystery (verse 6) which had been hidden, but which God had now revealed (verse 10) to him and to the Church through him: *viz.*, the hitherto profound and absolute secret of the Body of Christ, consisting of Christ the glorious Head in heaven, and His people the members of that body here upon earth; Jews and Gentiles forming "one new man" in Christ.

But these Corinthians (when he went to them) were all taken up with their own "Bodies." One said, "I am of Paul"; and another, "I am of Apollos." How, then, could they be prepared to hear, and be initiated into, the wondrous secret concerning the One Body?

No! These "spiritual things" could be declared and made known only (verse 13) to "spiritual persons," and the apostle says (iii. 1-6): "I could not speak unto you as unto spiritual, but as unto carnal."

This, then, is evidently the scope of the whole context, and it shows us that to receive these "spiritual things" we must be "spiritual persons": members of the One Body of Christ, rather than of one of the many "bodies" of men. Then we shall be prepared to learn the "deep things of God," which were afterwards taught to these Corinthian saints by epistle in 1 Cor. xii.†

* *Μυστήριον* (*musterion*), *mystery*, and not *μαρτύριον* (*marturion*), *testimony*.

† See further on this subject in a pamphlet on *The Mystery*, by the same author and publisher.

1 Cor. iv. 4.—“For I know nothing by myself, yet am I not hereby justified.”

I.e., “For I am not conscious to myself of any [*unfaithful*, from verse 2] thing, yet I am not justified by this; but he that judgeth me is the Lord,” and He is able to bring all such hidden and secret things to light. The R.V. has “against myself.”

2 Cor. iii. 16.—“Nevertheless when [*their heart*, from verse 15] shall turn to the Lord, the veil shall be taken away [*from it*]:” *i.e.*, “is taken away” (R.V.), for it is the *present* tense, and is very emphatic because it explains why their heart shall turn to the Lord! We might almost read it “When the veil is taken away from [*their heart*], it shall turn to the Lord.” See Mal. iv. 6.

2 Cor. vi. 16.—“And what agreement hath the temple of God with [*the temple of*] idols?”

2 Cor. xi. 14, 15.—“And no marvel; for Satan himself transformeth himself into an angel of light. Therefore *it is* no great [*marvel*] if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works:” whatever may be their present appearance or “reward.”

This is the most dangerous of all Satan’s “devices.” (1) He goes about as “a roaring lion” (1 Pet. v. 8), and we know that we must flee from him. (2) He beguiles through his subtilty, as “the old serpent” (2 Cor. xi. 3), and there is great fear, lest we be “corrupted.” But (3), most dangerous of all, he transforms himself into “an angel of light.” Here it is that God’s servants are deceived and “join affinity” with Ahabs and Jezebels to “do (so-called) good”!

Eph. iii. 17-19.—“That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what *is* the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”

We following the R.V. rendering and supplying the Ellipsis from the preceding clause:—

“That Christ may dwell in your hearts through faith; to the end that (*iva*) ye, being rooted and grounded in love, may be strong to apprehend with all the saints what the breadth and length and height and depth [*of love is*] even (*re*) to know the love of Christ which passeth knowledge,” etc.

We are to be rooted as a tree, in love; we are to be founded as a building in love; but we can never know what it is in all its length

and breadth and height and depth until we know Christ's love for us, for that surpasses all knowledge.

Bengel beautifully explains the four terms: the "length" extending through all ages from everlasting to everlasting; the "breadth" extending to people from all nations; the "height" to which no man can reach or attain, and from which no creature can pluck us; its "depth," so deep that it cannot be fathomed or exhausted. (See on this verse above, page 18.)

1 Tim. i. 16.—"Howbeit, for this cause I obtained mercy that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting."

Here *πρῶτος* (*prōtos*), translated "first," is the same word which is translated "chief" in the preceding verse. If we retain this rendering, we may also supply the Ellipsis from the same context, thus:—"That in me the chief [*of sinners*], Jesus Christ might show forth all long suffering."

The R.V. renders "that in me as chief," etc.

Heb. ii. 11.—"For both he that sanctifieth and they who are sanctified *are* all [*sons*] of one [*father*]: for which cause he is not ashamed to call them brethren."

Heb. vii. 4.—"Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils."

There is here no word for "man" in the Greek, and we may better supply the word "priest" from verse 3. "Now consider how great this [*priest*] was."

Titus iii. 8.—"*This is a faithful saying, and these things I will that thou affirm constantly.*" The Greek reads, as in the R.V., "concerning these." The A.V. and R.V. supply "*things.*" But we may repeat the word "heirs" from the preceding verse:—"That being justified by his grace, we should be made heirs according to the hope of eternal life. *This is a faithful saying, and concerning these [heirs] I will that thou affirm constantly (R.V., confidently), that they which have believed in God might be careful to maintain good works.*"

1 John ii. 2.—"He is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world.*"

The words here are correctly repeated from the preceding clause. The contrast is between "ours" and "the world." A very emphatic word is here used for "ours," not the genitive case of the ordinary pronoun *ἡμῶν* (*heemōn*) "our," which is used in the first clause, but a special possessive pronoun, which is very emphatic, *ἡμετέρος* (*heemeteros*),

our own. It is used of that which is peculiarly *ours* as distinct from that which belongs to others, *e.g.* :—

- Acts ii. 11. We do hear them speak in *our* tongues.
 Acts xxiv. 6. According to *our* law.
 Acts xxvi. 5. Sect of *our* religion.
 Rom. xv. 4. Were written for *our* learning.
 2 Tim. iv. 15. He hath greatly withstood *our* words.
 Tit. iii. 14. And let *ours* also learn.
 1 John i. 3. And truly *our* fellowship is with the Father and his Son,
 Jesus Christ.

So that "our sins" refers to the writer and his People, as Jews, as distinct from the rest of the world. Before this, propitiation was only for the sins of Israel; but now, and henceforth, Christ's propitiation was for all without distinction, "out of every kindred, and tongue, and people, and nation": not for all *without exception*, for then all must be saved, which is not the case.

See further on this verse under *Synecdoche*.

(b) Where the omitted VERB is to be REPEATED from
 a PRECEDING clause.

Gen. i. 30.—The verb "*I have given*" is correctly repeated in the A.V. from verse 29.

Gen. iv. 24.—"If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold," *i.e.*, "Lamech [*shall be avenged*] seventy and sevenfold."

This is spoken with reference to what is stated in the preceding verse, which is very obscure both in the A.V. and R.V. The A.V. renders it "I have slain," and margin "*I would slay*," while the R.V. renders it "I have slain a man for wounding me," etc., and margin "*I will slay*." But we must note that these words of Lamech were called forth by the fact that through his son, who was "an instructor of every artificer in brass and iron," Lamech was in possession of superior weapons.

This is the earliest form of poetry in the Bible. It is significant that it should be in praise of that violence which was soon to overspread the earth. It is in praise of the new weapons of war which Lamech had now obtained; and so proud is he of his newly-acquired power, that if anyone injured him he declares that he would be so avenged that he would outdo Jehovah in His punishment of Cain. See further for the poetical form, under *Parallelism*.

Deut. i. 4.—“And Og, the king of Bashan, which dwelt at Astaroth [*he (i.e., Moses) slew*] in Edrei.” See Num. xxi. 33. Deut. iii. 1.

1 Kings xx. 34.—“Then said Ahab.” The verb must be repeated from the preceding clause.

Ps. i. 5.—“Therefore the ungodly shall not stand in the judgment, and sinners [*shall not stand*] in the congregation of the righteous.”

Thus, the blessing of the righteous is, that they do not stand among “sinners” (verse 1) now; and the punishment of the ungodly will be that they shall not stand among the righteous in the judgment (verse 5).

Ps. xlv. 3.—“Gird thy sword upon *thy* thigh, O *most* mighty: [*gird thyself*] with thy glory and thy majesty.”

Ps. cxxvi. 4.—“Turn again our captivity, O LORD, as the streams in the south.”

There must be a figure employed here, as the grammatical construction is not complete. There is neither subject nor verb in the second clause, as will be apparent if we set them forth, thus:—

<i>Subject.</i>	<i>Verb.</i>	<i>Object.</i>
O LORD	turn again	our captivity,
as	the streams of the south.

Consequently, it is clear that a figure is employed, and that this figure is *Ellipsis*.

The correct supply of the *Ellipsis* will enable us to give a literal translation of the other words. The comparison employed shows us that the verb required in the second sentence must be repeated from the first.

“Turn again our captivity, O LORD, as [*thou turnest*] the streams in the south.” But this does not yield the whole sense, unless we see the correct and literal meaning of the words.

The word “streams” is אֶפְהָקִים (*apheekeem*). It is from the root אָפַק (*aphak*) to put a force, constraint or restraint upon (Gen. xliii. 30; xlv. 1. Est. v. 19).

It is the proper name for a narrow and practically inaccessible water-course, either natural (in a gorge, or underground); or artificial (in an aqueduct), in which the water is forced, restrained, and turned about by its strong barriers in various directions. It occurs eighteen

times.* Six times with the word "sea" or "waters." Thus in Ps. xlii. 1 and Joel i. 20, the hart is pictured על־אִפְהַקַיִם (al apheekai mayim), over (not "for," see Gen. i. 2, "darkness was upon the face of the deep"; i. 20, "fowl that may fly above the earth," etc.), above the apheekai mayim. The hart hears the rushing of the waters far below in their rocky bed, and she "crieth out" (אָרַג (arag) to cry, to long for, only here and Joel i. 20) for the waters she cannot reach.

Then as to the word rendered "south" (נֶגֶב, Negeb). This is the proper name of a certain district in Canaan. It was "south" relatively to Canaan, but not absolutely. This is clear from Gen. xii. 9, where we read, "Abram journeyed [from Bethel] going on still toward the south" (תֵּיבֵּי־נֶגֶב, the Negeb). Afterwards we read (xiii. 1): "And Abram went up (north) out of Egypt . . . into the south" (תֵּיבֵּי־נֶגֶב, the Negeb).†

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- * 2 Sam. xxii. 16. "The channels of the sea appeared."
 Job vi. 15. "As the stream of brooks they pass away."
 Job xii. 21. "He weakeneth the strength of the mighty" (i.e., the apheekeem).
 Job xl. 18. "His [Behemoth's] bones are as strong pieces of brass" (i.e., like apheekeem or aqueducts of brass).
 Job xli. 15. "His [Leviathan's] scales are his pride" (marg., strong pieces of shields).
 Ps. xviii. 15. "Then the channels of waters were seen."
 Ps. xlii. 1. "As the hart panteth (marg., brayeth) after the water-brooks:" i.e., the apheekeem. So also Joel i. 20.
 Ps. cxxvi. 4. "Turn our captivity, O Lord, as the streams in the south."
 Song Sol. v. 12. "His eyes are as the eyes of doves by the rivers of waters" (i.e., inhabiting the rocky cliffs of the apheekeem).
 Isa. viii. 7. "He [the king of Assyria] shall come up over all his channels" (i.e., over the rocky barriers of the apheekeem).
 Ezek. vi. 3. "Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys" (i.e., to the gorges and the valleys, answering to the mountains and hills of the first line). So also xxxvi. 4, 6.
 Ezek. xxxi. 12. "His boughs are broken by all the rivers of the land."
 Ezek. xxxii. 6. "The rivers shall be full of thee."
 Ezek. xxxiv. 13. "And feed them upon the mountains of Israel by the rivers."
 Ezek. xxxv. 8. "And in all thy rivers, shall they fall that are slain with the sword."
 Joel iii. 18. "All the rivers of Judah shall flow with waters." [sword.]

† It is still more clear from Deut. i. 7, where we have four distinct topographical names:—"in the plain (i.e., in ARABAH, the Jordan Valley), in the hills (i.e., the HILL COUNTRY of Judah), and in the vale (i.e., in SHEPHELAH, the plain of Philistia), in the south" (i.e., in the NEGEB, the region south of the hill country of Judah).

For other passages, see Num. xiii. 17, 29; xxi. 1. Deut. xxxiv. 3. Josh. x. 40: xii. 8; xv. 21. Judges i. 9. 1 Sam. xxx. 1. Jer. xvii. 6.

Noting these words, several passages are greatly elucidated, such as Jer. xxxii. 44: xxxiii. 13. Zech. vii. 7. Gen. xiii. 1, etc.

The *Negeb* is intersected by deep and rocky gorges, or wadis, called "*apheekeem*." Springs and wells are almost unknown in that region.

We can now take the literal signification of these words, and supply the *Ellipsis* by repeating the verb of the first clause, in the second, and thus learn the meaning of the passage:—"Turn again our captivity, O LORD, as [thou turnest] the *apheekeem* in the *Negeb*," *i.e.*, as those rushing waters are turned hither and thither by their mighty, rocky barriers, so Thou canst put forth Thy might, and restrain the violence of our enemies, and turn us again (as the rocky cliffs and walls turn about the *apheekeem*) into our own land.

Prov. x. 23.—"It is as sport to a fool to do mischief: but a man of understanding, hath wisdom," *i.e.*, "It is as sport to a fool to do mischief, but [to exercise] wisdom [is as sport] to a man of understanding."

Prov. xvii. 21.—"He that begetteth a fool doeth it to his sorrow," *i.e.*, begetteth him to his sorrow.

I Kings xiv. 14.—"The LORD shall raise him up a king over Israel who shall cut off the house of Jeroboam that day: but what? even now," *i.e.*, "but what [do I say]? even now [has he raised him up]:" for Baasha, who was to cut off the house of Jeroboam, had even then been born. Chap. xv. 27, etc. See under *Aposiopesis*.

2 Kings ix. 27.—"And Jehu . . . said, Smite him also in the chariot, and they did so," *i.e.*, "And [they smote him] at the going up to Gur."

I Chron. ii. 23.—"All these belonged to the sons of Machir, the father of Gilead."

Here the *Ellipsis* is arbitrarily supplied in the A.V. by introducing a new word into the text. The verb "*took*" must be repeated from the preceding clause, and not the verb "*belonged*" brought in from nowhere:—"And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these [*took*] the sons of Machir the father of Gilead."

Neh. v. 4.—"There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards."

Here the words "*we have mortgaged*" must be repeated from verse 3. Thus:—"There were also some that said, We have borrowed money for the king's tribute, [*we have mortgaged*] our lands and vineyards."

Ecc. x. 1.—Here the *Ellipsis* is supplied by the words “*so doth.*” But it is better to repeat the verb, thus:—“As dead flies cause the ointment of the apothecary to send forth a stinking savour: so a little folly [*causeth*] him that is in reputation for wisdom and honour [*to send forth an offensive odour*].”

Isa. viii. 19, 20.—“And when they shall say unto' you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for [*should*] the living [*seek unto*] to the dead? To the Law and to the Testimony: if they speak not according to this word, *it is* because *there is* no light in them.”

Amos vi. 12.—“Shall horses run upon a rock? will *one* plow there with oxen?” *i.e.*, “Shall horses run upon a rock? will a husbandman plow [*a rock*] with oxen?”

Mark xii. 5.—“And again he sent another; and him they killed, and many others [*whom he sent, and they used them shamefully*, from verse 4], beating some, and killing some.”

Mark xiv. 29.—“Although all shall be offended, yet *will* not I [*be offended*].”

Luke xxii. 37.—“For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned amongst the transgressors: for the things [*written*] concerning me have an end.”

This was the last prophecy written of Him which was to be fulfilled before His betrayal, so He now abrogated a precept, necessary at the presentation of Himself, but no longer necessary now that He had been rejected, and was about to die. Now, therefore, they might not only carry a sword, but buy one. So that He was only “reckoned” by man among the transgressors.

John xv. 4.—“No more can ye, except ye abide in me,” *i.e.*, “No more can ye [*bear fruit*] except ye abide in me” (see above, pages 12, 13).

Rom. i. 12.—“That is, that I may be comforted together with you.” The verse begins in the Greek, *τοῦτο δὲ ἔστι* (*touto de esti*), but *this is*. The verse reads, “But this [*imparting to you some spiritual gift*] is (or means) our being jointly comforted by our mutual faith.” He refers to his desire to see these saints in Rome, and the verb is repeated from verse 11, “For I long to see you.”

Rom. vii. 24, 25.—“O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.”

The sense in this last clause is manifestly incomplete as an answer to the previous question. Following the most approved reading, instead of “I thank God,” we take the more ancient words, “Thanks be to God,”* and repeat the words from verse 24, thus:—“Who shall deliver me from the body of this death? Thanks be to God, [*He will deliver me*] through Jesus Christ our Lord.”

The deliverance here desired is from the conflict between the old nature and the new, the flesh and the spirit.†

But as the flesh is bound up with this “body of death,” *i.e.*, this cloying body, this mortal body, there is no deliverance except either through death and resurrection, or through that “change” which shall take place at the coming of Christ.

The old heart is not changed or taken away, but a new heart is given, and these two are contrary the one to the other. They remain together, and must remain until God shall “deliver” us from the burden of this sinful flesh—this mortal body—by a glorious resurrection like unto Christ’s. This deliverance is further described in viii. 11 and 23; and it is “through Jesus” that our mortal bodies shall be raised again. See 1 Thess. iv. 14, *διὰ Ἰησοῦ (dia Ieesou)*, “by means of Jesus,” and 1 Thess. v. 9: “God hath not appointed us to wrath, but to obtain salvation (*i.e.*, full deliverance from this body of sin and death) by (*i.e.*, by means of, or through) our Lord Jesus Christ.”

See this passage under the Figures of *Metonymy*, *Hypallage*, *Ecphonesis*, and *Erotesis*.

* Through not noticing the *Ellipsis*, attempts have been made from the earliest times to get sense by altering the text. The T.R. has εὐχαριστῶ τῷ θεῷ, with Griesbach, Scholz, and AKLPN. But χάρις τῷ θεῷ Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and R.V. Also the Vatican MS. Others read, “But thanks be to God,” and others, “It is the grace of God” (DE), and others, “It is the grace of the Lord” (FG).

† It is to be noted that “spirit” with a small “s” is one of the names given to the new nature which is implanted in every believer who is born again of the Holy Spirit; and this term “spirit” is to be distinguished from the Person of the Holy Spirit, from the context as well as from the absence of the article. Even in Rom. viii. 1-15, the Person of the Holy Spirit is not mentioned. Not until verse 16, “spirit of God” in viii. 9 and 14 is *divine spirit*, *i.e.*, “divine nature” (2 Pet. i. 4), “spirit of Christ” (viii. 9) is *Pneuma-Christou*, *Christ-Spirit*, another term for the new nature. So, “spirit of adoption” (verse 15) is “*sonship-spirit*,” and “the spirit of Him” (verse 11) is “the new nature [*given by*] Him who raised up,” &c.

Rom. viii. 19-21 may be explained thus:—

- | | | | | | | |
|---|--|---------------------------------------------------------------------------------------------------|---|-------------------------------------------------------------------------------------------------------------------------------------|---|-------------|
| A | | 19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. | } | Expectation. | | |
| | | B | | 20-. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected <i>the same</i> : | } | The Reason. |
| A | | -20. [<i>Waiteth, I say</i> (from verse 19)] in hope, | } | Expectation. | | |
| | | B | | 21. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. | } | The Reason. |

Here, A, corresponding with *A*, shows us that we are to repeat in the latter member, *A*, the verb used in the former, *A*; the subject of each member being the same.

Rom. viii. 33.—“Who shall lay anything to the charge of God’s elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died.”

We have to remember that, while only the greater pauses are indicated in the ancient manuscripts, there is no authority for the minor interpunctuation. This can generally be accurately gathered by the devout student of the context. Here it is probable that the questions ought to be repeated:—“Who shall lay anything to the charge of God’s elect? [*Shall*] God who justifieth [*them*]? Who is he that condemneth [*them*]? [*Is it*] Christ who died [*for them*]? Yea, rather; that is risen again, etc.”

1 Cor. iv. 15.—“For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers.”

Here the verb “ye have” is correctly repeated in the A.V.

1 Cor. xv. 23.—“But every man [*shall be made alive* (from verse 22)] in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming. Then the end,” *i.e.*, not “then *cometh* the end,” for τὸ τέλος (*to telos*) is used of the last company of a body of soldiers.* τὸ τέλος (*to telos*) is the end: but of what, or what end, can be determined only by the context. Here the subject is the various bodies τάγματα (*tagmata*) ranks, *i.e.*, every man in his own proper band. Of these bands or ranks Christ is first; then they that are

* Hom. II. 7, 380; 10, 470, etc.

Christ's at His coming; then the last of these bands at the end of the thousand years (Rev. xx. 5), when Christ shall deliver up the kingdom.

The second of these is not the resurrection foretold in 1 Thess. iv. 16, as the privilege of those who are "in Christ," but the "first" of the two resurrections referred to in the Old Testament, the Gospels, and the Apocalypse.

2 Cor. i. 6.—"And whether we be afflicted, *it is* for your consolation."

Here the A.V. supplies the verb substantive. It is better to repeat the verb "[*we are afflicted*] for your consolation."

2 Cor. iii. 11.—"For if that which is done away *was* glorious, much more that which remaineth *is* glorious."

Here the two words *διὰ δόξης* (*dia doxees*), *by means of glory*, and *ἐν δόξῃ* (*en doxee*), *in glory*, are both translated by the same word, "glorious," while the verb substantive ("*was*" and "*is*") is thus necessarily, though incorrectly, supplied. The R.V. renders the verse, "For if that which passeth away (margin, *is being done away*) *was* with glory, much more that which remaineth *is* in glory."

But, if we repeat the verbs already used by the Holy Spirit, we can take the Greek literally:—"For if that which is done away [*is done away*] by glory (see verse 10), much more that which remaineth, [*remaineth*] in glory."

2 Cor. xii. 2.—"Such an one [*I knew*] caught up, etc."

The verb *ἁρπάξω* (*harpazō*) does not necessarily mean that the catching is "up," but rather "away." In Matt. xi. 12. John vi. 15. Acts xxiii. 10 it is rendered *take by force*. In Matt. xiii. 19. Acts viii. 39 it is *catch away*. In John x. 12 it is rendered "catch"; in John x. 28, 29, it is "pluck"; while in Jude 23 it is *pull*.

See also Ezek. viii. 3. Rev. i. 10. "Such an one [*I knew*] caught away:" and this either with reference to place or time, *i.e.*, caught away to some present place (Acts viii. 39, 40), or to a vision of some future time (as in Ezek. viii. 3. Rev. i. 10; iv. 2, etc.).

Gal. ii. 7.—"The gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* [*committed*] unto Peter."

Gal. v. 17.—"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would."

Here the word *ἐπιθυμῶ* (*epithumēō*) is connected with *κατά* (*kata*), against, *i.e.*, *to desire that which is against, or contrary to*. The same

verb is used both of the flesh and of the spirit (*i.e.*, the new nature), and the *Ellipsis* of the verb with reference to the latter enables it to be used in its bad sense with regard to the flesh and in a good sense with regard to the spirit :—"For the flesh desires *that which is* against the spirit, and the spirit desires *that which is* against the flesh ; and these desires are contrary to one another, so that ye cannot do the things that ye would," *i.e.*, so that your new nature is hindered oftentimes in doing those good things that ye would, and, thank God, your old nature is also hindered from doing the things which it lusts after.

Eph. i. 13.—"In whom ye also *trusted*." Here the verb is repeated from verse 12 : but it seems rather that another verb should be repeated, from verse 11 : "In whom ye also were allotted as *God's own inheritance*," for it is the inheritance which is the subject of the context and not the matter of trusting.

The R.V. neither sees, nor supplies the *Ellipsis*, treating it as an *Anacoluthon* (*q.v.*).

Eph. iv. 22.—We must repeat from verse 17, "[*I say also*] that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts."

1 Thess. ii. 11.—"Ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children."

Here all three verbs are to be understood, *i.e.*, "as a father [*exhorteth*, and *comforteth*, and *chargeth*] his children." (See under *Polysyndeton*).

The R.V. better preserves the order of the Greek, supplying and treating the *Ellipsis* as absolute. "As ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, etc."

1 Thess. iv. 14.—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

R.V. :—"Even so them also that are fallen asleep in Jesus will God bring with him."

The two clauses of this verse, as they are thus translated, are so inconsequent that the passage has been a source of difficulty to many, and is practically unintelligible. When this is the case we must ask whether there is a figure employed, and, if so, what it is. Here it can be only the figure *Ellipsis*. But what are the omitted words, which if supplied will cause the passage to yield sense as to teaching, and completeness as to structure?

Before we can answer this question we must institute an enquiry into the usage of the word translated "even:" as this is the key that will open this lock, besides explaining and throwing light on many other passages. The word "even" here is *καί* (*kai*), and *καί* (*kai*) is the ordinary conjunction, *and*, which has two distinct senses, (1) *and*, (2) *also* or *even*. It is the latter of these with which we are now concerned. It is a matter of great importance that we should always know what is the word which it emphasizes. In the Greek, this is never in doubt.* But in English literature, including both the A.V. and the R.V., its usage is very inconsistent and defective. In the Greek, *καί*, when it means *also*, is always placed immediately BEFORE the word which it emphasizes; while in English usage it may be placed either before or after the word. When we add to this that both in the A.V. and R.V. it is often dissociated altogether from this word, the confusion and ambiguity can be imagined.

The word *καί* is used in the sense of *also* some 636 times in the New Testament.†

In 258 of these it is placed (in the A.V.) *after* the word.

In 275 it is placed *before* the word, or in connection with another word to which it does not belong.

In 60 places it is not translated at all.

In 43 places it is rendered *even*, and placed before the word.

Sometimes the A.V. and R.V. agree in this, and sometimes they differ.

Now, remembering that the English word "also" must immediately follow the word which it emphasizes, we ask what is that word here (1 Thess. iv. 14)? As the Greek stands, it reads, "If we believe that Jesus died and rose again, even so them which sleep in Jesus, GOD also will bring with him." But this yields no intelligible meaning. The hope that is mentioned in the second clause cannot be conditioned on our belief of the fact stated in the former clause.

But notice, before we proceed, that the preposition *διά* (*dia*), when it governs the genitive case, as it does here, denotes agency, and is rendered "by" 235 times, "through" 87 times, etc.; but "in" only 8 times. See its use in the very next chapter (1 Thess. v. 9), "We are appointed to obtain salvation by our Lord Jesus Christ" (*διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*); Rom. vii. 25, "I thank God through Jesus Christ

* Nor is it in the Hebrew, as the γ is always joined to and forms part of the word with which it is connected.

† See a pamphlet on the usage of the word "Also" in the New Testament, by the same author and publisher.

our Lord" (διὰ Ἰησοῦ Χριστοῦ); Rom. v. 9, "We shall be saved from wrath through him" (δι' αὐτοῦ). No wonder therefore that the R.V., while translating it here "in Jesus," says in the margin, "Greek, *through,*" and adds the alternative rendering, "*Will God through Jesus bring.*"

The one thought and subject is Resurrection, as the great and blessed hope of the Lord's people. The three clauses are perfectly balanced, as will be seen in the following structure of verse 14 :—

- | | | |
|---|----------------|------------------------------------|
| a | If we believe | (Belief) |
| | b | that Jesus died |
| | | (Death) |
| | c | and rose again, |
| | | (Resurrection) |
| a | In like manner | [<i>we believe</i>] also |
| | (Belief) | |
| | b | That them which are asleep |
| | | (Death) |
| | c | will God (by Jesus) bring with Him |
| | | [<i>from the dead</i>]. |
| | | (Resurrection). |

Here in *a* and *a* we have the statement of our *belief*, in *b* and *b* we have *death* (in *b* the death of Jesus, and in *b* the death of His saints), while in *c* and *c* we have *resurrection* (in *c* the resurrection of Jesus by God, and in *c* the resurrection of His people by God), but in an explanatory parenthesis it is explained that the Lord Jesus will be the agent, as the context goes on to show (see John v. 21 : xi. 25, 43). It was God who brought Jesus from the dead (Heb. xiii. 20). In like manner will He—by Jesus—bring His people from the dead.

Hence, we must repeat the verb "*we believe*" from the first clause : "If we believe that Jesus died and rose again, in like manner [*we believe*] also *that* God will, through Jesus, bring, with Him, them that are fallen asleep."

This is the scope of the passage, which immediately goes on to explain how this will be accomplished. We have the same hope presented in the same manner in Rom. vi. 5; viii. 11. 2 Cor. iv. 14, *viz.*, that Resurrection and Advent are the only hope of mourning saints.

Heb. iii. 15.—"While it is said, To-day, etc." (So R.V.). The Greek is "*ἐν τῷ λέγεσθαι, Σήμερον,*" "in (or by) its being said, To-day."

The simplest solution of this confessedly difficult passage is to repeat the exhortation from verse 13 : "[*As ye are exhorted*] by the saying, To-day, etc."

Heb. iv. 7.—"Again [*seeing*] he limiteth," from verse 6.

Heb. iv. 10.—"For he that hath entered into his rest, he himself also hath rested from his works, as God [*rested*] from his."

Heb. vii. 8.—“And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.”

The reference is clearly to Melchisedec, and it is not testified of him that he now liveth. In Ps. cx. 4 it is testified of Christ, “Thou art a priest for ever after the order of Melchisedec.” That which marked “the order of Melchisedec” as being different from “the order of Aaron” was the fact that the days of Aaron’s order of priesthood began at 30 years of age, and ended at the age of 50 years, whereas the days of Melchisedec’s had neither such a beginning nor such a limitation: his priesthood had “neither beginning of days nor end of life,” but he remained a priest continually, *i.e.*, all his life (vii. 3). *εἰς τὸ διηνεκές* (*eis to dieenekes*) means for a continuance, the duration being determined by the nature of the context.

In chap. vii. 1 it must mean that Melchisedec remained a priest all his life; in chap. x. 1 it must mean that the sacrifices were continually offered until the end of the Mosaic dispensation; in x. 12 it means that the one sacrifice of Christ is efficacious in perpetuity (or, with Macknight, that Christ offered only one sacrifice during His whole life); while in chap. x. 14 it means that the perfection arising from this sacrifice is limited only by the life of those who are sanctified.

Hence, here in vii. 8 the *Ellipsis* may be thus supplied:—“And here men that die receive tithes; but there [*a man received them*] of whom it is testified that he lived [*a priest all his life.*]”*

As Melchisedec was a priest all the days of his life, and his was a mortal life; so Christ was a Priest after the same order; and therefore, as His life is eternal, and has no limit, His priesthood (unlike that of Aaron’s) must also be without limit, and He is “a priest for ever.”

Heb. xii. 25.—“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that *speaketh* from heaven.” Here the words are correctly repeated from what precedes.

2 Pet. i. 19.—“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in

* The present tense is here (as is often the case) put (by the figure of *Enallage* (*q.v.*), or “Exchange”) for the preterite as in Acts ix. 26), not believing that he is a disciple (*i.e.*, was); Heb. vii. 3, he remaineth (*i.e.*, remained); Mark v. 15, they come and see (*i.e.*, came and saw); John i. 29, John seeth (*i.e.*, saw), John i. 46, Philip findeth and saith (*i.e.*, found and said); John ix. 13, they bring him (*i.e.*, they brought), etc., etc. In all such cases the figure of *Enallage* marks the action which is thus emphasized.

a dark place, until the day dawn, and the day star arise; [*taking heed, I say*] in your hearts."

It cannot be that we are to take heed until we are illuminated by God's Spirit, or until we are converted! but that we are to take heed to the word of prophecy in our hearts; for it is like a light shining in a dark place. A light is for our eyes to see, and for our feet to use, but the prophetic word is for our hearts to be exercised with. This is contrary to popular theology. This word declares that the world is the "dark place," and prophecy is the only light we have in it, to which we do well that we take heed. Popular theology says that prophecy is the "dark place," and we "do well" to avoid it!

1 John iii. 10.—"Whosoever doeth not righteousness is not [*born*] of God," from verse 9. So also verse 12, "Not as Cain, *who* was [*born*] of that wicked one." Also verse 19, "We know that we are [*born*] of the truth."

2 John 2.—"[*Loving you*] for the truth's sake," from verse 1.

2 John 12.—"Having many things to write unto you, I would not *write* with paper and ink."

Rev. xix. 10.—"And I fell at his feet to worship him. And he said unto me, See *thou do it not*," i.e., "See [*thou worship me*] not."

(c) Where an omitted PARTICLE is to be repeated from the preceding clause.

(i.) Negatives.

The negative is frequently omitted; and is generally supplied in the A.V. and R.V.

Deut. xxxiii. 6.—"Let Reuben live, and not die; and let *not* his men be few."

1 Sam. ii. 3.—"Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth."

1 Kings ii. 9.—"Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."

This has been a favourite text with "those that oppose themselves" (2 Tim. ii. 25). Misunderstanding the phrase, where David is called "a man after God's own heart" (as though it referred to David's *character*, instead of to David's *calling*, being *chosen* by God and not, as Saul was, by *man*), infidels have pointed to 1 Kings ii. 9 to show David's faithless and bloodthirsty character! But if, as in so

many other cases, we repeat the negative from the preceding clause, there is no such difficulty: "but his hoar head bring thou [*not*] down to the grave with blood."

True, Solomon did put Shimei to death, but this was for quite another reason, and as Solomon said, Shimei's blood was upon his own head (verse 37).

Thus the passage is brought into agreement with David's oath to Shimei, which is repeated in immediate connection with this verse (verse 8 from 2 Sam. xix. 23).

Ps. ix. 18.—"For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever."

Here the negative is supplied by the A.V. in italics.

Ps. xxxviii. 1.—"O LORD, rebuke me not in thy wrath: and chasten me [*not*] in thy hot displeasure."

Ps. lxxv. 5.—"Lift not up your horn on high: speak *not with* a stiff neck."

Here the negative is supplied, as it is in many passages.

Prov. xxv. 27.—"*It is* not good to eat much honey: so *for men* to search their own glory *is not* glory."

Isa. xxxviii. 18.—"For the grave cannot praise thee, death can *not* celebrate thee."

It is open to question whether

Gen. ii. 6 is one of these cases. The three verses 4-6 describe the condition of the earth before the creation of man (verse 7), and before the plants and herbs of the field grew. (Compare verses 4 and 9). Then three negative reasons are given why these did not grow:—(1) "For (וְ) the LORD God had not (לֹא) caused it to rain upon the earth, (2) and (וְ) there was a man nowhere (אִישׁ) to till the ground, (3) and (וְ) [*no*] mist went up to water the whole face of the ground."

(ii.) Interrogatives.

לָמָּה (lammah). *Why?*

Ps. ii. 1, 2.—"Why do the heathen rage, and [*why do*] the people imagine a vain thing? [*Why do*] the kings of the earth set themselves, and [*why do*] the rulers take counsel together?"

Ps. x. 1.—Here the A.V. repeats it: "Why (לָמָּה) standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?"

כַּמֶּה (kammah). *How oft?*

Job xxi. 17.—"How oft is the candle of the wicked put out! and *how oft* cometh their destruction upon them!" Here the words "*how*

oft” are correctly repeated in the A.V. But why not repeat them also in the following sentences, instead of supplying the word “*God*,” and translate thus: “ [*How oft*] He distributeth sorrows in His anger! [*How oft*] are they as stubble before the wind, and as chaff that the storm carrieth away! [*How oft*] God layeth up calamity for his (*i.e.*, the wicked man’s) children.* He recompenseth him and he shall know it; his eyes shall see his destruction, and he shall drink the wrath of the Almighty.”

אֵיךְ (*eykh*). *How?*

Ps. lxxiii. 19.—“How are they brought into desolation, as in a moment! they are utterly consumed with terrors.” But it is better to repeat the word “*how*” :—“*How* are they utterly consumed with terror!”

אֵיכָה (*eykah*). *How!*

An exclamation of pain and grief “*How!*” This gives its title to the book of Lamentations in the Hebrew Canon† “*Eykah*.”

Three prophets use this word of Israel :—Moses uses it of Israel in his glory and *pride* (Deut. i. 12) : Isaiah, of Jerusalem in her *dissipation* (Isa. i. 21) : and Jeremiah, of Jerusalem in her *desolation* (Lam. i. 1, etc.).

Hence, the word very frequently occurs in the book of Lamentations; and its *Ellipsis* or omission is frequently to be supplied by repetition. In many cases this is done in the A.V. Note, for example :—

Lam. i. 1, 2.—“How doth the city sit solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, and princess among the provinces, *how* is she become tributary! 2. [*How*] she weepeth sore in the night,” etc. 3. [*How*] is Judah gone into captivity . . . 4. [*How*] the ways of Zion do mourn.”

See also ii. 1, 2, etc.; iv. 1, 4, 8, 10.

מָה (*mah*). *How!*

Joel i. 18.—“How (מָה) do the beasts groan! [*How*] are the herds of cattle perplexed!”

אֵדְ-כַּיָּן (*ad-meh*). *How long?*

Ps. iv. 3.—“O ye sons of men, how long will ye turn my glory into shame? *how long* will ye love vanity?”

* The R.V., missing the proper *Ellipsis*, arbitrarily introduces the words “*Ye say, God layeth up iniquity for his children*,” taking the words as the words of the wicked man instead of the children!

† The title in the English Version is from the Latin Vulgate. See *The Names and Order of the Books of the Old Testament*, by the same author and publisher.

Here the interrogative is repeated, but why not repeat it again instead of supplying the word "and"? Thus:—" [*How long*] will ye seek after leasing?"

Ps. lxxxix. 46.—"How long, LORD? wilt thou hide thyself for ever? [*How long, Lord*] shall thy wrath burn like fire?"

יִדְּמָהּ (ad-mahthai). *How long?*

Ps. xciv. 3, 4.—"Lord, how long shall the wicked, how long shall the wicked triumph? *How long* shall they utter and speak hard things? [*How long*] shall all the workers of iniquity boast themselves?"

- (d) Where the omission of CONNECTED WORDS is to be supplied by repeating them out of a preceding clause.

This form of Ellipsis, though it is very clear, is not always supplied in the A.V.

Num. xxvi. 3, 4.—"And Moses . . spake . . saying, *Take the sum of the people*, from twenty years old and upward," which words are correctly repeated from verse 2.

Josh. xxiv. 19.—"And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God," etc.

The words must be supplied from verses 14-16: see also verses 20, 23. Thus:—"Ye cannot serve the LORD [*unless ye put away your idols*], for he *is* a holy God," etc.

Ps. lxxxiv. 3.—"Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King and my God."

There is evidently a figure here: for in what way could birds build nests and lay young in the altars of God? The one was covered over with brazen plates, with fires perpetually burning and sacrifices continually being offered upon it; the other was overlaid with gold, and was within the Holy Place! The question therefore is, What is the kind of figure here? It is the figure of *Ellipsis*, which the A.V. and R.V. have made worse by inserting the word "*even*" (the A.V. in italic type, the R.V. in Roman). It must be correctly supplied by repeating the words from the preceding clause: "*so hath my soul found thy altars, O LORD of hosts,*" *i.e.*, as the birds find, and love, and use their house, *so I find and love Thy house, my King and my God.*

If we observe the *structure* of the passage,* we see how this supply of the Ellipsis is necessitated :—

- a | 1. How amiable *are* thy tabernacles, O LORD of hosts !
 b | 2. My soul longeth, yea, even fainteth for the courts of the
 | LORD : my heart and my flesh crieth out for the living God.
 c | 3. Yea, the sparrow hath found an house,
 c | and the swallow a nest for herself, where she may lay
 | her young,
 b | *even* thine altars, O LORD of hosts, my King and my God.
 a | 4. Blessed *are* they that dwell in thy house : they will be still
 | praising thee. Selah.

This structure at once puts *c* and *c* practically in a parenthesis, and *b* and *b* may be read on literally and connectedly without a break, and without any apparent Ellipsis; thus :—

- b | 2. My soul longeth, yea, even fainteth for the courts of the
 | LORD : my heart and my flesh crieth out for the living God,
 b | *even* thine altars, O LORD of hosts, my King and my God.

But *b* read after *c* must have the Ellipsis supplied :—“The sparrow hath found an house, and the swallow a nest for herself . . . [so have I found] thine altars, O LORD of hosts.”

Prov. xxi. 1.—“The king’s heart *is* in the hand of the LORD, as the rivers of water : he turneth it whithersoever he will.”

Here the second sentence is manifestly incomplete. There is a subject, but there is no verb, and no object, as will be seen if we present it in this way :—

<i>Subject.</i>	<i>Verb.</i>	<i>Object.</i>
The King’s heart	is	in the hand of the LORD.
as the rivers of water

It is clear from this that we have to supply both the verb and the predicate in the latter sentence. What they are to be will be seen more clearly when we translate the other words more correctly.

The expression “rivers of water” is in the Hebrew פְּלָגִים מַיִם (*palgey mayim*). *Palgey* means *divisions of*, and is the plural construct of פָּלַג (palag), to divide.† The name of the Patriarch Peleg (*i.e.*, *division*) was so called “because in his days, was the earth

* See *Key to the Psalms*, p. 79. Edited by the same author.

† פָּלַג (palag), to divide, occurs only in Gen. x. 25. 1 Chron. i. 19. “In his days was the earth divided.” Job xxxviii. 25, “Who hath divided a watercourse,” and Ps. lv. 9. “Destroy their tongues and divide them.”

divided" (Gen. x. 25). The term *palgey mayim** is the technical term for the little channels, or gullies, of water which *divide* the Eastern garden into small squares of about 12 feet each, for purposes of irrigation. Hence the word is used for any little channel by which the water is distributed or *divided*, especially the channels which divide-up a garden. It is used also of the trickling of tears. In Ps. i. 3, the man who meditates in the law of God is like a tree planted by the *palgey mayim, i.e.*, in a garden, where it will have a sure supply of water and the constant care of the gardener! Not left out in the plain to shift for itself; to thrive if it gets water, and to die if it does not!

These little channels were filled by the gardener with water from the spring, or well, or fountain, which every Eastern garden must possess; and then the water was sent first into one channel, then into another, by the simple movement of his foot: "the land whither thou goest in to possess it, is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs" (Deut. xi. 10). The gardener did not deign to use a tool, or to stoop down and use his hands. By simply moving the foot he dammed up one little stream, or by a similar movement he released the water in another.

Now we are able to supply the *Ellipsis* correctly in this verse:—

"The king's heart is in the hand of the LORD as the *palgey mayim* [*are in the hand of the gardener*]: He turneth it whithersoever He will."

To an Eastern mind this would be perfectly clear without the supply of the *Ellipsis*. Just as in England the expression, "A coach and four" is perfectly clear, and the supply of the *Ellipsis* "horses" is wholly unnecessary. But an Esquimaux or a South Sea Islander, or an Arab, would ask, "A coach and four what?" It would be unintelligible to him, while with us it needs no explanation.

*The word is used of any very small artificial channel. The following are all the occurrences:—

- Job xxix. 6. The rock poured me out *rivers* of oil.
 Ps. i. 3. Like a tree planted by *the rivers* of water.
 Ps. xlvi. 4. A river *the streams* whereof shall make glad.
 Ps. lxxv. 9. Enrichest it with *the river* of God.
 Ps. cxix. 136. *Rivers* of waters run down mine eyes.
 Prov. v. 16. (And) *rivers* of waters in the streets.
 Isa. xxx. 25. *Rivers* and streams of waters.
 Isa. xxxii. 2. As *rivers* of water in a dry place.
 Lam. iii. 48. Mine eye runneth down with *rivers* of water.

So when we learn and understand the customs and peculiarities of the East we can often supply the *Ellipsis* from such knowledge, as Easterns would supply it naturally.

The teaching of the passage then is that just as the little channels of water in a garden are turned about by the gardener by the simple movement of his foot, so the king's heart is as easily turned about by the LORD, "whithersoever He wills."

Oh how full of comfort for ourselves, for our friends, for our children, to know this, and to be assured of it! "On that night could not the king sleep" (Est. vi. 1). A sleepless night! The king's heart turned—the law of the Medes and Persians reversed—and Israel delivered. Oh how simple! Let us never again limit His almighty power—for it is almighty power that is required to turn the heart of man. We know how difficult it is to convince even a friend on the simplest matter of fact. But let us remember that the heart of even an Eastern despot is as easily turned by the LORD's mighty hand as the *palgai mayim* are turned by the simple movement of a gardener's foot.

Job iii. 23.—"Why is light given to a man whose way is hid, and whom God hath hedged in?"

Here the words, "why is light given," are correctly repeated from verse 20. This expression about giving light is similar to that of "seeing the sun" (vi. 5, and vii. 5). Both are idioms (*q.v.*) for living or being alive, as is clear from verses 20, 21. "Wherefore is light given," *i.e.*, why is life prolonged, in the case of those who are in misery and long for death?

The latter part of the verse may be cleared by noting that the word "hid," as applied to "a way," differs from that in Ps. ii. 12. In Ps. ii. 12 אָבַד (*avad*) is to lose a way which is already known. Here, it is סָתַר (*sathar*) which implies that the way is not known at all. It hides itself. In this case God has hidden it and it cannot be found.

What good is life, Job complains, to a man if God has completely covered up the way? The word סָתַק (*sakak*), rendered "hedged in," refers to the way, not to the man, and means, not "hedged in," but covered up (see xxxviii. 8). It is not the same word as i. 10 (which is שָׂוָה (*sook*), to hedge in), nor as xix. 8, as indicated in the margin (which is גָּדַר (*gadar*) to fence up).

Ecc. vii. 11, 12 has evidently given some trouble, as is clear from the italics in Text and margin both of A.V. and R.V.

"Wisdom is good with an inheritance: and by it there is profit to them that see the sun." Margin, "as good as an inheritance, yea, better too."

The R.V. reads :—"Wisdom is as good as an inheritance: yea, more excellent is it for them that see the sun." Margin, "*is good together with an inheritance: and profitable unto them,*" etc.

We must take *im* (with, in its idea of accompaniment, in common with, i.e., like or as (see Gen. xviii. 23, 25. Job iii. 14, 15; ix. 26; xxi. 8; xl. 15. Ps. lxxiii. 5, 25; cxliii. 7. Ecc. ii. 16), and translate :—

"Wisdom is good, as an inheritance *is good*, and more excellent to them that see the sun" (i.e., for living men, see above under Job iii. 23). For *to be* in (א, *b*, which is ignored by A.V. and R.V.) the shelter (זל, *tsel*, Gen. xix. 8; Num. xiv. 9; Ps. xvii. 9) of wisdom [*is more excellent than to be*] under the shelter (א) of money; and the advantage of wisdom *is* that wisdom preserveth the life of them that possess it."

That is to say, briefly, wisdom is good: and money is good, but wisdom has this advantage over money; it can preserve life, while an inheritance or money cannot.

Zech. xiv. 18.—The verse reads in the Hebrew (see margin) :—"And if the family of Egypt go not up, and come not, not upon them there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles."

Here, there is evidently a figure: because, read with verse 17, there is not only no sense, but quite an opposite sense to that which is clearly intended. Our duty is to ask, What is the figure? For we are not at liberty to suggest an alteration of the Text, or to make even a free translation of it. The R.V. resorts to the easy method of suggesting in the margin: "The text is probably corrupt." This is a very common practice of commentators! It never seems to enter their heads that the difficulty lies with themselves. It would have been more becoming to have said, "Our understandings are probably at fault"! The R.V. arbitrarily inserts words, as does the A.V., and even then both Versions fail to make sense.

The A.V. says: "That *have* no rain" (marg., "*upon whom* there is not").

The R.V.: "Neither *shall it be* upon them" (marg., "*shall there not be upon them the plague?*" etc.).

The Ellipsis is correctly and simply supplied by repeating "there shall be no rain" from the preceding clause: which, describing millennial days, says :—

"Whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them

shall be no rain. And if the family of Egypt go not up, and come not, not upon them [*shall there be no rain*];* there shall be the plague, [*aforesaid*, verse 12] wherewith the LORD will smite the heathen that come not up to the feast of tabernacles."

Matt. ii. 10.—"When they saw the star, they rejoiced with exceeding great joy:" *i.e.*, "When they saw the star [*standing over where the young child was*], they rejoiced." The words are to be repeated from verse 9.

Matt. xiii. 32.—"Which indeed is the least of all seeds [*which a man takes and sows in a field*];" from verse 31; *i.e.*, not the least, absolutely, but relatively, as to those seeds which are usually sown in the field.

Mark v. 23.—"And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed."

Here the A.V. adds: "*I pray thee*," but it is better to repeat the verb from the beginning of the verse, and then we may take the other words literally:—"I beseech thee earnestly that having come thou wouldest lay on her thy hands," etc.

John i. 18.—"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*." Here the sense is to be completed by repeating the words from the preceding clause, thus: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath [*seen God, and*] declared [*the Father*]."

John ix. 3.—Here the *Ellipsis* is to be supplied from verse 2. "Neither hath this man sinned, nor his parents [*that he should be born blind*]: but that the works of God should be made manifest in him." See below (page 107).

Rom. iv. 12.—"And the father of circumcision to them who are not of the circumcision," etc.

Here the words are to be repeated from the preceding clause:—"And the father of the circumcision [*that righteousness might be imputed*] to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised."

* Because Egypt has no rain, as it is, and is therefore thus excepted here.

Rom. v. 3.—“And not only *so*, but we glory in tribulations also,” *i.e.*, “And not only do we [*rejoice in hope of the glory of God*], but we glory also in tribulations.”*

Rom. v. 11.—“And not only *so* :” *i.e.*, “And not only [*are we saved from wrath through him*], but we also † joy in God [*as our God*] through our Lord Jesus Christ, by whom we have now received the reconciliation.”

It is at this point that the great doctrinal portion of Romans divides into two portions. It runs from i. 16 to viii. 39. Up to v. 11 the subject is “sins”: from verse 12 it is “sin.” Up to this point the subject is the products of the old nature: from this point it is the old nature itself. Up to v. 11 it is the fruits of the old tree: from v. 12 it is the old tree itself. Up to this point we are considered as “in the flesh”: from this point we are considered as “not in the flesh,” but the flesh is in us. †

Rom. vii. 7.—“What shall we say then? [*that*] the law [*is*] sin? God forbid! Nay, I had not known sin but by (or through) the law; for I had not known lust [*to be sin*] except the law had said, Thou shalt not covet. But [*I say that*] (from verse 7) sin taking occasion by the commandment, wrought in me all manner of concupiscence (*or desire*). For without the law sin [*is*] dead.”

Rom. viii. 23.—“And not only *they*,” *i.e.*, “And not only [*every creature groaneth*], but ourselves also,” etc.

Rom. ix. 10.—“And not only *this*,” *i.e.*, “And not only [*was there that limitation of the promise to this son*], but when Rebecca also had conceived [*twins*] by one, *even* by our father Isaac . . . it was said unto her, The elder shall serve the younger.”

Rom. x. 8.—“But what saith it? The word is nigh thee, *even* in thy mouth and in thy heart: that is, the word of faith, which we preach [*is nigh thee*].”

1 Cor. xv. 42.—“So also *is* the resurrection of the dead.” Here instead of using the verb substantive we must repeat the words from

* In the Greek the emphasis is on the verb “glory.” “We GLORY also in tribulations,” *i.e.*, we not only have them like all other people, but by grace we are able to glory in them. For the usage of the word “also” see page 90.

† In the Greek the emphasis is on the word “joy.” “We JOY also in God.” See a pamphlet on the biblical usage of the word *Also*, by the same author and publisher.

‡ See further, on this, a series of articles in *Things to Come* commencing September, 1898.

verses 37 and 41, and then we can preserve the proper emphasis shown by the position of *καί* "also" :—" So the RESURRECTION also of the dead [*is with a different body*]." This preserves the harmony of the whole argument.

2 Cor. viii. 19.—" And not *that* only," *i.e.*, " And not only [*is his praise throughout all the churches*], but he was chosen* also of the churches to travel with us with this grace (or gift)," etc.

Col. iii. 4.—" When Christ, *who is* our life, shall appear." It is a question whether this *Ellipsis* should be supplied (as in A.V. and R.V.) by the verb substantive, or whether the words should be repeated from the preceding verse, " When Christ, [*with whom*] our life [*is hid*], shall appear, then shall ye also appear with him in glory." Many ancient MSS., with Lachmann (margin), Tischendorf, Tregelles, R.V. margin, read " your life."

2 Tim. i. 7.—" For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Here, by way of contrast, the words are to be repeated in the second clause: " but [*God hath given to us the spirit*] of power, and of love, and of a sound mind."

More properly it should be " a " spirit, not " the spirit," and the fact that a noun is used (by the figure of *Enallage*, *q.v.*) instead of an adjective, shows us that the emphasis is to be placed on the adjective. " a COWARDLY spirit," πνεῦμα δειλίας (*pneuma deilias*); δειλιά (*deilia*), means *timidity, fearfulness, cowardice*, and always in a bad sense (see the verb δειλιάω (*deiliaō*), John xiv. 27. The adjective, Matt. viii. 26. Mark iv. 40. Rev. xxi. 8).

1 John ii. 19.—Here the *Ellipsis* is correctly supplied in the A.V., " *they went out*."

1 John v. 15.—" And if we know that he hear us, whatsoever we ask [*according to his will*], we know that we have the petitions that we desired of him."

Here the words, " *according to His will*," are to be supplied from the preceding verse.

2. Where the omitted word is to be supplied out of a SUCCEEDING Clause.

Josh. iii. 3.—" When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it [*going before*], then ye shall remove from your place, and go after it."

* In the Greek the emphasis is on the word " chosen " :—" CHOSEN also."

Here the words "going before" are necessitated, and are to be supplied from the words that follow—"go after."

Judges xvi. 13, 14.—"If thou weavest the seven locks of my head with the web, [*and fastenest them with a pin in the beam* (from verse 14), *then shall I be weak and be as another man* (from verses 7 and 11)]: and she fastened *it* with the pin, etc." The Arabic and Vulgate Versions supply these words to complete the sense. See Appendix C. *Homæoteleuton*, where it is shown that this is not really an *Ellipsis*, but an ancient omission on the part of some scribe.

I Sam. xvi. 7.—"The LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance (Heb. *on the eyes*), but the LORD looketh on the heart."

Here the verb "seeth" is correctly repeated from the succeeding clause. It is not necessary to repeat "the LORD," though it is true, and greatly beautifies the English. It may be simply "for *it is* not as man seeth," or, "for *I see* not as man seeth," which comes to the same thing.

I Kings iii. 12.—"Lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee," *i.e., among the kings*, which words follow in verse 13. See also, x. 23.

I Kings xiv. 15.—"For the LORD shall smite Israel, [*shaking him*] as a reed is shaken in the water."

I Chron. iv. 7.—"And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan, [*and Coz*]" : supply from verse 8.

So, at the end of verse 13 supply "*Meonothai*" from verse 14.

Also, in chap. vi., at end of verse 27, supply "*Samuel his son*" from verse 28.*

In chap. vii. at end of verse 18 supply "*and Shemidah*" from verse 19.

In chap. viii. at end of verse 7 add "*and Shaharaim*" from verse 8.

* In this verse there is a strange confusion. Samuel or Shemuel's firstborn was Joel, see verse 33. Vashni (וַשְׁנִי) is not a proper name, but means "the second." And the verse reads, "And the sons of Samuel, the firstborn [*Joel*, verse 33], the second Abiah." See 1 Sam. viii. 2, and see also above, page 5.

In chap. xxv. at end of verse 3 add "and Shimei" from verse 17, where he is named. In verse 3 only five out of the six are named. In the A.V. and R.V. Shimei's name is supplied in the margin.

Neh. v. 2.—"For there were that said, We, our sons, and our daughters, [being] many, [are mortgaged]," supply from verses 3, 4, 5.

Job xx. 17.—Here the word "floods" means, as in the margin and R.V., streaming or flowing, and belongs to the word "brooks." But it must be repeated also before the word rivers, thus:—"He shall not see the flowing rivers, the flowing brooks of honey and butter."

Job xxxviii. 19.—The *Ellipsis* is to be supplied thus:—"Where is the way [to the place where] light dwelleth? and as for darkness, where is the place thereof?"

Ps. xxxv. 16.—"With hypocritical mockers in feasts," *i.e.*, repeating the latter words of the former sentence.

"With hypocrites [at feasts], mocking at the feast," *i.e.*, like parasites who, for the sake of their belly, flatter others.

Prov. xiii. 1.—"A wise son heareth his father's instruction: but a scorner heareth not rebuke." Here the *Ellipsis* is plain, and is correctly supplied in the A.V.

Isa. xix. 11.—"How say ye unto [the wise] Pharaoh, I am the son of the wise?" etc.

Isa. xxxi. 5.—"As birds flying, so will the LORD of hosts defend Jerusalem."

Here the word "birds" is feminine. It refers therefore to female birds, and to maternal love: "As mother-birds fluttering (see Deut. xxxii. 11), or as fluttering birds [defend their young (from the next clause)] so will the LORD of hosts defend Jerusalem."

One of the words for defend is פָּסַח, (*pahsök*), from פָּסַח (*pasak*), *Passover*. פָּסַח (*pasak*) means primarily to halt (see Isa. xxxv. 6. Lev. xxi. 18. 2 Sam. iv. 4). So 1 Kings xviii. 21, "How long halt ye (פָּסַחִים) between two opinions?" Heb., as birds hop backwards and forwards on two boughs. Hence in Ex. xii. 13, it is not "when I see the blood, I will pass over you;" but, it is אֲפָסַח אֶתְכֶם, "I will halt or stop at you, and the plague shall not be upon you," *i.e.*, Jehovah will stop or halt at (עַד) the door and not suffer the destroyer to enter. So the precious blood of Christ stops the hand of justice, and is a perfect defence to the sinner who is sheltered by it.

Hab. ii. 3.—“For the vision [*is deferred*] for an appointed time,” which word is clearly implied in the following sentence. See also Mal. i. 10.

Luke i. 17.—“And [*the hearts of the*] disobedient to the wisdom of the just.”

Luke xxii. 36.—The Greek reads, “He that hath not, let him sell his garment and buy a sword.” Here the A.V. boldly, correctly, and idiomatically supplies the *Ellipsis* in the first member from the following sentence:—“He that hath no sword, let him sell his garment and buy one” (see on Luke xxii. 37 above).

John vi. 32.—“Moses gave you not that bread from heaven,” *i.e.*, “that [*true*] bread,” from the succeeding clause: “But my Father giveth you the true bread from heaven.”

John vi. 35.—“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” The exquisite English of this can never be improved. As an idiomatic version it is perfect. The R.V. in attempting a more literal translation is very lame: “not hunger” and “never thirst.” If we are to be literal, we must supply the *Ellipsis* by repeating the word *πάνποτε* (*pōpote*), *at any time*, from the end of the verse. Both Versions practically ignore it by including it in the word “never.”

“He that cometh to me shall in no wise hunger [*at any time*]; and he that believeth on me shall in no wise thirst at any time,” *i.e.*, “never,” as expressed thus in both sentences in the A.V.

It is very instructive to note that the negative here is most emphatic, a doubled negative, which signifies, *by no means, in no wise, in no case*; and it is very solemn to notice that whenever it was used by man, man was never able to make good his asseveration, *e.g.*, *Peter*, in Matt. xvi. 22, said, “This shall not be unto thee,” but it was. Again in xxvi. 35 he said, “Yet will I not deny thee,” and in Mark xiv. 31, “I will not deny thee in any wise,” but Peter did deny the Lord Jesus! *His enemies*, in John xi. 56, declared, “He will not come to the feast,” but He did! *Peter*, in John xiii. 8, declared, “Thou shalt never wash my feet,” but Jesus did! *Thomas*, in John xx. 25, declared, “I will not believe,” but he did, and that without fulfilling his condition!* On the other hand, how sure, how true, how certain are the declarations of the Lord Jesus when made with this same positiveness. Among others note:—

* In all this we have a solemn warning to let our yea be yea, and our nay nay (Matt. v. 37).

- Matt. v. 18. "One jot or one tittle shall *in no wise* pass from the law till all be fulfilled."
 Matt. v. 20. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall *in no case* enter into the kingdom of heaven."
 Luke xxii. 34. "The cock shall *not* crow this day." John xiii. 38.
 John vi. 37. "Him that cometh unto me, I will *in no wise* cast out," *i.e.*, no never, no never cast out.
 Heb. viii. 12. "Their sins and their iniquities will I remember *no more*," *i.e.*, in no wise will I remember any more.
 Heb. xiii. 5. "I will *never* leave thee nor forsake thee."
 1 Pet. ii. 6. "He that believeth on him shall *not* be confounded."*

John ix. 2.—"And his disciples asked him, saying, Master, who did sin, this man [*that he is blind*], or his parents, that he was born blind?" (See above, page 101).

John xii. 25.—"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Here two expressions are to be repeated from the latter clause, in the former:—"He that loveth his life [*in this world*] shall lose it [*unto eternity*]."

Acts ii. 3.—"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them," *i.e.*, the Holy Spirit, as is clear from the next verse.

The verse may be rendered:—"And there appeared unto them, distributed, tongues like as of fire; and he [*the Holy Ghost*] sat (or dwelt) upon each of them." The tongues were not divided into two parts, as suggested by the popular term "cloven tongues," but they were divided, or distributed, among the Twelve.

Acts vii. 59.—"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

The Greek reads, "calling upon and saying." There is evidently an *Ellipsis* after the verb "calling upon," which the A.V. supplies with the word "God." The R.V. supplies the word "Lord."

The meaning is clear, that Stephen being full of the Holy Ghost addressed his prayer to Christ, and his words were "Lord Jesus, receive my spirit." Both words must therefore be repeated thus:—"calling

* For other examples see John iv. 14; viii. 12; x. 28. Rom. iv. 8. 1 Thess. iv. 15; v. 3. Heb. x. 17. 2 Pet. i. 10. Rev. iii. 12, etc.

All these are the immutable promises and purposes of the living God, and though we are to "cease from man, whose breath is in his nostrils," the word of the Lord endureth for ever. See further under the figure called *Repeated Negation*, below.

upon the Lord Jesus and saying [*Lord Jesus*] receive my spirit." By this *Ellipsis* the emphasis is thrown on the act of invocation and shows that this act of prayer was addressed to the Lord Jesus, *i.e.*, Lord, *who art* Jesus: or, Jesus *who art* the Lord.

Where two substantives are placed together in the same gender, number and case, the latter is in apposition to, and is explanatory of the former; or, there is an *Ellipsis* of the words of explanation, "that is to say," or "that is." Sometimes this is supplied by the A.V. and sometimes it is not. See Deut. xxii. 28, "a damsel *that is* a virgin." Judges xi. 1, margin, "*a woman an harlot.*" Gen. xiii. 8, margin, "*men brethren.*" Num. xxxii. 14, "an increase of sinful men," the Hebrew reads:—"an increase of men *who are* sinners." Matt. xviii. 23, "a certain King"; Greek, "a man *that is* a King," as in xx. 1, where the *Ellipsis* is supplied, "a man *that is* an householder." Luke ii. 15, margin, xxiv. 19, "a prophet"; Greek, "a man *that is* a prophet." Acts ii. 29, "men *and* brethren"; Greek, "Men *who are* brethren," and verse 22, "men of Israel"; Greek, "men who are Israelites." So here, Acts vii. 59, "Lord, *who art* Jesus"—compare Rev. xxii. 20.

Rom. ii. 12.—"For as many as have sinned without law, shall perish also without [*being judged by*] law: and as many as have sinned in the law (or under law) shall be judged by the law."

Rom. ii. 28, 29 is an elliptical passage in the Greek, which the A.V. covers by a free translation.

Adhering to the order and literal meaning of the words in the original, we must translate and supply as follows:—

"For not he that [*is a Jew*] outwardly, is a Jew, neither that which [*is circumcision*] outwardly in the flesh, is circumcision; but he that [*is a Jew*] inwardly, is a Jew, and circumcision of heart in the spirit and not in the letter [*is circumcision*]."

Rom. iv. 13.—This verse is translated very freely in the A.V. Following the R.V., we may supply the *Ellipsis* from the end of the verse, which it has missed:—"For not through [*righteousness of*] law was the promise [*made*] to Abraham, or to his seed, that he should be the heir of the world, but through righteousness of faith."

Rom. v. 16.—"Also not as [*the judgment or sentence came*] through one that sinned [*is*] the free gift: for the judgment (*κρίμα*) [*was*] after one [*transgression*] unto condemnation (*κατάκριμα*); but the free gift is after many offences unto δικαίωμα (*i.e.*, a righteous acquittal)." (See below, page 111).

N.B.—It is not *δικαιοσύνη* (*dikaïosunee*) which is the attribute of righteousness; nor is it *δικαίωσις* (*dikaïōsis*) which is the act of the Judge in justifying; but it is *δικαίωμα* (*dikaïōma*) which is the outcome of the act, the just thing done.

1 Cor. i. 26, 27.—“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called*, but God hath chosen the foolish things of the world to confound the wise,” etc.

Here the words “*are called*” are repeated from the preceding clause, but “*are chosen*,” *i.e.*, to confound, etc., might be supplied from the succeeding clause. (See above page 58).

1 Cor. v. 4, 5.—We must supply in verse 4 the verb “to deliver” from verse 5:—

“[*To deliver*] in the name of our Lord Jesus Christ (ye, and my spirit, being gathered together, with the power of our Lord Jesus Christ), to deliver [*I say*] such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”

1 Cor. vi. 12.—“All [*meats* (from verse 13)] are lawful unto me [*to eat*], but all are not profitable; (see x. 33) all [*meats*] are lawful for me [*to eat*], but I will not be brought under the power of any [*meat*]. Compare x. 23.

1 Cor. xiv. 22.—“But prophesying [*is for a sign* (from previous sentence)] not for them that believe not, but for them which believe.”

1 Cor. xv. 47.—“The first man *is* of the earth, earthy: the second man, the Lord from heaven, [*is heavenly* (from verse 48).” See above on Acts vii. 59, as to these two nouns, “the second man [*who is*] the Lord.”

2 Cor. v. 10.—“That every one may receive the things *done* in his body, according to that he hath done, whether good or bad.”

Here the verb “*done*” is correctly supplied from the succeeding clause.

Eph. ii. 1.—There is evidently an *Ellipsis* in this verse; which has been variously supplied by translators; the usual mode being to supply the words from a succeeding clause (verse 5) as in the A.V. So in the R.V., “did he quicken.” But it is worth consideration whether it may not be supplied from i. 19, 20, “the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead . . . and you [*when you were raised in Him, and quickened with Him*] were dead in trespasses and sins,” etc.

It may also be supplied by repeating the verb from i. 23, "Which is his body, the fulness of him which filleth all [*his saints*] with all [*spiritual gifts*]. And you [*hath he thus filled*] who were dead in trespasses and sins" (chap. ii. 1): καὶ ὑμᾶς ὄντας, "and you when ye were," must be compared with verse 5, καὶ ὄντας ἡμᾶς, "and we when we were." This points to the use of the verb "quicken" in each case.

Phil. iii. 13.—"Brethren, I count not myself to have apprehended [*the prize* (from verse 14)]: but *this* one thing I do, forgetting those things which are behind [*me*], and reaching forth unto those things which are before [*me*], etc."

2 Tim. i. 5.—"When I call to remembrance the unfeigned faith that is in thee."

There is no verb in the Greek, and the words *that is* should have been placed in italics. The Greek reads, "Taking remembrance of the unfeigned faith [*dwelling in thee* (from the succeeding clause)], which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that [*it dwelleth*] in thee also." Here it is repeated from the preceding clause.

Tit. ii. 2.—"That the aged men be sober, grave, etc." Supply the verb "*exhort*" from verse 6 here, and also in verses 4 and 9:—"[*Exhort*] that the aged men be sober, etc."

Heb. viii. 1.—"We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens," *i.e.*, "such a high priest [*as became us*]" (from vii. 26).

II. COMPLEX: WHERE BOTH CLAUSES ARE INVOLVED.

An abbreviated form of expression, in which an Ellipsis in the first of two members has to be supplied from the second, and *at the same time* an Ellipsis in the second member has to be supplied from the first.

Simple Ellipsis puts one member, and leaves the other to be inferred.

Complex Ellipsis puts two members, and implies two others, and these two are interchanged. Hence this figure has been called "*Semi-duplex Oratio*," *i.e.*, semi-double discourse.

1. Where SINGLE WORDS are involved.

Prov. x. 1.—"A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother."

Here the word "father" in the former clause is to be understood in the latter; and the word "mother" in the latter clause is to be understood in the former. For a wise son is a joy to a mother as well as to a father, and a foolish son is a heaviness to a father as well as to a mother.

See also chaps. xv. 20; xvii. 25; xxiii. 24; xxx. 17.

Matt. xxiii. 29.—"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous."

Here the word "build" refers also to the "sepulchres" of the latter clause; and the word "garnish" refers also to the word "tombs" of the former clause.

I.e., ye not only build the tombs of the prophets, but ye garnish them: ye not only garnish the sepulchres of the righteous, but ye build them.

Rom. v. 16.—"And not as *it was* by one that sinned *so is* the gift: for the judgment *was* by one to condemnation, but the free gift is of many offences unto justification."

There is evidently an *Ellipsis* here, as is shown by the italics employed in the A.V. and the R.V. But the question is, Is the omission correctly supplied? We submit the following, treating the first clause as a complex Ellipsis:—

"And not, as [*the judgment came*] by one that sinned, [*does*] the free gift [*come by one who was righteous*]: for the judgment [*was death*] after one [*offence*] to condemnation, but the free gift [*is pardon*] after many offences, unto justification;" *i.e.*, Adam brought the judgment of death by one sin, Christ by bearing that judgment, brought life and pardon for many sins. (See above, page 108).

Rom. x. 10.—"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Here "righteousness" is to be understood in the latter clause, as well as "salvation"; and "salvation" is to be understood in the former clause, as well as "righteousness." Moreover "confession" must be made with the heart as well as with the mouth; and righteousness includes salvation. The full completion of the sense is:—"With the heart man believeth unto righteousness [*and salvation*] and with [*the heart and*] the mouth confession is made unto [*righteousness and*] salvation."

2. Where SENTENCES are involved.

Ps. i. 6.—"For the LORD knoweth the way of the righteous; but the way of the ungodly shall perish."

In the former sentence we have the *cause*, in the latter the *effect*. But both effect and cause are latent in each statement: "The LORD knoweth the way of the righteous [*and it shall not perish*], but [*the LORD knoweth*] the way of the ungodly [*and it*] shall perish."

Ps. xlii. 8.—"The LORD will command his loving kindness in the daytime and in the night his song *shall be* with me."

Here the *Ellipsis* is insufficiently supplied by the words, "*shall be*." The *Ellipsis* is complex, and to be understood thus:—The LORD will command his loving kindness [*and his song with me*] in the daytime, and in the night also [*he will command his loving kindness and*] his song.

Isa. xxxii. 3.—"And the eyes of them that see shall not be dim, [*and they shall see*]: and the ears of them that hear shall [*not be dull, but*] hearken."

John v. 21.—"For like as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will."

Here the *Ellipsis* is treated as being Simple, instead of Complex, and is supplied by the word "*them*." But the words "raiseth up the dead" in the former clause are latent in the latter, while the words "whom he will" in the latter clause are latent in the former, thus:—

"For as the Father raiseth up the dead, and quickeneth [*whom he will*]; even so the Son [*raiseth up the dead, and*] quickeneth whom he will."

Or according to the Greek, "So THE SON also."

John viii. 28.—"I do nothing of myself; but as my Father hath taught me, I speak these things;" *i.e.*, "Of myself I do nothing [*nor speak*]; but I speak these things as the Father hath taught me, [*and I do them*]."

See a similar illustration in verse 38.

John xiv. 10.—"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

This complex *Ellipsis* must be understood as follows:—"The words which I speak unto you, I speak not of myself, [*but the Father that dwelleth in me, he speaketh them*]: and [*the works which I do, I do not of myself*], but the Father that dwelleth in me, he doeth the works."

John xvii. 26.—"And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them," *i.e.*, "And I have declared to them thy name,

and will declare [*thy love*]: that the love wherewith thou hast loved me may be in them, and I [*and my love*] may be in them."

Rom. vi. 4.—"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father," etc.

The complex *Ellipsis* here may be thus worked out: "Therefore we are buried with him by *His* baptism-unto-death [*and raised again from the dead*], that like as Christ was [*buried and*] raised again from the dead by the glory of the Father, even so we also should walk in newness of life." (See pages 18, 19, on the context of this passage).

Heb. xii. 20.—"And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart." In Ex. xix. 13, the text is, "There shall not a hand touch it, for he shall surely be stoned or shot through with a dart; whether it be man or beast, he shall not live."

Here the man was to be stoned and the beast shot. In the MSS. words have been gratuitously inserted by transcribers to make sense, in ignorance of the complex *Ellipsis*. The sense is made clear thus:—

"And if so much as [*a man or*] a beast touch the mountain—[*if a man touch*] it, he shall be stoned [*and if a beast touch it, it shall be*] thrust through with a dart."

FALSE ELLIPSIS.

THERE are not only many instances where the *Ellipses* which exist in the original have been incorrectly supplied in the translation : but there are cases also of italics being inserted, where there is really *no Ellipsis* in the original.

In these cases the italics have been necessitated by the faulty translation, and not by the Text.

We give a few examples, arising from various causes :

Gen. xxxvii. 12, 13.—“And his brethren went to feed their father’s flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem ? ”

The Massorah gives the words rendered “their father’s flock” as one of the fifteen dotted words,* *i.e.*, words which ought to be cancelled in reading, though they have not been removed from the Text. If these words are removed, then the inference is that they had gone to feed themselves and make merry, and the words “*the flock*” in verse 13 need not be inserted in italics.

Num. xvi. 1.—The last word “*men*” is necessitated by having put the verb “took” out of its place. There is no Ellipsis. The verse reads that “Korah . . . and Dathan and Abiram . . . and On took the sons of Reuben.” Or that Korah . . . took Dathan . . . and Abiram . . . and On, the son of Peleth, the son† of Reuben.

Deut. xxix. 29.—“The secret *things belong* unto the Lord our God, but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law.”

The italics thus supplied make excellent sense in English, but this is not the sense of the Hebrew.

The Massorah gives the words, “to the LORD our God,” as being one of fifteen examples in which the words are dotted and which are therefore to be cancelled in reading.‡ If these words be removed the sense will be, “The secret things and the revealed things *are* for us and for our children for ever, that we may do all the words of this law,”

* See Ginsburg’s *Introduction*, pp. 320, 325. Also *The Massorah*, by the same author and publisher.

† According to the Samaritan Pentateuch and the Septuagint Version and a few MSS.

‡ See Ginsburg’s *Introduction*, pp. 370, 572.

i.e., the secret things which have not been, but will yet be revealed. Compare chap. xxx. 11-14.

Deut. xxxii. 34, 35.—Here, in verse 35, the word "*belongeth*" is inserted in italic type through reading the Hebrew לֵּעַ (lee) as being the preposition and pronoun "to me." But the י (yod) is really the abbreviation of the word יוֹם (yōm) *day*,* as is clear from the Targum of Onkelos, the Samaritan Pentateuch, and the Septuagint translation Taking, then, לֵּעַ (lee) as being an abbreviation of לְיוֹם (l'yom) *for the day*, the four lines form an alternate correspondence: the first line reading on consecutively with the third, and the second with the fourth, thus:—

- a | Is not this laid up in store with me,
 b | Sealed up in my treasuries
 a | For the day of vengeance and recompense,
 b | For the time when their foot shall slip?

Here, b is in a parenthesis with respect to a and a, while a is in a parenthesis with respect to b and b; and the passage really reads thus as regards the actual sense; "Is not this laid up in store with me for the day of vengeance and recompense:

"Sealed up in my treasuries for the time when their foot shall slide?"

The word יוֹם (l'yōm), *for the day*, corresponds with לְעַתָּה (l'ath), *for the time*.

The R.V. renders the last two lines, "Vengeance is mine and recompense, at the time when their foot shall slide."

Josh. xxiv. 17.—"For the LORD our God, He *it is* that brought us up and our fathers out of the land of Egypt." Here the two words "*it is*" are supplied in italics, because it is not observed that there is an *Homæoteleuton*† (*q.v.*) in the Hebrew Text; *i.e.*, the Scribe having written the word "He" omitted the next word "*is God*," his eye going back to a second "He" which follows it. This is clear from the fact that the words "*is God*" are preserved in the Septuagint translation.

The passage therefore reads, "For the LORD our God, He is God, He brought us up, etc.," thus emphasizing the pronoun "He" by *Repetition* (*q.v.*).

1 Sam. xxiv. 9, 10.—"David said to Saul . . . *some bade me* kill thee, but *mine eye* spared thee." The Hebrew Text as it now stands is וַתַּחַם (vattacham) *but she spared thee*. This yields no sense, so the

* See Ginsburg's *Introduction*, Part II., chap. v., pp. 165-170.

† See Ginsburg's *Introduction*, Part II. chap. vi. pp. 171-182.

A.V. and R.V. have followed the Vulgate and inserted "*mine eye*" in italics. But Dr. Ginsburg points out* that in all probability in the transcription of the Text from the ancient Phœnician characters into the square characters, \aleph (which is \aleph) was mistaken for \aleph (which is \aleph) and so $\aleph\aleph$, *she spared*, was written instead of $\aleph\aleph$, *I spared*. There can be no question that this was the primitive reading as it is preserved in the LXX. Chaldee, and Syriac.

2 Sam. i. 18.—"He bade them teach the children of Judah *the use of the bow*: behold, *it is written in the book of Jasher.*"

Here the words supplied are manifestly incorrect. It should be, "He commanded them to teach the children of Judah 'The Bow,' or [*this Song of*] 'The Bow,' behold, it is written in the book of Jasher," *i.e.*, *the upright*, a book of national songs, probably, but of which nothing is known. It is clear that this song of David's had not already been written in that book, but he gave directions that it should be there written. See also Josh. x. 13.

2 Sam. i. 21.—"For there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had not been anointed with oil.*"

The italics are wrongly supplied through not knowing that $\aleph\aleph$ (*b'lee*) *not* should be $\aleph\aleph$ (*k'lee*) *weapons*.

With this emendation the verse reads:—

"For there the shield of the mighty is vilely cast away,
The shield of Saul, the weapons anointed with oil,"
or, "The weapons of *him* anointed with oil."

1 Kings xx. 33.—"Now the men did diligently observe *whether anything would come* from him, and did hastily catch it."

The A.V. is a loose paraphrase. The R.V. indicates the difficulty. In the Eastern Recension the words are divided differently from the *Textus Receptus*,† and should be rendered,

"Now the men divined and hasted [*i.e.*, by *Hendiadys* (*q.v.*) quickly divined (*his drift*)] and they pressed whether it was from him, and they said, etc."

* *Introduction*, pp. 291, 292.

† This is the reading of the first Edition of the Hebrew Bible, Soncino, 1488; also of the Syriac and Arabic Versions, and the Chaldee paraphrase. The mistake of \aleph for \aleph could be easily made.

See Ginsburg's *Introduction*, p. 144.

‡ See Ginsburg's *Introduction*, p. 438.

Neh. iv. 12.—"They said unto us ten times, from all places whence ye shall return unto us, [*they will be upon you*]," margin, "*that from all places ye must return to us.*"

The R.V. puts the margin of A.V. in the Text, and the Text in the margin.

It appears that it is not a case in which the *apodosis* is to be supplied, but it may be taken literally. "They said unto us ten times, From all places ye shall return unto us."

Ps. i. 4.—"The ungodly *are* not so." Lit., "Not so the ungodly."

The structure of the Psalm shows that

Verse 1 corresponds with verse 5.
 " 2 " " " 4.
 " 3 " " " 4.

Verses 1-3 concerning the godly.

Verses 4 and 5 the ungodly.

Thus:—

A		1-3. The godly	}	present.
		B 4, 5. The ungodly		
A		6-. The godly	}	future.
		B -6. The ungodly		

The first two may be expanded thus:—

A		a		1. Their blessing (not standing with the ungodly now)	}	The godly.	
				b 2. Their character			} Their way.
				c 3. Comparison			
B				b 4-. Their character	} Their way.	}	
				c -4. Comparison			
a				5. Their punishment (not standing with the godly in the judgment)	} The ungodly.		

Therefore verse 4 corresponds with verse 2; and verse 2 must be *understood*, if not supplied, thus:—"Not so the ungodly: their delight is not in the law of the LORD, neither do they meditate in His law, etc."

For the Ellipsis in verse 5 see page 82.

Ps. ii. 12.—"And ye perish *from* the way." R.V. "and ye perish in the way."

There is no "*in*" or "*from*" in the Hebrew: it is literally, "and ye lose the way." *To lose the way* is a Hebrew idiom for *perishing*, or *being lost*. It ought either to be translated literally, "and ye lose the way," or idiomatically, "*and ye be lost*," or, "*and ye perish*." Psalm i. ends with the perishing of "*the way*," and Psalm ii. ends with the

perishing of those who refuse to walk in it, by submitting themselves to the Son. "Kiss," Ps. ii. 12, is the same as "be ruled by" in Gen. xli. 40, margin.

Ps. x. 3.—"For the wicked boasteth of his heart's desire, and blesseth the covetous whom the LORD abhorreth." Margin, "and the covetous blesseth himself, he abhorreth the Lord."

The struggles of the Revisers to make sense of the present Hebrew Text may be seen in their rendering:

"For the wicked boasteth of his heart's desire, and the covetous renounceth, yea, contemneth the LORD." Margin, "and blesseth the covetous, but revileth the LORD."

The simple fact is that this is one of the passages altered by the Sopherim through a mistaken reverence, in order to avoid the uttering of the words involving a curse on Jehovah. But in this case, having altered "he blasphemeth" into "he blesseth," the word "blesseth" they did not remove it from the text. Hence both words now stand in the printed text, which is as follows:

"For the wicked boasteth of his heart's desire; and the robber blesseth, blasphemeth the LORD."*

If we simply remove the word "blesseth," we have the primitive text without more ado, and have no need to supply any *Ellipsis*.

Ps. xix. 3.—"There is no speech nor language, where their voice is not heard."

Here the word "where" seems to be unnecessarily supplied. The R.V. omits it. The sense appears to be, as expressed in the margin, "without these their voice is heard." That is to say, with regard to the heavens "[they have] no speech nor language; their voice is not heard," and yet they do utter speech, they do declare knowledge; and their words go forth through all the earth.†

Ps. xxvii. 13.—"I had fainted unless I had believed to see the goodness of the LORD in the land of the living."

The words, "I had fainted," both in the A.V. and R.V., are an arbitrary addition in order to make sense.

The difficulty arises from disregarding the fact that the word "unless" is dotted in the printed text, and should be cancelled in reading. It is cancelled in the LXX. Syriac and Vulgate, and the clause should be rendered:

* See Ginsburg's *Introduction*, p. 365.

† See *The Witness of the Stars* (by the same author and publisher), pp. 4-6.

"I believe that I shall see the goodness of the LORD in the land of the living." *

Ps. lxxviii. 16.—"Why leap ye, ye high hills? *This is the hill which God desireth to dwell in.*"

Here, by taking רָצַד (*ratsad*) as meaning *to leap*, the sense has been obscured, and then the attempt is made to clear it by the use of the italics.

רָצַד occurs only here, and is an Arabic word, which means *to look askance at*, or *to envy*, and the verse reads naturally: "Why do ye envy, O ye high hills, the hill God desired for His seat?" *i.e.*, Sinai, see verse 17. The R.V. agrees with this.

Ps. lxxix. 4.—"They that would destroy me, *being* mine enemies wrongfully."

The Syriac supplies a letter (ע), thus giving the reading, "*more than my bones,*" instead of "they that would destroy me *being,*" etc. So that the verse reads:

"They that hate me without a cause are more than the hairs of my head;

"They that are mine enemies falsely *are* more than my bones."

Ps. lxxix. 20 (21).—"I looked *for some* to take pity, but *there was* none; and for comforters, but I found none."

Translated more closely with the Chaldee, Septuagint, Syriac, and Vulgate, we may dispense with the italics:—

"I looked for a sympathizer, but *there was* none. And for comforters, but I found none."

Ps. lxxv. 5 (6).—"Lift not up your horn on high: speak *not with* a stiff neck."

Here, owing to the fact that quiescent letters are sometimes inserted and sometimes omitted in the Heb. text, the א (*aleph*) is inserted in the word רֹצֵר (b'tzur) *rock*, making it רֹצֵא (b'tsavvahr) *neck*. The LXX. evidently read it as *rock*, without the *aleph*, and the passage ought to read without the italics:—

"Do not exalt your horn toward heaven, nor speak arrogantly of the Rock."

Ps. cxviii. 5.—"I called upon JAH in distress: Jehovah answered me, and *set me* in a large place." According to the Western Recension of the Heb. text (which the *Textus Receptus* follows) בַּמְּרִחַיָּהוּ (Bammerchavyah) is one word, and means *in a large place*, and hence, *with freedom* or *with deliverance* (compare Hos. iv. 16,

* See Ginsburg's *Introduction*, p. 333.

Ps. xxxi. 8). But according to the Eastern Recension the reading is presented in two words יָהּ בְּיַדִּי ,* and the verse should be rendered:

"I called upon JAH in my distress. He answered me with the deliverance of JAH."

It will be noted that both the A.V. and R.V. ignore the *Textus Receptus*, and not only divide the word into two, but remove it from the end to the beginning of the line. Consequently they have to supply the sense with the italics, "and set me."

Ps. cxxvi. 3.—"Whereof we are glad." Here the word "whereof" is unnecessary.

The structure gives:—

- a | 2-. Our gladness.
- b | -2. The LORD's great things.
- b | 3-. The LORD's great things.
- a | -3. Our gladness.

Or fully thus:—

- a | 2-. Then was our mouth filled with laughter and
| our tongue with singing.
- b | -2. Then said they among the heathen, The
| LORD hath done great things for them.
- b | 3-. The LORD hath done great things for us :
- a | -3. We are glad.

It will be seen how *a* answers to *a*, and *b* to *b*.

Ps. cxxvii. 2.—"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep."

Here the word "for" is unnecessarily introduced, creating a confusion of thought and hiding the meaning. Translated correctly, the sense is perfect without any human addition. The word "so," is כֵּן thus, in this manner. It refers to what follows, viz., to the Lord's way of giving in contrast to man's way of "works." God's spiritual blessings are not obtained by incessant labour—rising early and sitting up late, nor by painful and sorrowful effort. "Thus He giveth"—this is the way He giveth to His beloved—How? "sleeping" or while they sleep. שְׁנָנָה (*sheynah*) is an adverbial accusative, meaning "in sleep."

It was in this way He gave His wondrous gifts to Solomon. His name was (יְדִידְיָהּ) "Yedidiah," i.e., beloved of Jehovah (2 Sam. xii. 25). The word here is also יְדִיד Yedeed, i.e., beloved. And this Psalm relates to Solomon, as we learn from the Title. Solomon knew by a blessed experience how God gave to him His richest blessings while he was

*See Ginsburg's *Introduction*, pp. 385, 386.

“sleeping” (1 Kings iii. 3-15). Even so He gave to Adam a Bride (Gen. ii. 21, 22); to Abram, the everlasting Covenant (Gen. xv. 12-16), and to Jedidiah “His beloved,” wisdom, riches and honour. “Thus He giveth to His beloved while they sleep”; when they are helpless and are unable to put forth any effort of works, by which to earn the blessing, and in which the flesh might glory before God. (1 Cor. i. 29.)

How wondrously He gives! E'en while we sleep—
When we from all our “works” have ceased, and rest;

And He our life doth mercifully keep,
Then, without works, are His beloved blest.*

Yes! “His beloved”! lovèd not because
Of any work which we have ever done; †
But lovèd in perfect grace, “without a cause”; ‡

This is the source whence all our blessings come.

He gives in sleep! In vain we toil and strive—

And rise up early and so late take rest:

But, while our powers in sweetest sleep revive,

And we abandon all our anxious quest—

Then He bestows His gifts of grace on us,

And where we've never sown, He makes us reap

A harvest, full of richest blessing. “Thus

He gives to His beloved while they sleep.”

Song Sol. viii. 6.—“For love is strong as death: jealousy is cruel as the grave: the coals thereof are coals of fire, *which hath* a most vehement flame.” This last sentence is the rendering of one word in the *Textus Receptus* שְׁלֵהֶבֶת־יָהּ (Shalhebethyah), but, according to the Eastern Recension, and several early editions, it is divided into two words, “the flames of Jah.” Hence the sense is:

“Love is strong as death.

Affection is inexorable as Hades.

Its flames are flames of fire.

The flames of Jah.”§

The second and fourth lines are the intensification of the first and third.

The R.V. renders the last line, “A very flame of the LORD.”

* Rom. xi. 6.

† Tit. iii. 5.

‡ Rom. iii. 24. “Being justified freely by His grace.” The word “freely” here is the same word (δωρεάν) *dōrean* as in John xv. 25, where it is rendered “without a cause.” (“They hated me without a cause”). There was absolutely no cause why our blessed Lord Jesus was “hated.” Even so it is with regard to our justification:—“Being justified without a cause by His grace.”

§ See Ginsburg's *Introduction*, p. 386.

Ezek. xxii. 20.—"As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it: so will I gather *you* in mine anger and in my fury, and I will leave *you there* and melt you."

It will be noticed that this last sentence is a *non sequitur*, both as to rhythm and parallelism. The R.V. is no clearer: "And I will lay you there."

The fact is that the letter **פ** (*Pe*) in **וְהִפַּחְתֶּהּ** (*v'hippachtee*), in the ancient and primitive text was mistaken for **נ** (*nun*), (owing to the similarity of the Phœnician characters, when transcribed into the more modern square characters); and thus *I will blow* became *I will leave*, and then the two words, "*you there*," had to be supplied in order to make sense.* The parallelism is thus beautifully perfect:

a | As they gather . . .
 b | to blow . . .
 c | to melt it:
 a | So will I gather . . .
 b | and I will blow
 c | and melt you.

It will be seen how the words, "I will leave," mar this structure.

Hos. iv. 7.—"As they were increased, so they sinned against me: *therefore* will I change their glory into shame."

The word "*therefore*" is inserted by the translators; who did not know that this is one of the eighteen emendations of the Sopherim† by which the primitive text, "my glory," by the change of one letter (*for פ*) became "their glory," and the first person became the third. The original text stood:—

"As they increased, so they sinned against me:
 They have changed my glory into shame;
 They eat up," etc.

A like alteration was made in Jer. ii. 11, and very anciently; for it is followed by the LXX., the ancient versions, and A.V. and R.V. It should be "my glory," not "their glory."

Jonah iii. 9.—"Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?"

Here it is not necessary to put the word "*if*" in italics. The Hebrew idiom, in the formula or expression **מִי יָדוּעַ** (*meen yōdeah*) means *who knoweth?* in the sense of *no one knows whether, or no one*

* See Ginsburg's *Introduction*, p. 294.

† See Appendix E: and Ginsburg's *Introduction*, p. 357.

knows but that (see Ps. xc. 11. Ecc. ii. 19; iii. 21; vi. 12; viii. 1. Joel ii. 14). The R.V. translates Jonah iii. 9 as the A.V. renders Ecc. ii. 19, "who knoweth whether" (without italics).

Ralph Venning* beautifully expresses the theology of this and similar passages† in the following lines:—

" But stay! Is God like one of us? Can He,
When He hath said it, alter His decree?
Denouncèd judgment God doth oft prevent,
But neither changeth counsel nor intent;
The voice of heaven doth seldom threat perdition,
But with express or an implied condition:
So that, if Nineveh return from ill,
God turns His hand: He doth not turn His will."

Mal. iii. 9.—"Ye *are* cursed with a curse: for ye have robbed me, even this whole nation." This must be added to the eighteen emendations of the Sopherim.‡

The primitive text was, "Ye have cursed me with a curse." The active was changed into the passive by putting \beth for \daleth .

Matt. xx. 23.—"To sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father."

This supply of the Ellipsis has caused much confusion. The R.V. also unnecessarily inserts "but *it is for them* for whom it is prepared of my Father."

The passage reads:—"To sit on my right hand, and on my left, is not mine to give but [*it is already given*] to them for whom it is prepared of my Father."

Mark xi. 13.—"And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*."

Here, want of accuracy in the translation has created a difficulty, and the word "*yet*" has been added, in order to meet it. Want of attention to the full meaning of the Greek has led to alterations of the Text itself by various copyists: for man is always ready to assume anything to be at fault, except his own understanding.

The last clause, by the figure of HYPERBATON (*q.v.*), is put out of its grammatical order; for the purpose of calling attention to it, and to complete the structure (see below). Naturally, it would follow the

* *Orthodox Paradoxes*, 1650-1660 A.D.

† Such as 2 Chron. xxxiv. 19-21. Isa. xxxix. 5, 8.

‡ See Appendix E: and Ginsburg's *Introduction*, p. 363.

word "thereon." The word "for" introduces the explanation of "if haply." It does not give the reason why He found nothing, but the reason why it was doubtful.

The R.V. translates literally, "for it was not the season of figs:" but still leaves the difficulty of Jesus going to find figs when it was not the fig-season.

There are two or three points to be noted:

The word *καιρός* (*kairos*) means not "time," which is *χρόνος* (*chronos*), but a *limited portion of time*, and always with the idea of *suitability*; hence, *the right time, proper season, stated season*, when the thing referred to comes to a head, or crisis. Hence, applied to a tree, it denotes the ordinary and regular fruit-season of that tree.* The Passover did not occur at the proper fig-season; but figs remained on the trees (dried) right through the winter. These, which could generally be found, were called *ἄβυ* (*pag*). The name is preserved in the word Bethphage (*βηθφαγή*, for *בית פג*, *house of figs*). At the time of the Passover, such figs might well have been looked for.

The Lord went to see "if consequently (*εἰ ἄρα*) he might find anything thereon." It was "if consequently," because "it was not the proper season of figs" (*σῦκα*, *suka*: not *ὄλυνθοι*, *olunthoi*, as the others were called, and for which He sought).

We must also remember that in the East all fruit trees were enclosed in gardens, and had an owner. This tree, though, by the roadside (Matt. xxi. 19) must have been enclosed, and as it grew over the wall, passers by might partake of the fruit. But the owner had probably shaken the fruit off, or gathered it himself, and hence deserved the judgment which came upon him (see Lev. xix. 9, 10; xxiii. 22. Deut. xxiv. 19-21). This is one of the two miracles of destruction wrought by Jesus: and we know that in the other case the owners of the swine were justly punished.

The miracle has its prophetic teaching for us. In the preceding verse we read how Jesus went into the temple, and "looked round about upon all things," and went out to Bethany. In the morning He destroyed this tree on His way to the cleansing of the Temple; after which (verse 17) He taught them, saying, "Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers" (R.V.). The fruit of such a tree was for all who passed by (Deut. xxiii. 24): but it did not answer its end, and it was

* It is interesting to note that in modern Greek, the word *καιρός* (*kairos*); *season*, has come to mean "*weather*"; while *χρόνος* (*chronos*), *time*, is now used not merely of time, but "*year*."

destroyed. In like manner that House, which through the greed of man had failed to fulfil its purpose, would be destroyed as that fig-tree had been.

The verse then reads thus: "And seeing a fig-tree afar off, having leaves, he went if consequently anything [*i.e.*, any *ὄλυνθοι (olunthoi)*, *dried figs*] he should find on it: for it was not the time of figs (*σῦκα, suka*): and on coming up to it, nothing found he save leaves." The explanatory clause (though it belongs to the former clause, as here rendered) is put last to complete the structure which is as follows:—

Structure of the passage (Mark xi. 13).

A | And seeing a fig-tree afar off
 B | having leaves,
 C | a | he came,
 | b | if haply he might find anything thereon :
 C | a | and when he came to it,
 | b | he found nothing
 B | but leaves only,
 A | for it was not the proper season of figs.

The subjects correspond thus:—

A | Fig-tree.
 B | Leaves.
 C | a | Coming.
 | b | Finding.
 C | a | Coming.
 | b | Finding.
 B | Leaves.
 A | Figs.

John viii. 6.—Here the A.V. has given an addition which pertains rather to the expositor than to the Translator :

"But Jesus stooped down, and with his finger wrote on the ground as though he heard them not."

It is impossible to know all the motives of the Lord Jesus in this act; but, judging from Eastern habits of to-day, there was a silent contempt and an impressive rebuke implied in this inattention to their insincere charge.

Rom. i. 7. } "Called to be saints," and
 1 Cor. i. 2. }

Rom. i. 1, and 1 Cor. i. 1.—"Called to be an apostle."

It is a question whether there is any ellipsis here, or whether it is correctly supplied. The Greek is *κλητοῖς ἁγίοις (kletois hagiois)*.

But we have these same words in the Septuagint translation of Lev. xxiii. 2, which throws light upon the expression. "Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even these are* my feasts." The LXX. translates the words "holy convocations," κλητὰς ἁγίας (*kleetas hagian*), *i.e.*, assemblies by special calling as holy to the Lord. Hence, in the New Testament expressions the meaning is the same, *i.e.*, saints by the calling of God, or by Divine calling: *viz.*, those who have been Divinely selected and appointed as saints. So also of an apostle it denotes one who has by a special calling of God been made an apostle. In other words, "by Divine calling, saints;" or "by Divine calling, an apostle."

Rom. xii. 3.—"For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think."

It is a question here, whether the thinking ought to be limited by the insertion of the words "*of himself*," as there is no limitation in the Greek. The verb ὑπερφρονέω (*hyperphroneō*) occurs only in this passage, and it means *to think more than one ought*, not merely of one's self, but of anything. It denotes especially a highmindedness about *any subject*, which makes one proud, arrogant, boastful or insolent. Indeed, there is in this verse another figure, or peculiar form of words, called PAREGMENON (*q.v.*), where several words of a common origin are used in the same sentence. This figure is used for the purpose of calling our attention to the statement so as to emphasize it. The words can be only inadequately expressed in translation: "For I say, through the grace given unto me, to every man that is among you, not to THINK - more - highly (ὑπερφρονεῖν *hyperphronein*) than he ought to THINK (φρονεῖν *phronein*), but to THINK (φρονεῖν, *phronein*) so as to THINK - soberly (σωφρονεῖν *sōphronein*), according as to each one [*of you*] God hath distributed [*his*] measure of faith."

The verses which follow show that God has dealt out spiritual gifts in different measures (verse 6), and that he who has a larger measure than another is not on that account to be proud, or to think on any subject beyond his own measure of faith.

2 Cor. vi. 1.—"We then, *as workers together with him*, beseech you also, &c."

The insertion of the words, "*with him*," here, and in the R V. also, gives a totally false view of our position as workers. The sense is quite complete without any addition whatever. We are not fellow-workers with God, but with our brethren; *with you*, not *with him*,

should be the words supplied, if any. The verse reads: "But working together (or as fellow-workers *with you*), we exhort also that ye receive not the grace of God in vain."

Gal. iii. 24.—"The law was our schoolmaster *to bring us* unto Christ."

Here there is no need to introduce the words, "to *bring us*," the sense being complete without them: *eis* (*eis*), *unto*, is used in its well-known sense of *up to*, or *until*. See Phil. i. 10, "That ye may be sincere and without offence till the day of Christ." Eph. i. 14, "Which is the earnest of our inheritance until the redemption of the purchased possession."

That is to say, until Christ came and brought justification by free, pure, and true grace, the Law, like a tutor, kept them under restraint; and is here in entire contrast to that liberty wherewith Christ hath made His people free (see chap. v. 1, and John viii. 36. Rom. viii: 2).

Gal. iii. 20.—"Now a mediator is not *a mediator* of one; but God is one."

Here the A.V. and R.V. both repeat the noun mediator, which only introduces confusion. The sense is clear without it.

"Now a mediator is not of one [*party*]:" *i.e.*, there must be two parties where there is a mediator; for he is a person who stands between the two others. Now when God gave the promise to Abram (Gen. xv. 9-21), there was only one party; for God caused Abram to fall into a deep sleep, and He Himself "was one"—the One who, alone, was thus the one party to this glorious covenant; which is therefore unconditional, and must stand for ever.

Heb. ii. 16.—"For verily he took not on *him the nature of angels*."

The Greek is, "For verily he taketh not hold of angels, but of the seed of Abraham he taketh hold," *i.e.*, to redeem them, hence he had to partake of *the nature of Abraham's seed*; but this is in verse 17, not 16.

Heb. iv. 15.—"But was in all points tempted like as *we are*, yet without sin," *i.e.*, "but was tried according to all things, according to *our likeness*, apart from sin."

Heb. xii. 2.—"Looking unto Jesus, the author and finisher of *our faith*." There is no Ellipsis here, but both the A.V. and R.V. have supplied the word "our," which introduces quite a different thought into the passage.

It is evident that it is not our faith, but faith itself.

In the preceding chapter we have many examples of faith. Each one exhibits some particular aspect of faith in its perfection. For example; in Abel, we have the most perfect example of faith in connection with *worship*: in Enoch the most perfect example of faith's *walk*: while in Noah, we have the most perfect example of faith's *witness*, and so on through the chapter; the historical order corresponding with the theological and experimental order. Each is like a portrait in which some particular feature is perfect: while the chapter concludes with two groups of portraits; the one illustrating faith's power to *conquer* (verses 32-35), and the other illustrating faith's power to *suffer* (verses 36-38). Then chap. xii. continues, "Wherefore seeing we also are compassed about with so great a cloud of witnesses* let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking (*i.e.*, ἀφορῶντες, *aphorōntes*, *looking away from*) unto."

Unlike these examples, which each had only one aspect of faith in perfection, Jesus had every aspect perfect. His was a portrait in which every feature was perfect, for He is the Beginner and Ender of faith. He leads the van and brings up the rear; He is the Sum and the Substance of faith. It is not "*our*" faith of which Jesus is here the Author and Finisher, but faith itself. The Greek goes on to say, "looking off unto the author and finisher of faith—Jesus."

Looking off from all these human examples, each of which after all exhibited only one feature of faith, unto Him who is the perfect Prince† and Leader of all faithful ones and the Author of faith itself—even Jesus, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

* *I.e.*, those who gave testimony or evidence by their words, their life or death. There is no idea of eye-witnesses in this word, as though they were beholding or looking upon us. The witnesses referred to are the examples of faith cited in chap. xi.

† The word translated "author" is ἀρχηγός (*archegos*) really an adjective, *leading, furnishing the first cause*; then it means a *leader*, but it is more a *chief leader*; hence it is sometimes rendered *Prince*. *Originator, beginner, and author* are all parts of its meaning. It occurs only in Acts iii. 15, "killed the *Prince* of life," *i.e.*, the author and giver of life; Acts v. 31, "exalted to be a *Prince* and a Saviour"; Heb. ii. 10, "to make the *Captain* of their salvation perfect," *i.e.* the author of their salvation. Hence, *princely-leader* is a meaning which embraces all the others.

1 John iij. 16.—“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.”

This passage read without the italics is perfectly clear and beautiful:—“Hereby perceive we love,” *i.e.*, *what love really is!* or “Hereby have we got to know love” (perfect tense). For it was never known what love was, until HE—Jesus—laid down His life for us. The only *Ellipsis* here is in the definition of the subject “he.” It is *ἐκεῖνος* (*ekeinos*), *that one*, that blessed One, the Lord Jesus. All the more emphatic from its being presupposed that He is so wonderful that there can be no possible doubt as to His identity. Just as in 2 Tim. i. 12: “For I know whom (he does not say, in whom) I have believed, and I am persuaded that he is able to keep that (he does not say what) which He has committed unto me against that day” (R.V. margin), (he does not say what day)! That which God had committed unto Paul was “that goodly deposit”—the revelation of the mystery concerning the Body of Christ. The word *παραθήκη* (*paratheke*) occurs only here (verse 14) and 1 Tim. vi. 20 (according to the best texts). It was committed to Timothy also, and he was to guard it by the Holy Spirit dwelling within him. And though all might turn away from him and his teaching concerning it (verse 15), yet God would guard it and care for it, and preserve it against that day.

2 Pet. i. 20, 21.—“Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time (marg., *at any time*) by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.”

Here, there is no *Ellipsis*. The words “*as they were* moved” merely represent the participle “being moved,” as in the R.V.

The confessed difficulty of this passage arises partly from the peculiar words employed. (1) The noun translated “interpretation” (*ἐπίλυσις*, *epilysis*) occurs nowhere else in the whole Bible, and only once or twice in secular Greek writings. Even the verb (*ἐπιλύω*, *epilyō*) occurs only twice, *viz.*, Mark iv. 34, “He *expounded* all things to his disciples,” and Acts xix. 39, “It shall be determined in a lawful assembly,” *i.e.*, *made known* in such an assembly. The verb means to *untie*, *unloose*, and hence to *unfold* or *disclose*. This is its meaning in the only place where it occurs in the LXX., Gen. xli. 12, of Joseph *interpreting* the dreams of Pharaoh’s servants. Here it is used as the translation of the Heb. פתח (*pathar*), to *open*, *unfold*, or *disclose*. Hence, the noun can mean only an *unfolding*, or *disclosure*: just as when one unties a parcel or bundle, and discloses what is contained within it.

(2) The word "private" is the translation of the word *ἴδιος* (*idios*), which occurs 113 times. It is never translated "private," except here. Seventy-seven times it is rendered "his own" (e.g., "his own servants," Matt. xxv. 14; "his own country," John iv. 44; "his own name," John v. 43; "his own sheep," John x. 3, 4, etc.).

Then the verb "is" is not the equivalent for the verb "to be," but it is quite a different verb—(*γίνομαι, ginomai*), which means *to begin to be, come into existence, to originate, arise, become, come to pass, etc.*

Now, putting these facts together and observing the order of the words in the original, we read the passage thus:—

"Knowing this first, that all prophecy of Scripture came (or originated) not of his or its own [*i.e., the prophet's own*] unfolding (or sending forth); for not by the will of man was prophecy at any time brought in, but borne along by the Holy Spirit spake the holy men of God."

Or-keeping to the A.V. as far as possible:—"Knowing this first, that no prophecy of the Scripture came of [*the prophet's, or of its own*] unfolding; for prophecy came not in old time by the will of man; but the holy men of God spake as they were moved by the Holy Ghost."

Or taking the last clause as in the R.V., "But holy men spake from God, [*not from themselves*], moved by the Holy Ghost."

The whole scope of this passage is, not the interpretation of Scripture, but its origin: it does not speak of what the Scripture *means*, but of whence it comes.

ZEUGMA: or, UNEQUAL YOKE.

Zeug'-ma. Greek ζεύγμα, a yoke; from ζεύγνυμι (*zeugnumi*), to join or yoke together.

This name is given to the figure, because one verb is yoked on to two subjects while grammatically it strictly refers only to one of them: The two subjects properly require two different verbs. This figure, therefore, differs from one of the ordinary forms of Ellipsis, where one of the two verbs is omitted which belongs to only one clause. (See under Relative Ellipsis, page 62.)

The second verb is omitted, and the grammatical law is broken, in order that our attention may be attracted to the passage, and that we may thus discover that the emphasis is to be placed on the verb that is used, and not be distracted from it by the verb that is omitted. Though the law of grammar is violated, it is not "bad grammar"; for it is broken with design, legitimately broken, under the special form, usage, or figure, called ZEUGMA.

So perfectly was this figure studied and used by the Greeks, that they gave different names to its various forms, according to the position of the verb or yoke in the sentence. There are four forms of *Zeugma*:—

1. PROTOZEUGMA, *ante-yoke*. Latin, INJUNCTUM, *joined together*.
2. MESOZEUGMA, *middle-yoke*. Latin, CONJUNCTUM, *joined with*.
3. HYPOZEUGMA, *end-yoke*; or *subjoined*.
4. SYNEZEUGMENON; *connected-yoke*. Latin, ADJUNCTUM, *joined together*.

1. PROTOZEUGMA: or, ANTE-YOKE.

Pro'-to-zeug'-ma, from πρότον (*prō'-ton*), the first, or the beginning, and *Zeugma*: meaning yoked at the beginning; because the verb, which is thus unequally yoked, is placed at the beginning of the sentence. Hence, it was called also ANTEZEUGMENON, *i.e.*, yoked before (from the Latin, *ante*, before), or *ante-yoked*. Another name was PROEPIZEUXIS (*prō'-ep'-i-zeux'-is*), yoked upon before (from προ (*pro*), before, and ἐπί (*epi*), upon).

The Latins called it INJUNCTUM, *i.e.*, joined, or yoked to, from *in*, and *jugum*, a yoke (from *jungo*, to join).

Gen. iv. 20.—“And Adah bare Jabel : he was the father of such as dwell in tents and cattle.”

Here the verb “dwell” is placed before “tents” and “cattle,” with both of which it is yoked, though it is accurately appropriate only to “tents,” and not to “cattle.” The verb “possess” would be more suitable for cattle. And this is why the figure is a kind of *Ellipsis*, for the verse if completed would read, “he was the father of such as dwell in tents [and possess] cattle.” But how stilted and tame compared with the figure which bids us throw the emphasis on the fact that he was a *nomade* (גֵּר, a wanderer or nomade), and cared more for wandering about than for the shepherd part of his life †

The A.V. has supplied the verb in italics :—“[such as have] cattle,” as though it were a case of ordinary *Ellipsis*. The R.V. supplies the second verb “have.”

It may be, however, that the sense is better completed by taking the words וְהִזְלִי מִקְנֵהוּ (vahaley michneh), tents of cattle, as in 2 Chron. xiv. 14, i.e., cattle-tents, i.e., herdsmen. Or, as in Gen. xlvi. 32, 34, by supplying the *Ellipsis* :—“Such as dwell in tents and [men of] cattle,” i.e., herdsmen. So that the sense would be much the same.

Ex. iii. 16.—“I have surely visited you, and that which is done to you in Egypt.” We are thus reminded that it was not merely that Jehovah had *seen* that which they had suffered, but rather had *visited* because of His covenant with their fathers.

The A.V. and R.V. both supply the second verb : “[seen] that which is done to you, etc.”

It may be that the verb פָּחַד (pachad), though used only *once*, should be repeated (by implication) in another sense, which it has, viz. : “I have surely visited (i.e., looked after or cared for) you, and [visited] (i.e., punished for) that which is done to you in Egypt.” The two senses being to go to with the view of helping; and to go for or against with the view of punishing, which would be the figure of *Syllepsis* (q.v.).

Deut. iv. 12.—“And the LORD spake unto you out of the midst of the fire : ye heard the voice of words, but saw no similitude, only a voice.”

The A.V. and R.V. supply the second verb “ [heard] only a voice.” The figure shows us that all the emphasis is to be placed on the fact that no similitude was seen; thus idolatry was specially condemned.

The word “idol” means, literally, something that is seen, and thus all worship that involves the use of sight, and indeed, of any of the senses (hence called *sensuous worship*), rather than the heart, partakes of the nature of *idolatry*, and is abomination in the sight of God.

2 Kings xi. 12.—“And he brought forth the king’s son, and put the crown upon him, and the testimony.” (2 Chron. xxiii. 11).

Here the A.V. and R.V. supply the second verb, “gave him the testimony.” If it were a simple *Ellipsis*, we might instead supply *in his hand* after the word “testimony.” But it is rather the figure of *Zeugma*, by which our attention is called to the importance of the “testimony” under such circumstances (see Deut. xvii. 19) rather than to the mere act of the giving it.

Isa. ii. 3.—“Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob,” *i.e.*, [and let us enter into] the house of the God of Jacob.

Luke xxiv. 27.—“And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.”

Here the verb “beginning” suits, of course, only “Moses”; and some such verb as *going through* would be more appropriate; as he could not begin at all the “prophets.”

This figure tells us that it is not the *act* which we are to think of, but the *books* and the Scripture that we are to emphasize as being the subject of the Risen Lord’s exposition.

1 Cor. iii. 2.—“I have fed you with milk, and not with meat.”

Here the verb is *πίω*, *to give drink*, and it suits the subject, “milk,” but not “meat.” Hence the emphasis is not so much on the feeding as on the food, and on the contrast between the “milk” and the “meat.” The A.V. avoids the figure by giving the verb a neutral meaning. See how tame the passage would have been had it read: “I have given you milk to drink and not meat to eat”! All the fire and force and emphasis would have been lost, and we might have mistakenly put the emphasis on the verbs instead of on the subjects: while the figure would have been a *Pleonasm* (*q.v.*) instead of a *Zeugma*.

1 Cor. vii. 10.—“And unto the married I command, *yet* not I, but the Lord.”

Here the one verb is connected with the two objects: but we are, by this figure, shown that it is connected affirmatively with the Lord, and only negatively with the apostle.

1 Cor. xiv. 34.—“For it is not permitted them to speak; but to be under authority.”

This has been treated as a simple *Ellipsis*: but the unequal yoke (*Zeugma*) is seen, the one verb being used for the two opposite things;

thus emphasizing the fact that it is not so much the *permitting*, or the *commanding*, which is important, but the act of *speaking*, and the condition of *being under authority*.

1 Tim. iv. 3.—“Forbidding to marry and to abstain from meats.”

This has been classed already under *Ellipsis*; but the *Zeugma* is also seen; emphasizing the fact that it is *celibacy* and *abstinence* which are to be noted as the marks of the latter times rather than the mere acts of “forbidding” or commanding. The latter verb, which is omitted, is supplied by *Paronomasia* (*q.v.*), “forbidding (κωλύοντων, *kōluontōn*), to marry, and [commanding (κελευόντων, *keleuontōn*)], etc.”

2. MESOZEUGMA; or, MIDDLE-YOKE.

Mes-o-zeug-ma, i.e., *middle-yoke*, from μέσος (*mesos*), *middle*. The *Zeugma* is so-called when the verb or adjective occurs in the middle of the sentence.

The Latins called it *CONJUNCTUM*, *joined-together-with*.

Mark xiii. 26.—“Then shall they see the Son of Man coming in the clouds with great power and glory.”

Here in the Greek the adjective is put between the two nouns, thus: “Power, great, and glory,” and it applies to both in a peculiar manner. This *Zeugma* calls our attention to the fact that the power will be great and the glory will be great: and this more effectually emphasizes the greatness of both, than if it had been stated in so many words.

So also v. 40, “The father of the child and the mother”; (verse 42) “Arose the damsel and walked.”

Luke/i. 64.—“And his mouth was opened immediately and his tongue, and he spake and praised God.”

Here it is not the act of the opening and loosing that we are to think of, but the fact that through this predicted miracle he praised God with his mouth and his tongue in spite of all the months of his enforced silence.

3. HYPOZEUGMA; or, END-YOKE.

Hy'-po-zeug'ma, i.e., *end-yoke*, from ὑπό (*hypo* or *hypo*), *underneath*. Hence ὑποζεύγνυμι (*hypozeugnumi*), *to yoke under*. The figure of *Zeugma* is so called when the verb is at the end of the sentence, and so underneath, the two objects.

Acts iv. 27, 28.—“They were gathered together, to do whatsoever thy hand and thy counsel determined before to be done.”

Here the verb "determined" relates only to "counsel" and not to "hand": and shows us that we are to place the emphasis on the fact that, though the power of God's hand was felt sooner than His counsel (as Bengel puts it), yet even this was only in consequence of His own determinate counsel and foreknowledge. Compare chap. ii. 23, and iii. 18.

4. SYNEZEUGMENON ; or, JOINT-YOKE.

Syn'-e-zeug'-men-on, i.e., yoked together with, or yoked connectedly, from σύν (*sun* or *syn*), together with, and ζεύγνυμι, to yoke.

This name is given to the *Zeugma* when the verb is joined to more than two clauses, each of which would require its own proper verb in order to complete the sense.* By the Latins it was called *ADJUNCTUM*, i.e., joined together.

Ex. xx. 18.—"And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking." How tame this would be if the proper verbs had been expressed in each case! The verb "saw" is appropriate to the "lightnings" and "mountain." And by the omission of the second verb "heard" we are informed that the people were impressed by what they saw, rather than by what they heard.

Ps. xv.—Here the whole of the objects in verses 2-5 are connected with one verb which occurs in the last verse (repeated from first verse). All the sentences in verses 2-5 are incomplete. There is the *Ellipsis* of the verb, e.g., verse 2: "He that walketh uprightly [*shall abide in thy tabernacle and shall never be moved*], he that worketh righteousness [*shall never be moved*]," etc.

This gives rise to, or is the consequence of the structure of the Psalm:—

A		1.	Who shall abide ? (stability).	
		B	a	2. Positive
			b	3. Negative
		B	a	4. Positive
			b	-4-5- Negative
				} qualities.
A		-5.	Who shall abide ? (stability).	

* On the other hand, when in a succession of clauses each subject has its own proper verb, expressed instead of being understood, then it is called *HYPOZEUXIS* (*Hy'-po-zeug'-is*), i.e., sub-connection with. See Ps. cxlv. 5-7. 1 Cor. xiii. 8. Where several members, which at first form one sentence, are unyoked and separated into two or more clauses, the figure is called *DIEZEUGMENON*, *Di'-e-zeug'-men-on*, i.e., yoked-through, from διά (*dia*), through. This was called by the Latins *DISJUNCTIO*. See under *Prosapodosis*.

Eph. iv. 31.—“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you.”

Here the one verb “put away,” αἴρω (*airō*), is used of all these various subjects, though it does not apply equally to each: e.g., “bitterness,” πικρία (*pikria*), the opposite of “kindness,” verse 32; “wrath,” θυμός (*thumos*), harshness, the opposite of “tender-hearted,” verse 32; “anger,” ὀργή (*orgee*), the opposite of “forgiving,” verse 32; “clamour,” κραυγή (*kraugee*), “evil-speaking,” βλασφημία (*blasphemia*), “malice,” κακία (*kakia*), *wickedness*.

It is the thing we are not to be, that is important, rather than the act of giving it up. (See the same passage under *Polysyndeton*).

Phil. iii. 10.—“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.”

Here the one verb “know” properly refers to “Him.” The verbs suited to the other subjects are not expressed, in order that we may not be diverted by other action from the one great fact of our knowledge of Him. “That I may know Him (is the one great object, but to know Him I must experience) the power of His resurrection, and (to feel this I must first share) the fellowship of His sufferings (How? by) being made like Him in His death,” i.e., by reckoning myself as having died with Christ (Rom. vi. 11), and been planted together in the likeness of His death (verse 5). So only can I know the power of that new resurrection life which I have as “risen with Christ,” enabling me to “walk in newness of life,” and thus to “know Him.”

The order of thought is introverted in verses 10 and 11.

Resurrection.

Suffering.

Death.

Resurrection.

And resurrection, though mentioned first, cannot be known until fellowship with His sufferings and conformity to His death have been experienced by faith. Then the power of His resurrection which it exercises on the new life can be known; and we can know Him only in what God has made Christ to be to His people, and what He has made His people to be in Christ.

ASYNDETON ; or, NO-ANDS.

THIS figure should not be studied apart from the opposite figure *POLYSYNDETON* (q.v.), as they form a pair, and mutually throw light upon and illustrate each other.

It is pronounced *a-syn'-de-ton*, and means simply *without conjunctions*; or it may be Englished by the term NO-ANDS.

It is from the Greek α , negative, and $\sigma\upsilon\nu\delta\epsilon\tau\omicron\nu$ (*sundeton*), *bound together with* (from $\delta\epsilon\iota\nu$, *dein*, to bind).

Hence, in grammar, *asyndeton* means *without any conjunctions*.

It is called also *ASYNTHETON*, from $\tau\acute{\iota}\theta\eta\mu\iota$ (*titheemi*), *to put or place*. Hence, *Asyntheton* means *no placings or puttings* (i.e., of the conjunction "and").

Other names for this figure are :—

DIALYSIS (*Di-al'-y-sis*), from $\delta\acute{\iota}\alpha$ (*diá*), *through*, and $\lambda\upsilon\epsilon\iota\nu$ (*luein*), *to loosen*; a loosening through.

DIALYTON (*Di-al'-y-ton*), a separation of the parts.

SOLUTUM (*So-lu-tum*), from the Latin *solvo*, *to dissolve*.

DISSOLUTIO (*Dis-so-lu'-ti-o*), a dissolving.

EPITROCHASMOS (*Ep'-i-tro-chas'-mos*), from $\epsilon\pi\acute{\iota}$ (*epi*), *upon*, and $\tau\rho\chi\alpha\acute{\iota}\omicron\varsigma$ (*trochaios*), *a running along, tripping along*. This name is given also to a certain kind of *Parenthesis* (q.v.).

PERCURSIO (*Per-cur'-si-o*), a running through.

All these names are given, because, without any "ands" the items are soon run over.

When the figure *Asyndeton* is used, we are not detained over the separate statements, and asked to consider each in detail, but we are hurried on over the various matters that are mentioned, as though they were of no account, in comparison with the great climax to which they lead up, and which alone we are thus asked by this figure to emphasize.

The beauties of *Asyndeton* cannot be fully seen or appreciated without comparing with it the figure of *Polysyndeton*. They should be studied together, in order to bring out, by the wonderful contrast, the object and importance of both.

Asyndeta have been divided into four classes :—

Conjunctive or copulative, when the words or propositions are to be joined together.

Disjunctive, when they are to be separated from each other.

Explanatory, when they explain each other.

Causal, when a reason is subjoined.

For the sake of more easy reference, the following examples have not been thus classified, but are given in the order in which they occur in the Bible :

Ex. xv. 9, 10.—“ The enemy said,

—I will pursue,

—I will overtake,

—I will divide the spoil ;

—My lust shall be satisfied upon them ;

—I will draw my sword,

—My hand shall destroy them.

—Thou didst blow with thy wind,

—The sea covered them :

They sank as lead in the mighty waters.”

Here we are hurried over what “ the enemy said,” because it was not of the least importance what he said or what he did. The great fact is recorded in the climax: on which all the emphasis is to be placed both in thought and in public reading.

Judges v. 27.—“ At her feet he bowed,

—he fell,

—he lay down ;

—at her feet he bowed,

—he fell :

—where he bowed,

there he fell down dead.”

1 Sam. xv. 6.—“ And Saul said unto the Kenites,

—Go,

—depart,

—get you down from among the Amalekites,

—lest I destroy you with them.”

Isa. xxxiii. 7-12.—Here the figure is used to hasten us on through the details which describe the judgment on Assyria, in order

that we may dwell on the important fact that the hour of Judah's deliverance has come:—

- “Behold, their valiant ones shall cry without ;
 —the ambassadors of peace shall weep bitterly;
 —the highways lie waste,
 —the wayfaring man ceaseth :
 —he hath broken the covenant,
 —he hath despised the cities,
 —he regardeth no man :
 —the earth mourneth (the “and” here (in A.V.) is incorrectly inserted),
 —languisheth :
 —Lebanon is ashamed,
 —hewn down (here again the “and” is introduced and mars the figure).
 —Sharon is like a wilderness ;
 —And Bashan and Carmel shake [*their leaves*] (or, are all astir).

“Now will I arise, saith the Lord :

- now will I be exalted ;
 —now will I lift up myself.
 “Ye shall conceive chaff (~~וַחֲמֵץ~~, *dried grass, or tinder*).
 —Ye shall bring forth stubble ;
 —your breath as fire shall devour you.
 —And the people shall be as the burnings of lime ;
 —As thorns cut up shall they be burned in the fire.”

Ezek. xxxiii. 15, 16.—“If the wicked restore the pledge,

- give again that he had robbed,
 —walk in the statutes of life, without committing iniquity ;
 —he shall surely live
 —he shall not die.”*
 —“None of his sins that he hath committed shall be mentioned unto him :
 —he hath done that which is lawful and right ;
 —he shall surely live.”

Mark ii. 27, 28.—In the *Textus Receptus* the “and” is omitted, but it is inserted both in the A.V. and R.V. with T. Tr. A., WH.

It reads, in spite of this, as though the “and” were an addition to the text. Without it there is an *Asyndeton*, and a forcible conclusion flowing from it.

* Here, in the climax, we have the figure of *Pleonasm* (q.v.).

"The Sabbath was made for man,
 —not man for the Sabbath;
 therefore the Son of Man is Lord of the Sabbath
 also."*

Mark vii. 21-23.—"For from within, out of the heart of men,
 proceed
 evil thoughts,
 —adulteries,
 —fornications,
 —murders,
 —thefts,
 —covetousness,
 —wickedness,
 —deceit,
 —lasciviousness,
 —an evil eye,
 —blasphemy,
 —pride,
 —foolishness:
 —all these evil things come from within, and defile the
 man."

This weighty truth, thus emphasized, writes folly on all modern
 attempts to *improve human nature*; because they all proceed on the
 false assumption that it is what goes into the man that defiles him, and
 ignore the solemn fact that in the natural heart there is "no good thing"
 (Rom. vii. 18). Until, therefore, a new heart has been given by God, all
 attempts to make black white will be labour in vain. Compare Matt.
 xv. 18-20.

Luke xvii. 27-30.—"They did eat,
 —they drank,
 —they married wives,
 —they were given in marriage, until the day that Noah entered into
 the ark,
 and the Flood came, and destroyed them all.

* A.V., wrongly, "Lord also." R.V., "even of the Sabbath." See
 "Also," a Bible Study on the Use of the Word, by the same author and
 publisher.

“Likewise also as it was in the days of Lot; they did eat,
 —they drank,
 —they bought,
 —they sold,
 —they planted,
 —they builded; but the same day that Lot went out of Sodom
 it rained fire and brimstone from heaven, and destroyed
 them all. Even thus shall it be in the day when the Son
 of Man is revealed.”

Rom. i. 29-31.—A long list is given of the marks of the “reprobate mind,” and we are taken through the awful catalogue, and hastened on to the climax in verse 32, that the righteous sentence of God has been passed, and only judgment now awaits them that “not only do the same, but have pleasure” in them that do them.

I Cor. iii. 12, 13.—“Now if any man build upon this foundation
 gold,
 —silver,
 —precious stones,
 —wood,
 —hay,
 —stubble;
 every man’s work shall be made manifest; for the day shall
 declare it,” etc.

Here it is the consequence which is emphasized by the climax thus led up to. The builder here is the minister, and the work is *ministerial*.

Those who have been reformed or apparently converted by human persuasion or other influences working and acting on the flesh, are like “*wood, hay, stubble*;” and will be burnt up in that day; for, as the Lord Jesus declared (using the work of a husbandman as the illustration, instead of, as here, the work of the builder), “every plant which my heavenly Father hath not planted shall be rooted up” (Matt. xv. 13).

But those who have been converted by *God* (and not merely as the popular phrase goes “to God”) shall be as “gold, silver, precious stones,” for whom the fire shall have “no hurt.”

1 Cor. xii. 28-31.—“ And God hath set some in the church,
 —first apostles,
 —secondarily prophets,
 —thirdly teachers,
 —after that miracles,
 —then gifts of healings,
 —helps,
 —governments,
 —diversities of tongues.
 Are all apostles ?
 —are all prophets ?
 —are all teachers ?
 —are all workers of miracles ?
 —Have all the gifts of healing ?
 —Do all speak with tongues ?
 —Do all interpret ?
 But covet earnestly the best gifts : and yet show I unto you
 a more excellent way.”

Here we have part of the revelation concerning the Mystical body of Christ.

It commences at verse 1 :—

A | xii. 1-11. Nine gifts which God has given to His Church.

B | 12-17. The unity of the Body. Nine enumerations.

B | 18-27. What God hath set in the Body. Eight enumerations.

A | 28-31. What God hath set in the Church. Eight gifts.

Thus in A and A we have the Church. And in B and B we have the Body. In A and B we have seventeen* enumerations, and in B and A we have seventeen also. These arrangements bind all four together in a remarkable way to show that “ the Body is one.”

1 Cor. xiii. 13.—“ And now abideth faith,
 —hope,
 —charity,
 these three,” etc.

* For the significance of this number, see *Number in Scripture*, by the same author and publisher. Also *The Mystery*.

2 Cor. vii. 5, 6.—“ For, when we were come into Macedonia, our flesh had no rest, but

—we were troubled on every side ;

—without *were* fightings,

—within *were* fears.

Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus.”

Gal. v. 19-21.—“ Now the works of the flesh are manifest, which are *these*,

Adultery,

—fornication,

—uncleanness,

—lasciviousness,

—idolatry,

—witchcraft,

—hatred,

—variance,

—emulations,

—wrath,

—strife,

—seditions,

—heresies,

—envyings,

—murders,

—drunkenness,

—revellings, and such like: of the which I tell you before, as I have also told *you* in time past,

that they which do such things shall not inherit the kingdom of God.”

See also under *Merismus* and *Synonymia*.

Gal. v. 22.—“ But the fruit of the Spirit is love,

—joy,

—peace,

—longsuffering,

—gentleness,

—goodness,

—faith,

—meekness,

—temperance :

against such there is no law.”

Contrast this with the *Polysyndeton* in 2 Pet. i. 5-7.

Eph. iv. 32.—Contrast this with the *Polysyndeton* in verse 31.

“And be kind one to another,

—tenderhearted,

—forgiving one another,

even as God for Christ's sake hath forgiven you.” (Lit. “like as GOD also”).

Phil. iii. 5-7.—“Though I might also have confidence in the flesh (Greek :—‘ Though I might have confidence IN THE FLESH also ’). If any other man thinketh that he hath whereof he might boast in the flesh, I more :

“Circumcised the eighth day,

—of the stock of Israel,

—of the tribe of Benjamin,

—an Hebrew of the Hebrews ;

—as touching the Law, a Pharisee ;

—concerning zeal, persecuting the Church ;

—touching the righteousness which is in the law, blameless.

But what things were gain to me, those I counted loss for Christ.”

Paul is speaking not of his sins, but of his gains. As to his standing in the flesh we hear his words, “I more,” so we need not strive to gain it. As to his guilt as a sinner we hear his words, “I am chief,” so we need not despair. For God has set him forth as a pattern showing how all sinners must be converted (1 Tim. i. 16).

1 Thess. v. 14-18.—“Now we exhort you, brethren, warn them that are unruly,

—comfort the feeble minded,

—support the weak,

—be patient toward all *men*.

—See that none render evil for evil unto any *man* ; but

—ever follow that which is good both among yourselves and to all *men*.

—Rejoice evermore.

—Pray without ceasing.

—In every thing give thanks :

for this is the will of God in Christ Jesus concerning you.”

1 Tim. i. 17.—“Now unto the King

eternal,

—immortal,

—invisible;

—the only wise God,

be honour and glory for ever and ever. Amen.”

1 Tim. iv. 13-16.—"Till I come,
 give attendance to reading,
 —to exhortation,
 —to doctrine.

—Neglect not the gift that is in thee, which was given thee by prophecy,
 with the laying on of the hands of the presbytery.

—Meditate upon these things ;

—give thyself wholly to them ; that thy profiting may appear to all.

—Take heed unto thyself, and unto the doctrine ;

—continue in them :

for in doing this thou shalt save both thyself, and them that
 hear thee."

2 Tim. iii. 1-5.—"This know also, that in the last days perilous
 times shall come. For men shall be lovers of their own selves,

—covetous,

—boasters,

—proud,

—blasphemers,

—disobedient to parents,

—unthankful,

—unholy,

—without natural affection,

—trucebreakers,

—false accusers,

—incontinent,

—fierce,

—despisers of those that are good,

—traitors,

—heady,

—highminded,

—lovers of pleasures more than lovers of God ;

from such turn away."

2 Tim. iii. 10, 11.—"But thou hast fully known my doctrine,

—manner of life,

—purpose,

—faith,

—longsuffering,

—charity,

—patience,

—persecutions,

—afflictions, which came unto me at Antioch,
 —at Iconium,
 —at Lystra: what persecutions I
 endured;

but out of *them* all the Lord delivered me.*

As much as to say, "It does not matter what my troubles may have been: the great and blessed fact is that out of them all the Lord hath delivered me."

2 Tim. iii. 16, 17.—"All Scripture is given by inspiration of God,† and is profitable

—for doctrine,

—for reproof,

—for correction,

—for instruction in righteousness:

that the man of God may be perfect, thoroughly furnished unto all good works."

Here we are hurried on, and not asked to stop and consider each of the four things for which all Scripture is profitable: but we are asked especially to dwell on the *object* of it: *viz.*, thoroughly to furnish: the man of God for all the circumstances in which he may be placed.

The words "perfect" and "thoroughly furnished" are cognate in the Greek, and should be similarly rendered.‡ If the former ἀριος (*artios*) is rendered "perfect," the latter ἐξηπρωμένος (*exeertismenos*) should be "perfected" (as in the margin). If the former is translated *fitted*, the latter should be *fitted* out-and-out. If the latter is rendered "furnished completely," then the former should be furnished. Perhaps the best rendering would be "fitted" . . . "fitted out," *i.e.*, "that the man of God may be fitted, fitted out unto all good works."

The adjective ἀριος (*artios*) is from the Ancient Aryan root AR, which means *to fit*. In the Greek it implies *perfect adaptation* and *suitability*. The Greeks used it of *time*, as denoting the *exact* or right moment; and of numbers as denoting a perfect or *even* number as opposed to an odd number.

The verb ἐξαρτίω (*exartizo*) means *to fit out*; and is used of *furnishing* a house, making full preparation for war, or especially of *fitting out* a vessel for sea, in doing which every emergency must be provided for—heat and cold, calm and storm, peace and war, fire and

* Compare and contrast with this the *Polysyndeton* of 2 Tim. iv. 17, 18.

† See under the figure of *Ellipsis*, page 44.

‡ See under the figure of *Paregmenon*.

accident. Hence, he who studies God's word, will be a "man of God," *fitted out* and *provided* for all the circumstances and emergencies of life. But he who neglects this, and studies man's books, will become at best a *man of men*; he will be only what man's wisdom can make him, a prey for every enemy, exposed to every danger.*

The adjective *ἄπριος* occurs only here: and the verb *ἐξαρτίω* only here, and in Acts xxi. 5. The importance of this passage is shown by the perfection of its structure:—

A | a | All Scripture is given by inspiration of God ;
 | b | and is profitable
 B | for doctrine,
 C | for reproof,
 C | for correction,
 B | for instruction in righteousness :
 A | a | that the man of God may be perfect ;
 | b | throughly furnished unto all good works.

Here in A and A we have that which is connected with "God"; while in B, C and B, C, we have that which is connected with His "Word." Thus:—

A | a | God's divinely inspired word.
 | b | Its profit to God's man.
 B | Positive: Teaching what is true.
 C | Negative: Convicting of what is wrong in
 | practice.
 C | Negative: Correcting what is wrong in
 | doctrine.
 B | Positive: Instructing in what is right.
 A | a | God's divinely-fitted man.
 | b | His profit in God's word.

There is a further reference to this verse (2 Tim. iii. 16) in verses 2 and 3 of the next chapter, which may be compared thus:—

The God-breathed Word is profitable

2 Tim. iii. 16.

2 Tim. iv. 2, 3.

for doctrine :	therefore	{ Preach the word; be instant in season, out of season ;
for reproof :	„	reprove,
for correction :	„	rebuke,
for instruction in righteousness :	„	{ exhort with all longsuffering and doctrine.

* See *The Man of God*, a pamphlet by the same author and publisher.

Thus we have the same figure in both of these corresponding members:

2 Tim. iv. 2, 3.—“Preach the word;
—be instant in season, out of season;
—reprove,
—rebuke,
—exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine.”

This important conclusion is pressed upon us and thus emphasized in order to show us that, when men “will not endure sound doctrine,” we are not to search for something to preach that they will endure, but all the more earnestly and persistently we are to “preach the word!” Nothing else is given us to preach, whether men will hear or whether they will forbear.

Jas. i. 19, 20.—“Wherefore, my beloved brethren, let every man (*ἀνθρώπος, anthrōpos*) be swift to hear,
—slow to speak,
—slow to wrath:
for the wrath of man (*ἀνδρός, andros*) worketh not the righteousness of God.”

Jas. v. 6.—Here the translators have inserted “and” twice in italics, utterly destroying the figure and hiding the conclusion.

“Ye have condemned,
—ye have killed the just [*One*];
—He doth not resist you.

Be patient therefore, brethren, unto the coming of the Lord.”

Rev. iii. 7, 8.—“These things saith
He that is holy,
—he that is true,
—he that hath the key of David,
—he that openeth, and no man shutteth; and shutteth, and no man openeth;
I know thy works.”

Contrast the *Polysyndeton* in verses 8, 12, 17, 18.

Among other examples may be noted:—

Isa. xxi. 11. Mark xvi. 6, 17, 18. Luke i. 17. Rom. ii. 19-23.
1 Cor. iv. 8; xiii. 4-7; xv. 41-44. 2 Cor. vii. 2-4. Heb. xi. 32-38.
Rev. vii. 5-8; xxi. 18-20.

APHÆRESIS: or, FRONT-CUT,

pronounced *Aph-ær'-e-sis*, is the Greek word ἀφαίρεσις, and means a taking away from, from ἀφαίρειν (*aphairein*), to take away, from ἀπό (*apo*), away, αἰεῖν (*hairein*), to take. It is a figure of etymology which relates to the spelling of words, and is used of the cutting off of a letter or syllable from the beginning of a word. We may, therefore, give it the English name of FRONT-CUT. We see it in such words as *'neath* for beneath; *mazed* for amazed. In the Scripture we have an example in *Coniah* for *Jeconiah*. He is called Jeconiah in his genealogy (1 Chron. iii. 16); but, in Jer. xxii. 24, where Jehovah declares that He will cut him off, his name corresponds with the act, for the front part is cut off, and he is called "Coniah."*

Jeconiah means *Let Jehovah establish*. Cutting off the first syllable may intimate the disappointment (for the time) of the hope.

Josiah, who justified the hope expressed in his name (*Let Jehovah heal*) that Jehovah would establish the kingdom, gave his son the name of Eliakim, afterwards called Jehoiakim, which means *God will establish* (as does his grandson's, Jehoiachin—this Jeconiah). But his hopes were vain. Josiah's family is remarkable for the manner in which the names are broken up and their kingdom overtaken by disaster.

See Jer. xxii. 24. "As I live, saith the LORD, though CONIAH, the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence"; and read on to the end of the chapter.

In verse 30, "Write ye this man childless" is explained to mean that not one of his seven sons (1 Chron. iii. 17, 18) sat upon his throne, but Zerubbabel, his grandson, became governor after Coniah had died in Babylon (2 Kings xxv. 29, 30).

* Only here, and in xxxvii. 1.

APOCOPE ; or, END-CUT.

A-pōc'-o-pe is the Greek word ἀποκοπή, a cutting off, from ἀποκόπτειν (*apokoptein*), to cut off, and this from ἀπό (*apo*), away from, and κόπτειν (*koptein*), to cut. It is a figure of etymology which relates to the spelling of words, and is used of cutting off a letter or syllable from the end of a word. We may give it the name of END-CUT. We have examples in such words as *yon* for yonder, *after* for afterward.

In the Scripture we have an example in the name of Jude for Judas.

There is no Apocope in the Greek ; and therefore there is no teaching in the use of the figure ; which exists only in the translation.

II. AFFECTING THE SENSE.

APOSIOPESIS; or, SUDDEN-SILENCE.

THIS is a rhetorical figure, and not a figure of grammar, but it may be placed under the figures depending on *omission*, because in it something is omitted.

Apo-si-o-pee'-sis is the Greek word ἀποσιώπησις (*a becoming silent*), from ἀποσιωπάω (*aposiōpadō*), *to be silent after speaking, to keep silence, observe a deliberate silence.*

The name of this figure may be represented in English by SUDDEN-SILENCE. The Latins named it RETICENTIA, which means the same thing. It is the sudden breaking off of what is being said (or written), so that the mind may be the more impressed by what is too wonderful, or solemn, or awful for words: or when a thing may be, as we sometimes say, "better imagined than described."

Its use is to call our attention to what is being said, for the purpose of impressing us with its importance.

It has been divided under four heads, according to the character of the subject:—

1. Promise.
2. Anger and Threatening.
3. Grief and Complaint.
4. Enquiry and Deprecation.

1. PROMISE: where some great thing is promised, too great to be conveyed in words.

Ex. xxxii. 31, 32.—"And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin——; and if not, blot me, I pray thee, out of thy book which thou hast written."

Here it seems that Moses was about to promise something on behalf of the people; but neither knew what promise he could make for them, nor how far he could answer for its fulfilment by them. His sudden silence is solemnly eloquent.

2 Sam. v. 8.—"And David said on that day, Whosoever getteth up to the gutter——."

We learn from 1 Chron. xi. 6 that the promise was fulfilled in Joab, who was made chief or captain. Hence these words have been

supplied in the A.V., as we have explained above, under the figure of Absolute *Ellipsis*, page 53.

1 Chron. iv. 10.—“And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep *me* from evil, that it may not grieve me——”

Then there is a sudden silence, as though it were impossible for Jabez to express the manner in which he would give God thanks and declare his praise for His great mercies. But the words that immediately follow seem to show that God was so much more ready to hear than Jabez was to pray, that without waiting for him to finish his prayer it is added, “And God granted him that which he requested.”

Dan. iii. 15.—“Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer, and all kinds of music, ye fall down and worship the image which I have made —— but if ye worship not,” etc.

Here Nebuchadnezzar was ready with his threat of the punishment, but he was careful not to commit himself to any promise.

Luke xiii. 9 has already been treated under the figure of *Ellipsis*: but beside the grammatical ellipsis, there is also the rhetorical: “And if it bear fruit——,” as though the vine-dresser would say, “I cannot say what I will not do for it: not only will I not cut it down, but I will continue to care for it and tend it!” The A.V. has supplied the word, “*well!*”

2. ANGER and THREATENING.

Gen. iii. 22.—“And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever——Therefore the LORD God sent him forth from the garden of Eden,” etc.

Here the exact consequences of eating of the tree of life in his fallen condition are left unrevealed, as though they were too awful to be contemplated: and the sudden silence leaves us in the darkness in which the Fall involved us. But we may at least understand that whatever might be involved in this unspoken threatening, it included this fact:—*I will drive him away from the tree of life!*

Gen. xx. 3.—“Behold, thou *art* but a dead man——for the woman which thou hast taken; for she is a man’s wife.”

Here, we must supply *if thou dost not restore her; or, her husband will slay thee.* This is clear from verse 7.

Jas. iii. 1.—"My brethren, be not many masters, knowing that we shall receive the greater condemnation——."

He does not stop to specify what the many things are, in which those who occupy such positions may give cause of condemnation. This is also to be understood as if it continued "unless we give a right judgment," etc. (Matt. vii. 2).

3. GRIEF and COMPLAINT.

Gen. xxv. 22.—"If it be so, why am I thus——?"

Rebekah's words of grief and complaint are not completed. She could not understand why, if Jehovah was intreated and answered Isaac's prayer, she should so suffer that the answer was almost as hard to be borne as her former condition.

Judges v. 29, 30.—There is a wonderful *Aposiopesis* here, where the mother of Sisera looks out of her lattice and wonders where Sisera is, and why he does not return. Her wise ladies answered her, "But she repeated her words to herself." Her soliloquy ends in a sudden silence. Everything is left to the imagination as to how she bears it. All is lost in the sudden outburst of the song "So perish all thy foes, O Jehovah"! See under *Homæopropheron*.

Ps. vi. 3.—"My soul is also sore vexed; but thou, O LORD, how long——?"

The words are drowned in grief: "How long shall I be sore vexed? How long [*before thou wilt arise?*]" Thus his prayer is submitted to the will of God.

Luke xv. 21.—"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son——."

It is as though, broken down by the grief which the utterance of these words brought into his heart, he could not continue, and say the rest of what, we are told, he had resolved to say in verse 19.

Or it is also to show us as well, that the father's joy to receive is so great that he would not wait for the son to finish, but anticipated him with his seven-fold blessing.

See under *Polysyndeton*.

Luke xix. 42.—"If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace——! but now they are hid from thine eyes."

The blessedness involved in this knowledge is overwhelmed by the tribulation which is to come upon the nation.

The continuation of the sense would probably be "How happy thou wouldest have been! How blessed! How safe! How secure! but now they are hid from thine eyes."

4. ENQUIRY and DEPRECATION.

Hos. ix. 14.—"Give them, O LORD: what wilt thou give——?" As though unable to conceive the punishment deserved, the Prophet breaks off and goes back to the thought of verse 11.

John vi. 62.—"And if ye shall see the Son of Man ascend up where he was before——?"

This has already been referred to under *Ellipsis* (see p. 54). But something more is implied; more than can be supplied by any specific words, such as, "*Will ye believe then?*" For He did afterwards ascend up, but they still refused to believe!

Acts xxiii. 9.—According to some ancient MSS. all the critical Greek texts read the verse, "We find no evil in this man: but, if a spirit or an angel hath spoken to him——."

Either the Pharisees were afraid to express their thoughts, or their words were drowned in the "great dissension" (verse 10) which immediately "arose." For there is a sudden silence, which some copyists have attempted to fill up by adding the words *μὴ θεομαχῶμεν* (*mee theomachōmen*), "*let us not fight against God.*"